AN EXPOSITION VPON THE PROPHET IONAH:

Contained in certaine Sermons, preached in S. Maries Church in Oxford:

By GEORGE ABBOT Professor of Diuinitie, and Maister of Vniuersitie Colledge.

IOHN. 9.4.

The night cometh when no man can worke.

LONDON,
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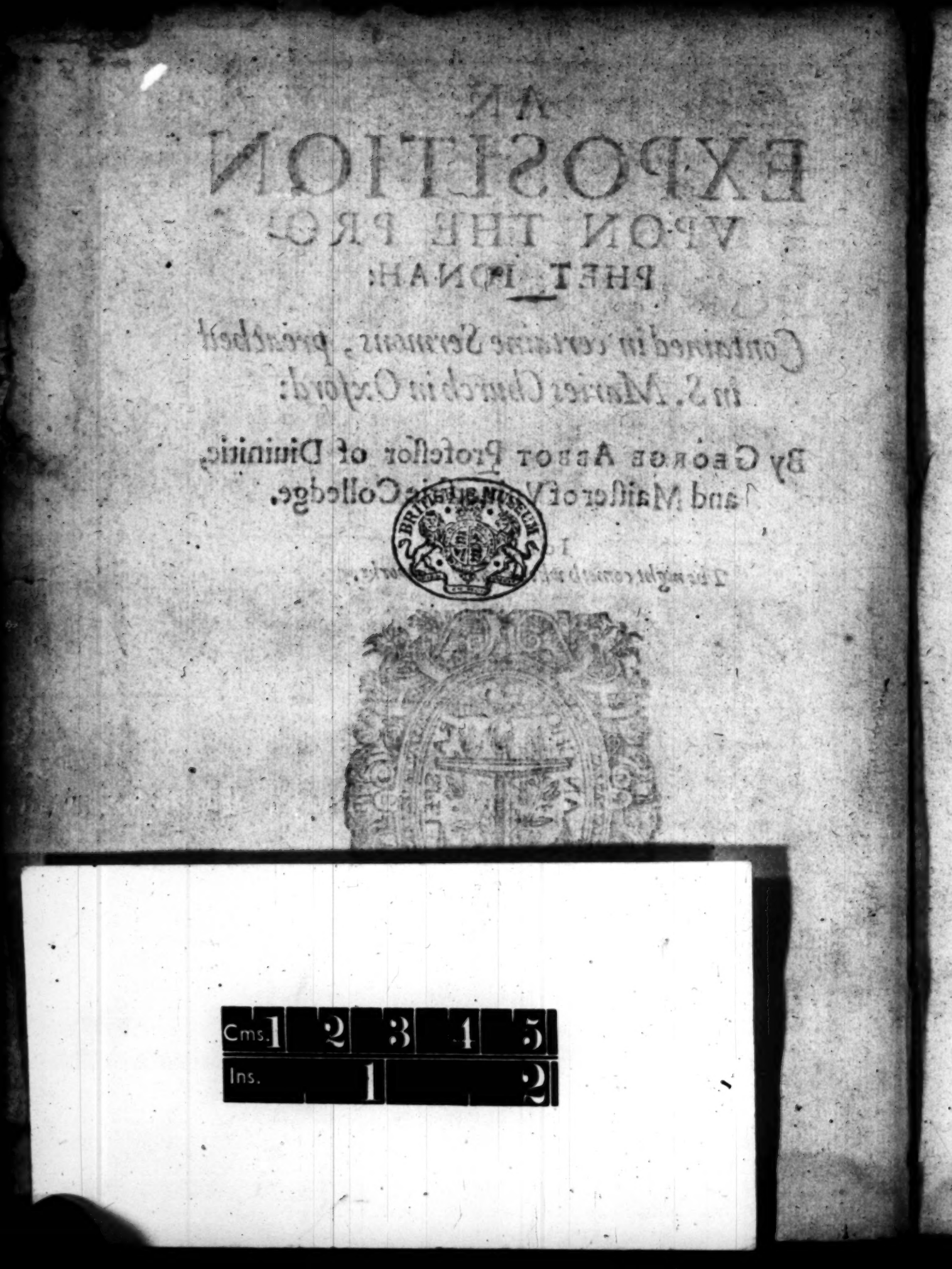
Bible. Jonah. K



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TO THE RIGHT HONORABLE MY VERY especiall good Lord, Thomas Baron of Buckhurst, Lord high Treasurer of England, one of the L.L. of her Maiesties most honorable *Priuie Counsell, Knight of the honorable* Order of the Garter, and Chancel*lour of the Vniuersitie* of Oxford.

IT is now more then a whole yeare, Right Honorable, since that according to the slendernesse of that abilitie, which God hath giuen vnto me, I brought to an end these few Lectures vpon the Prophet Ionas. In all which time being doubtfull, whether I should publish this small Treatise to the view of the world, or no; & sometimes in mine owne mind resoluing for it, and sometimes against it, I haue at the last aduentured to let it see the Sunne, by an open imparting thereof vnto other. wherein my assured hope and confidence is, that the same holy and gracious Spirit which first moued me to vndertake this worke, and by little and little hath enabled me to bring it to this passe, will also giue that blessing thereunto, that it shall not be

vtterly vnprofitable to the Church, but that such as are indifferent Readers, may some in one kinde, and some in another, reape such fruite, as that thereby they may be strengthened to continue on their iourney to euerlasting happinesse. For the better accomplishing whereof, according as the text hath yelded me occasiõ, I haue laboured seuerally: sometimes to informe the ignorant, sometimes to comfort the weake, sometimes to settle the doubtful, some other times to encorage on to vertue, & oftentimes to beate downe vice and iniquity, which in this later age euery where aboundeth. To which purposes as God did diuerse wayes make me know in the first vttering thereof, that it returned not altogether fruitelesse, so I trust that it wil please the same guide of heauen & earth farther to blesse it, that in this course now intended by me, it may yet also be a meanes, to multiplie and increase the Lords seruice in some persons more plentifully.

But being now to commend it to the consideration and perusing of many other, I do first present it to the good and fauourable acceptation of your Lordship, as hauing the principall and most speciall interest therein: for besides that it had his birth and growth in that Vniuersitie, whose sterne vnder our most gracious Soueraigne your Lordship doth with great wisedome rule; and therefore may chalenge it for the places sake, as belonging in a generall regard to your Lordships protection: The Author thereof is in dutie so specially and particularly bounden to your Lordship, that in right he must acknowledge the continuance and progresse of his studies, for these many yeares to haue rested and relyed solely on your Honourable fauour. In which respect, he amongst many others, hath great cause to giue praise and thankes to the Almightie for your Lordships high aduancement in this State; in as much as he apparently findeth, and by experience knoweth, that after a desire to do faithfull seruice taher sacred Maiesty, to administer

nister iustice to the subiect, and to be as a father in hearing the complaints of the poore, it is not the least care which your Lordship hath, to helpe and preferre in Church and Commonwealth, such as haue or do depend vpon your Honour. Amongst whom I should be very forgetfull and vnthankfull, if I did not to my vttermost let all men vnderstand, with how honourable regard your Lordship hath bene pleased now for diuerse yeares to looke vpon me, and of your Lordships owne disposition, at euery first occasion so to thinke on my prefermẽt, as I had no reason in my conceit to looke for, or any way expect. But in this as in many other matters, your Lordship doth let the world see, that there is nothing more proper to personages truly honorable, then to do honourable deedes: and thereupon it is, that with this extraordinarie respect your Lordship hath both intended and effected not a litle for my good. An example for the matter verie rare, in this barren age wherein we now liue: but to the manner of the happy accomplishing thereof both my selfe and diuerse other are so priuy, that we must confesse it to be a singular consideration of your Lordship, so to begin and consummate the same, that all men might see the thankes, onely to belong to your Lordship, and that no second person hath had any finger, in that which hitherto I haue receiued.

In gratefull representation of my remembrance herein, I bring this little gift: and as thereby I conceale not from any, how deepely vnder God and my Soueraigne I am obliged to your Honor, so otherwise I shall euer be ready with all my power to do your Lordship seruice, thinking my selfe happy, when I may performe any thing, which may testifie my respectiue and dutifull affection.

God Almighty long preserue her most gracious Maiesty, the onely fountaine vpon earth of all our felicity. God Almigh-

ty blesse your Lordship that the Common-wealth for many yeares may enioy such a Counseller, and this Vniuersity so Honorable a Patrone. From Vniuersity Colledge in Oxford this tenth day of October, In the yeare of our Lord 1600.

Your Lordships Chapleine
in all dutie bounden,

GEORGE ABBOT.

THE

The chiefe points in the first Lecture.

2. Ionas was not the sonne of the widow of Sarepta. 5 Neither had a Prophet to his father. 6 The taking away of the word is a grieuous plague. 10 Gods word must be a direction to the Minister: who is not to gad vp and downe. 11 Diuines of the Vniuersity may preach in parishes adioyning. 13 Nineue a great Citie. 17 Why cryi g is vsed in Scripture. 18 The Easterne curious artes likely to be in Nineue. 19 But certainly robberie and oppression.

IONAH 1. 1. 2.

The word of the Lord came also vnto Ionah the sonne of Amittai saying, Arise, and go to Nineueh that great Citie, and crie against it, for their wickednesse is come vp before me.

THat which Hierome said to Paulinus concerning the seuen Catholike or Generall Epistles (for so they are called) of Iames and Peter, and Ioh and Iude, that *they are long and they are short, short in words, long in substance*; may, I thinke, be well spoken of this prophecy of Ionas, that it is long, & it is short: short if we respect the smalnesse of the volume, but long if we regard the copious variety of excellent obseruations, which are therein to be found. As, the horriblenesse of sin, which was able within forty dayes to plucke downe an vtter desolation, on so famous a city as Nineue was: Gods loue in forewarning them who dwelt in that place, that they might be spared: the Prophets foule fall, and his strange punishment for it; his of-wardnesse from God, and Gods fauourable inclination euermore to him: the regard which the King of Nineue and his people did beare to Gods judgements when they were denounced: the free pardon of the Lord, and his remitting of their sinne vpon their earnest repentance. The subordinate circustances do yeeld as good doctrine as the maine storie it selfe, and from them both, this thing of note is collected: that our Sauiour Christ in two seuerall matters, doth take occasion to draw his similitudes or compari-

Hieron. ad Paulinum: *Breues pariter & longa: breues in verbis, longa in sententijs.*

sons from this Prophecy; which is not obserued of farre greater bookes. The one of them is in the 11. of Luke, *The men of Ninenue shall rise in iudgement with this generation, and shall condemne it, for they repented at the preaching of Ionas, and beheld a greater then Ionas is here.* The other is in the twelfth of Mathew, *As Ionas was three dayes and three nights in the whales belly, so shall the Sonne of man bee three dayes and three nights in the heart of the earth.* Here our Prophet was a figure of the Redeemer of the world, and in that did liuely expresse him. And some thinke that another thing in him, did as liuely paint out a second matter in our Sauiour Christ, that as Ionas preaching long to the people of Israel, and doing little good there, by reason of the stubburnesse of that nation, was sent vnto Nineue a citie in Assyria, to men strangers from the couenant; so Christ by himselfe and by his Apostles, laying open to the Iewes the will of his Father, & finding nothing but vnthankfulnes to be the fruite of his pains, should turne away his loue and affectiō from them, and bestow it on the Gentiles. Now as this may agree with the analogie of faith, & may be deduced not vnfitly out of the text, so to thinke that all the prophecie may allegorically be applied vnto Christ, (wherin some of the old Fathers were too to much credulous) were to straine the storie too farre, and indeede it may not be, as Hierome hath wel noted on the third verse of this Chapter. And therefore in that proceeding which God shall send vnto me in the opening of this Prophecie, my purpose is to follow the letter of the text, and to lay downe the doctrine of it with conuenient application, but without allegories Origenicall or wrestings at all.

Luk.11.32.

Matth.12.40.

Hieron. in Ion.1.3. *Ionas propheta non absque periculo interpretantis, totus referri ad Dominum poterit.*

2 The time wherein our Prophet did liue, should seeme to be soone after the death of Elizeus, in as much as he did prophecie of Ieroboam the later, the sonne of Ioas, that he should restore, or recouer againe the coasts of Israel which were lost. *Ieroboam restored the coast of Israel, from the entring of Hamath to the sea of the wilderness, according to the word of the Lord God of Israel which he spake by his seruant Ionah the sonne of Amittai, the Prophet which was of Gath Hepher.* From which words, a foolish tradition that is among the Iewes, may well be refuted: for the Rabbins of that people who with their Talmu-

2.Reg.14.25.

dicall

dicall vanities, and Cabalisticall subtilties haue peruerted much of the Scriptures, do teach, and haue long so taught, that this Ionas was the sonne of the widow of Sareptha, whom Elias did raise vp from death to life. Which opinion hath gone so currant, that among our Christians also, some of the new writers haue accepted it for a truth, but among the old farremore, as Lyra vpon this place, and Isidore in the seuenth of his Etimologies. Nay those who were verie ancient, and verie learned withall, haue rehearsed it vncontrolled, as Epiphanius, and S. Hierome in his Preface to this Prophecie. Thus an opinion once begun, doth go from hand to hand, receiued without discussing, and from error in one man groweth error in another.

1.Reg.17.17.

Lyra in Ion.1. Isidor. in 7. Etimolog. Epiphan. de vitis Propher. Hieron. in Præfat. in lib. Ion.

3 For if there were no more but that God himselfe hath concealed it, not naming any such matter in the Scripture, (where notwithstanding is oftentimes speech of Ionas) it were a probable argument against that their assertion. For when the maister is silent, why should the seruant speake? When God saith no such matter, why should any man affirme it? especially since to vtter it, had bene for a solemne remembrance of Gods glorie, and it might haue procured to Ionas, farre greater obseruance among the people, to whom he was to preach, that he should be knowne to be sonne to that woman, who was picked out by the Lord himselfe, to be a nurse to that reuerend man Elias, in the time of bitter famine; and that this preacher should be the selfe same person, who was raised from death to life. But in my iudgement the point is fully answered, when he is said to be of Gath Hepher, and not of Sareptha. For Gath Hepher, or as it is in the Hebrew, Gittah Hepher, which to S. Hierome are both one, was a citie in the land of Israel, in the tribe of Zabulon, as we may reade in Iosuah. But Sareptha was not in Israel, as Christ himselfe verie euidently doth signifie in S. Luke, *Many widowes were in Israel in the dayes of Elias, but vnto none of them was Elias sent, saue vnto Sareptha* a citie *of Sidon, vnto a certaine widow. Also many leapers were in Israel in the time of Elizeus the Prophet, yet none of them was made cleane, saue Naaman the Syrian.* As if he should say, that in those places strangers were preferred before the children. Nay he addeth more, *to Sareptha of Sidon*, or a citie of Sidon. And Iosephus also telleth vs, in the 8. of his Antiquities,

In vulgata editione.

Iosuah.19.13.

Luk.4.25.27.

1.Reg.17.9.

Ioseph. Anti. lib.8.9.

tiquities, that *Sareptha is a citie betweene Tyre and Sidon*: where speaking of Elias, of the widow, and her sonne, he hath not a word of Ionas. And lest it may be thought that Gath Hepher did stand neare to this citie of Sareptha, and so that our Prophet for the nearenesse of the places, may be said to be of both, it was the tribe of Asser, and not the tribe of Zabulon which was nearest vnto Sidon. Then our Ionas being taken from the tribe of Zabulon, and therefore being an Israelite, he was fit to preach to the Israelites, as to his own countrimen. Which course the Lord did take commonly in sending of his owne to those which were his owne, as Iewes to the tribe of Iuda, and Israelites to the other ten tribes; which he had not here obserued, if Ionas had bene sonne to the widow of Sareptha.

Iosu.19.28.

4 I haue opened this error, as principally occasioned by the person of our Prophet, with whom I am here to deale; so secondly to shew the boldnesse of the Iewes, who dare on naked coniectures grounded on weake foundations, (as this is, that because his mother who was raised vp by Elias, vsed a word in Hebrew like to the name of Amittai, therefore Ionas the son of Amittai must of necessitie be her sonne) giue out assertions boldly, boldly I say, but falsly, and that in their owne Prophets, and that in their owne Scriptures. Verie endlesse is their follie which they vse in this behalfe, and it is not to be wondred at by vs, who know their malice in denying of Christ Iesus to be the true Messias; in peruerting of such Scriptures as in their owne bookes are written of him; in cursing of the Christians daily in their assemblies, vnder the name of Nazarites; in vilifying the new Testament, but in magnifying their Talmud, that irreligious booke, with such celestiall praises, that as Viues writeth of it, they hold this for an opinion; *that God himselfe bestoweth the first foure houres of euerie day, in reading that booke*, like a scholler at his taske. Nay more, *that when the Temple at Ierusalem was destroyed by Titus the Romane, that then the Lord did sit reading vpon that booke within three or foure cubits of the place*; belike so busie at that, that he could not haue any leisure to thinke on the ouerthrow of the Temple, which you know was but a trifle. Let all men take heed of their errours; and let vs that be Preachers of the word, especially take heed, how we credulously teach any

1.Reg.17.24.

נמר
Vide Hieron. in Procemio cõmentarij in Ionam.

Epiphanius Hæresi. 29.

Lodou. Viues de Veritate fidei. lib. 3.

thing that vnaduisedly cometh from them.

5 The widow of Sareptha was not Ionas his mother, but himselfe doth let vs know that Amittai was his father; where also another fable may iustly be reproued, which Lyra writing vpon this place, reporteth to be broched by the self same Iewes; to wit, that our Prophet was sonne vnto another Prophet, because his fathers name is here mentioned, for so (say they) are all the Prophets, whose fathers are named in the Scripture. Marke their worthy reason for it. Amos saith of himselfe, that *he was no Prophet, nor the sonne of a Prophet*, and if you will looke in his book, you shal see that his father is not mentioned. A reason most inconsequent, and not worthy to be refuted. Amos was not the son of a Prophet, & his father is not named, Ergò they whose fathers are named, had Prophets to their fathers. Hosea was the son of Beeri, and Ioel the son of Pethuel; but no signification is there in their writings, that their fathers were also Prophets. Zephaniah *was the sonne of Chuzi, who was the sonne of Gedaliah, who was the sonne of Amariah, who was the sonne of Hizkiah*. If this their reason were good, there should here then be no lesse the a whole generation of Prophets. But I rather approue of the reasons of Arias Montanus, who saith that they are named, either because their fathers were men famous, & well knowne in their times; or else for distinctions sake, to make them differ from some other of that name. The new Testament doth yeeld vs examples of both in other persons; as when aged Anna is said to be the daughter of Phanuel of the tribe of Aser, it may probably be imagined that Phanuel when he liued, was a man of reputation, well knowne to very many. But in the Epistle of Iude, the title which is there giuen vnto the Apostle, not from his father, but from his brother, *Iudas the seruant of Christ, and brother of Iames*, was to make him differ from Iudas Iscariot, who did betray Christ. And hauing thus touched the person of our Prophet, and the time wherein he liued, let vs come a little neare vnto the words of the text. Not forgetting notwithstanding, that this whole booke by many is diuided many wayes, but I shall vse no curious partition of it, and therefore do onely note, that the foure Chapters herein do containe seuerall arguments. In the first is the fall of Ionas, and his suffering for it. In the second, his repentance,

Lyra in Ion. 1.

Amos 7.14.

Hosea.1.1.

Ioel.1.1.

Zephan.1.1.

Arias Mont. in prolegom. in minores Prophetas.

Luk.2.36.

Iud.1.

1.

2.

3. which is vttered in a prayer. In the third, the fruite of his preaching, that is, the conuersion of the Niniuites. In the fourth, his
4. anger against the Lords proceeding, and Gods answer thereunto. Now to the first in the first place.

The word of the Lord came also. *Also.*

6 Tremelius and Iunius do expound the coniunctiue Hebrew particle, which is vsed in the beginning of this booke, by the time *when*. The Septuagint and all other whom hitherto I can find, both Translators and Expositors, do reade *and*, or *againe*, or *also*; and thereby do intend, that when Ionas before had preached in Israel, and done little good there, the word of the Lord came a second time to him, to send him elsewhere, to the Citie of Niniue. Wherein Gods purpose was, to take away his word together with his Prophet, from those who long had it, & brought forth no fruites accordingly, and to giue it vnto other who were aliens from the couenant, and strangers from the promise. And if that these Niniuites should haue that grace, as by hearing a message, to fructifie in great abundance, they might then exprobrate ingratitude and grieuous rebellion, to the people of Israel; because these being but once preached vnto, did apparantly repent, but the other hearing often, did still increase their sinne. This is a fearefull iudgement, when God remoueth his word or ministers from a nation, & giueth them to other. For *where there is no vision*, where prophecie ceasseth, *the people decay*. Azariah the man of God could tell the people of Iudah, *that for a long season they had bene without the true God, without Priest to teach, and without the Law*; as signifying that these cuises do iointly go together, that where is neither Priest nor Law, there also is not God. It is threatned as a plague to the people of Hierusalē, that the Lord would make *the tong of the Prophet to cleaue to the roofe of his mouth*, that he should not exhort them, that he should not reproue them. *Except thou amend*, saith Christ the son of man to the Angell of Ephesus, *I will remoue thy candlestick out of his place*, I will take away thy ministerie. It is a fearefull sentence from the mouth of Christ himselfe. *The kingdome of God shall be taken from you, and shall be giuen to a nation which shall bring forth the fruites thereof.*

ויהי
Quum fuisset verbū Iehouæ.

Pro. 29. 18.
2. Chro. 15. 3.
Ezech. 3. 26.
Apoc. 2. 5.
Math. 21. 43.

The miseries which follow this, are vnspeakeable discomforts

forts to such as are able aright to conceiue them. To be blind, and haue no guide, and yet to walke there, where treading awry is the tumbling into hell: to be hungrie and to famish: to sucke, but on drie breasts: to be pined, and not perceiue it, which is an euill of all euils. For there is no truer miserie, then not to know a mans owne want, or if he do know it, not to be of power to helpe it, *but to wander from sea to sea, and from the North euen to the East, to runne to and fro*, and not be able to amend it. But when Ionas like a Doue (for so his name doth signifie) must flie or must go from Samaria to Niniue, when what the Iew must lose, that the Gentile must winne; when the elder is disinherited, and the yonger made the heire, no maruell then if griefe possesse the verie soule. What maruell if Esau a naturall man, did grudge and would not ceasse, did weepe and could not hold, when he saw that what he lost his brother Iacob should gaine, that the falling of the one was the rising of the other, the seruice of the elder was the reigning of the yonger? The children of Abraham did contemne the whole world, in respect of their prerogatiue in the sanctified seede: they could haue bene contented, that the verie crummes from the table, should not haue fallen to the Gentiles. If the Prophet had bene sent from the ten tribes to the two, or contrariwise from the two vnto the ten, from Iuda to Israel, or from Israel to Iuda, the matter had bene lesse: but must Ionas go to Niniue? We can conceiue no otherwise, but that it was a great griefe to Saul, that himselfe must lose the kingdome; but that Dauid must haue it, his subiect who liued vnder him, his seruant that attended him, was a mightie vexation, euen a griefe to the death. There Gods anger was the greater, who preferred the seruant before the maister: here his displeasure was the hoter, that the Prophet must leaue his countrey, and go to cal home other strangers. When old Eli did heare that the Arke of the Lord, the presence of his grace, was first gone from the Israelites, and then taken by the Philistins, his whole strength was gone; his heart did faint and die.

Amos 8.12.

Gen. 27.34.

1.Sam.18.29.

1.Sam. 4. 18.

8 The kingdomes and nations who haue tasted of the Gospell may bethinke themselues here. The benefite is inestimable which God hath affoorded them, in giuing them the bread of life, and his stewards to breake it, his Ministers to teach it. Now

Isa.5.2. if in recompence thereof, in steed of grapes they should bring forth wilde grapes; if for figges they should yeeld thistles; if their iustice should be but gall, and their iudgement but wormewood; if his word should be neglected, and his Ministers be despised, let them feare lest that befall them, which hath happened vnto others. Those which were but wilde branches, and are now graffed into the Oliue, can they be dearer vnto God then those branches which by nature appertained to that tree? If he spared not his owne, which by a peculiar calling were appropriated to him, (for so the Iewes were in comparison,) will he spare those which in a second place, and but onely for default of the former, were adopted by him? Saint Paul doth let vs know, that without doubt he wil not. The light was great which Gods Churches once had in Asia the lesser, when Iohn the Euangelist, and Polycarpus and other schollers to the Apostles, did liue and die there. The same may be said of the Cities of Græcia, which did heare Saint Paul preaching, did reade Saint Pauls writing. From some hundreds of yeares after him, many excellent lampes did burne in those part, which gaue light to their neighbours. But for the sinnes of the inhabitants, is not their candlesticke since remoued into the West? are not their lampes extinguished? Yes, their Ionasses are dead, or sent to other nations. Their temples are now made a cage of vncleane birdes: filthie spirits do possesse them. The Turke with his *Curaam*, and Mahomet with his Alcoran are Lords of those places. The citie of Rome was once the eye of the West, the sanctuarie of religion, the anchor of true pietie. This continued many yeares after that Paul had said in his time, *that their faith was published throughout the whole world.* But when Rome once proued Babylon, the holy City an harlot, when idolatry & security had once poisoned her hart, her light was remoued into the Northerne parts, and among them vnto vs: where God grant that it may continue, till his Sonne do come to iudgement, that the horrible and palpable darknesse of Egypt, may neither come on vs, nor our seed, nor our seeds seed after vs. It were a fearefull curse, if Gods glorious Gospel should be taken from vs, and giuen to the Tartarians, a wild people in the North, or vnto the Moores, profane men in the South. Our fathers in their times

Rom.11.24.

21.

Apoc.18.2.

Rom.1.8.

Exod.10.21.

had

had experience of the like; for after the free passage of Gods word, in the daies of king Edward of blessed memorie, (whose soule doth rest with the Lord) for the sins of our nation, and the carelesse abusing of so gracious a benefit, there came such a time as that Ionas might not stay in Israel if he would: either Ionas must flie, or Ionas must die. Then Genena, or Basile, or Franckford, or some other parts of Germany, were thought fitter places to receiue the Lords Prophets, then our England was.

9 That short time of mercy which God had shewed before, had but a short time of chastisement succeeding it. Since those dayes God hath shewed longer loue, and powred it on vs more plentifully. If in stead of long lent graces, we wil not pluck vpon vs long plagues and grieuous punishments, let vs esteeme his word as a iewel of price; let vs esteeme his messengers, as the ministers of God, weake men, but in great trust, who *do watch for their soules* to whom they do preach, and would be glad to see men preasse vnto Christ with chearfulnesse. It were a thing to be lamented bitterly, if by wanting we should know, what it were to want that, which by enioying we know not. Demosthenes perceiuing the true danger of that case, could remember the Athenians, that if their dogs were gone, by a composition with the wolues, the sheepe would soone pay for it; the cruell wolues would rage at pleasure. If the Orators were once yeelded, Athens would soone to wrack. If the shepheard be once striken, ye know what followeth after, the sheepe will soone be scattered. If the Preachers be remoued, mens soules will run to ruine. The walles of Hierico could not be ouerthrowne (as Origen saith, writing on the booke of Iosua) but by the trumpets of the Priests. So the fortresses of Satan, of iniquitie and sinne, cannot be laid along, but by the teaching of the Priest, the preaching of the Minister. Therefore make much of your Ionasses, whosoeuer you be, and keepe them while ye haue them.

Heb.13.17.

Plutarch. in Demosth.

Zachar.13.7.

Origen. in Ios. Homil. 7.

10 But in Israel at this time it might not be so. There cometh a message to the Prophet, a commanding iniunction, and giueth him other instructions. *The word of the Lord came vnto Ionah.* This is it whereupon the Prophets should euermore depend, for their sitting or for their rising, for their mouing or their resting. They are not to run vpon a fantacie or humour of their owne,

and speake they know not what, neither care they to whom, but for their message which they vtter, they are rather to take it then to make it. Moses would not go to Pharao, till he had learned his lesson perfectly. Ieremy is but a child, and knoweth not how to speake, till God stretched forth his hand, and putteth his word in his mouth. The Lord doth tell Ezechiel, that *he should heare the word at Gods mouth, and giue* the people *warning from him.* Nay the true Prophets all in generall remembred this well enough, when so often they end their sentences with these words, *Thus saith the Lord.* Saint Paul writing to the Corinthiãs doth take this course in the matter of the Sacrament, *I receiued of the Lord that which I also deliuered vnto you.* Otherwise, as he is a traytour to his Prince, who taketh on him to coyne money out of a base mettall, yea although in the stampe he for a shew doth put the image of the Prince; so he that shall broch any doctrine that commeth not from the Lord, whatsoeuer he say for it, or what glosse soeuer he set vpon it, he is a traitour vnto God, yea in truth a cursed traitor, although he were an Angell from heauen, as Saint Paul telleth the Galathians. Earthly kings are offended, if their subiects shall do from them, or in their names, such messages as they send not; or if their Ambassadours being limited by aduertisements what they shall do, and what not, should entreate of contrarie causes. Then should the Minister be carefull in a verie high degree, that he speake not but according to his commission, lest he offend a Lord of more dreadfull maiestie, who is more iealous of his glorie, and more able to punish. The visions are now ceassed; reuelations are all ended; such dreames are past and gone, as did informe in old time: Now it is Gods written word which must be to vs, as the threed of Ariadne, to leade vs through all labyrinths. *The Law of the Lord is perfect, conuerting the soule, the testimonie of the Lord is sure, and giueth wisedome to the simple*, saith Dauid. Tertullian could say of the written word, *I do adore the fulnesse of the Scripture.* This full Scripture, this perfect Law of God, is it which must be the guide, and as the loadestarre vnto vs. Vincentius Lyrinensis in his little booke against heresies speaketh elegantly to this: *O Timothie, do thou keepe fast thy charge. What is it that is thy charge? That which thou hast receiued, not that which*

Exod 3.11.
Ier. 1.6.9.
Ezech.3.17.
1.Cor.11.23.
Galat.1.8.
Psal.19.7.
Tertul.cont. Hermogenẽ.
Adoro Scripturæ plenitudinem.
Vinc. Lyrin. contra hæres. cap.27.
Depositum custodi.
Quod tibi creditum est, non

thou

thou hast deuised: that which is committed to thee, not what is inuented by thee: a matter not of thy wit, but rather of thy learning, wherein thou art no author, but onely a keeper, not a leader, but a follower. And a little after, *Do thou so teach, that when thou speakest after a new maner, yet do thou not speake new matter.* Thy order may be new, thy methode may be new, but the substance of that which thou speakest must be old. This is an argument verie copious to be handled: and thereunto may be ioyned the iust reprehension of some fantasticall Anabaptists, who haue taken on them in our time, to crosse this written word, by illuminations and reuelations of their owne. But I leaue the one and the other, till God send further grace to wade more into this Prophecie. That which I rather gather here is this; that if Ionas would not go from one place to another, without the expresse commandement of God, who is Lord ouer heauen and earth, and ruleth all at his pleasure, and that also the other Prophets did euermore obserue this rule, that then in the examples of Gods ancient seruants, there is no protection or warrant for such men, who sometimes in our Church, do flit from place to place, without staying in any. It is one thing to be sent, and for a man then to go; another thing to runne first, and not at all to be sent. *Feede the flocke*, saith Peter, but it followeth in the text, *which doth depend vpon you*, or which is committed to you: for so the best translate it, although to the letter it be, *the flocke which is among you.* The Apostles indeede did go throughout all the world, but they had their passe-port for it: *Go ye and teach all nations.* But besides that, the immediate presence of Gods Spirit did still attend them, and told them what they should do, and againe what they should not do; so that they were not at their owne libertie. *When they were let to go by the Spirit, they came vnto Seleucia.* And, *they would haue gone to Bithynia, but the Spirit would not suffer them.* These men of whom I speake are not Apostles: that dispensation is ceassed, as all Gods Church doth know. It were rather to be wished, that they did not come much nearer to the name of Apostataes, for reuolting from the approued rule of the Christian faith, while they vse that profession which is sacred in it selfe, but as pretenced pietie, to couer vnhappie shifting, yea sometimes an vngodly life. I do not

quod à te inuentum, quod accepisti, non quod excogitasti, rem non ingenij sed doctrina.

Ita doce, vt cũ dicas noua, non dicas noua.

1. Pet. 5. 2.

Hier. gregem qui in vobis est. τὸ ἐν ὑμῖν ποίμνιον.

Math. 28. 19.

Acts. 13. 4. chap. 16. 7.

not speake of all: among bad may be some good: and circumstances oftentimes do make whole causes differ. But for many of them, I could wish that experience had not taught vs, to the slander of the Gospell, that such fond admiration as they procure in the pulpit, among the ignorant multitude (who are easily deceiued) is quitted with some infamy, which from towne to towne doth follow them, and from countrey vnto countrey, or with some actuall cousinage, or with lustfull carnalitie, or one bad tricke or other.

11 Their calling in the meane time is not warranted in the word, although Ionas went to Niniue. Ours is a stable profession, it is no gadding ministerie. And yet I doubt not, but that we who are the children of the Prophets, and haue a home in this place, and therefore are different from them; to exercise our selues against such time as God shall send vs charges, or especially to win men to Christ, may sometimes in this towne, and sometimes in the villages which are here about adioyning, euen with a free-will offering bestow our little talents. By writing we learne to write: by singing men learne to sing: by skirmishing we shall learne to fight the Lords great battels. The people in the meane time are wonne to Iesus Christ: the faithfull are increased: ignorance is well expelled: idolatrie is defaced: Satan and sinne are conquered. The verie crummes of our tables, would keepe many soules from staruing: the lost houres of our idlenesse, would helpe many poore to heauen. God grant that the burying of those talents in the ground, which he in his great loue hath giuen vnto vs, be not laid to our charge, in that dreadfull and terrible day. If ignorance, or idolatrie, or iniquitie did not rage, if the enemies of the Gospell to hold vp their Romish Antichrist were not busie to peruert, we might keepe our selues in our cloisters; but if all these do fret and dayly consume like a canker, let vs sometimes looke about vs. Theodoret reporteth in his Ecclesiasticall storie, that when Valens the Emperour with his Arrian opinions, had be-pestered much of the world, and by that meanes the flock of Christ stood in great danger, Aphraates a Monke, a holy man of that time, contrarie to his order and holy profession, came foorth out of his Monasterie, to helpe to keepe vp the truth. And being asked by

Scribendo discitur scribere.

Theodoret. Hist. Eccles. lib. 4. 24.

by the Emperour who was offended at him, what he did out of his cell? I would (saith he) haue kept it, and did keepe it so long as Christs sheepe were in quiet; but now that tempests do come on, and stormes bring them in danger, euery stone is to be turned, euery meanes is to be sought, to free them from this perill. He goeth on: If I were daughter to any man whatsoeuer, and according to my sexe as decency would require, were kept vp in a closet, or in some secret chamber and inner part of the house; yet if my fathers dwelling were on fire, should I not be verie carelesse, if I wold not then come forth to helpe to quench the fire, or giue direction for it? So if now I should not helpe to teach true faith in Christ, by coming out of my Monasterie, I should do much amisse. Let vs remember the like, in these most perillous times: so we shall discharge our consciences, we shall disburden our soules, and God himselfe will reward it, by one meanes or another; although men do not requite it: for do not looke for that: if you do, they will deceiue you. And thus hauing shewed the reason why Ionas went from Israel, I come to the second verse.

Arise.

12 It should seeme that our Prophet hauing long preached to his country-men, and little preuailed, had now discouraged himselfe, and euen set him downe, which ease doth oft befall the Minister, through that weakenesse and frailtie which is in humane nature. For the preuenting whereof in his seruant Ezechiel, God himselfe doth foretell him, that he sendeth him to such as are *a rebellious house*, and will not heare his voyce. Notwithstanding the Prophet is enforced to do his dutie, and leaue the successe to God. That is it whereunto the Minister should looke, performe all which the Lord requireth, and leaue the euent to him. For we are not in Gods place, to alter and change, and mollifie mens hearts: *Paule planteth, and Apollo watereth, but God giueth the increase.* In the meane time, the labour of the faithfull Minister, whether it speed or misse, is accepted of the Lord. For as he (saith Saint Austen) who perswadeth to euill, (as to heresie or treason) is punished accordingly, although he do not preuaile, yet because he intended it, because he did labour it; so he that doth his best to winne men

Ezech. 3. 9.

1. Cor. 3. 6.

August. contra Crescon. Grammaticum, lib. 1.

to

to heauen, although he effecteth not what he desired, findeth his reward with God. And he addeth in the same booke, that when Christ did lament ouer his owne Citie Hierusalem, and said that he would haue gathered the Iewes together, as the hen gathereth or clucketh her yong ones vnder her wings, and they would not; that perhaps he did encourage vs by his owne example, that if we should not obtaine when we haue spent our labour, yet we should not dismay our selues, because no more befalleth vs, then did betide Christ. And the disciple as we know, is not greater then his maister. If such a drowsinesse or sleepinesse were now vpon Ionas after his small successe in preaching to Israel, God biddeth it be shaken off, when he willeth him to *Arise*, that is, pluck vp his spirits, and rouze vp himself, and make speed in his message.

Matth.23.37.

Matth.10.24.

And go to Niniueh that great Citie.

13 Although God in ordinarie did tie himselfe to his people of Israel, yet at this time (for so was his good pleasure) he sheweth that himselfe is Lord ouer all the earth, and taketh care of all, and punisheth all who do sinne against him; in as much as he did send his Prophet to Niniue, which was a Citie in Assyria, and the Metropolis of that countrey, and iustly in this place said to be a great Citie. By that which is written of it, it may be iudged that Niniue was then the greatest Citie that was vpon the earth. When Moses doth mention it, he giueth that testimonie of it, *This is that great Citie.* In the third chapter of this present Prophesie it is said to be *a great and excellent Citie of three dayes iourney.* That in those dayes this was no strange thing, in the Easterne countries, to haue some places very huge, we may somewhat iudge by Babylon, which Aristotle setteth down to haue bene so big, as that when some part of it had bene taken by the enemie, some other quarters of it, did not heare of any such newes, till within three daies after. But for Niniue thus much more: In the last chapter of this Prophecie it is put for the conclusion of the booke, that there were in it *sixe score thousand persons that could not discerne betweene their right hand and their left hand*: which importeth that they were children of small age and vnderstanding.

Gen.10.12.

Ion.3.3.

Aristoteles politicorum, lib.3.

Ion.4.11.

14 This City by prophane writers is called Ninus, as by Herodotus

dotus in his Clio, by Strabo in the sixteenth of his Geography, by Plinie in the sixth of his Naturall historie, by Tacitus in the twelfth of his Annales. And by some of them it was supposed to be builded by Ninus the great Monarch of Assyria, and husband to Semiramis, which is also the opinion of Saint Austen, in his bookes De ciuitate Dei. Some argument why we should beleeue it to be so, may be gathered from the name, being termed of Ninus the king, Ninus, & Niniueh in the Scripture. But see whether that in this case, a man may not say as Austen said to Hierome (about that great controuersie betweene Paule and Peter; whether Peter sinned or sinned not, and dissembled with the Iewes in deed, or but in shew) that although Hierome had more witnesses in number to proue his assertion, then Austen could bring, yet that S. Paul who had Gods Spirit, and thereby did write, was in stead of all the rest, nay in truth aboue all: So although both Heathen and Christians, and among them S. Austen do say, that this Citie was built by Ninus, yet see whether Moses who had the immediate Spirit of God, be not in stead of all, or rather beyond all. And he doth tell vs that this Citie was built by Assur. Neither doth the Hebrew name import ought to the contrary; if it be as some suppose, not Niniueh of Ninus, but Niniueh of *Nauah* the Hebrew word, & so signifying beautifull or goodly, or faire, or fit to be inhabited. But this controuersie may be ended, if that opinion be true which Munster doth deliuer vnto vs, that some thinke that both Assur and Ninus are one man, called by diuerse names in diuerse languages. He doth not specifie in that place, who they be that so reconcile this doubt; neither yet haue I found any that be of that minde.

Herod. lib. 1. Strabo. lib. 16 Plin. lib. 6 13. Tacit. Annal. lib. 12. Aug. de Ciu. Dei, lib. 16. 3.

Augustinus Epist. 19. Gal. 2, 13.

Gen. 10. 11.

Munsterus Cosmograp. lib. 5.

15 But to let that go, this Citie is described by Diodorus Siculus (in the second of his Antiquities, as Stephanus will haue it, as some other in the third) to stand vpon Euphrates; I thinke he meaneth Tigris, for so all consent hath it, and Babylon on Euphrates: to be built with foure sides, but not equall or square; for the two longer sides had each of them one hundred and fiftie furlongs, the two shorter sides had each of them ninetie, which arising in the whole number to foure hundred and foure score furlongs, the compasse of the Citie did amount to thirtie French leagues, or threescore Italian miles. The wals, saith

Diodorus Siculus Antiq. lib. 3. 1. Plin. Hist. natur. 6. 3. Herod lib. 1.

ſaith Diodorus, were in height an hundred foote, the bredth of the walles, that three carts might meete together: the towers which were about it, were one thouſand and fiue hundred, the height of the towers was two hundred foote in each. This Citie being built to ſhew the magnificence and royaltie of the founder, was without doubt populous for the proportion; the countrey yeelding foode to ſuſtaine ſo great a multitude, and they hauing water at will by the nearenesse of the riuer. The fertilitie of the ſoile was ſuch in old time about this place, although not for other things in like meaſure, yet for corne, that Herodotus writing of it doth ſpeake of his owne knowledge, that the ordinarie fields did returne the ſeed ſowne in them two hundred fold, the better places three hundred: three hundred buſhels for one, or at leaſt three hundred graines for one corne.

Seneca in conſolatione ad Narciam. cap. 16. *Tiberiũ Gracchũ & Caium qui bonos viros negauerit magnos fatebitur.*

16 Our Ionas is to go by Gods commandement to this Citie, which if any will deny to be good, yet he muſt confeſſe to be great, as once it was ſaid of the Gracchi in Rome. He needed not to find fault that he had nothing to do, who had Niniue for his charge, and whoſe buſineſſe was to preach to ſuch an auditorie where were ſo many and ſo mightie. If he ſtood vpon his credite, as it ſeemeth that he did too much, (which hereafter may be ſhewed) here was a place of reputation for him, if any were vpon earth. Tullie was no great warriour, for ought that I can reade, and I thinke that himſelfe thought ſo; yet in one of his Epiſtles, he telleth that he did beſiege a litle towne, Pindineſſus he calleth it, with ſuch eagerneſſe, that there was nothing wanting to him of the top and height of glory, for his good ſeruice there, but the name of the towne. His towne did want a name. He meaneth that it was but baſe, and not knwone to men in Rome. Our Prophet in his preaching need find no ſuch fault: his charge hath a name: it is Niniue that great Citie, which ruled ouer the earth, the ſeate of the Empire, the Ladie of the Eaſt, the Queene of nations, the riches of the world, where more people did inhabite then are now in ſome one kingdome. I do reade in Seneca, that there was once a man of a turbulent wit, called Senecio, who would ſpeake none but great words, would haue none but great things. His ſeruants were all great, his ſiluer veſſels and plate were great. Nay, *beleeue me* (ſaith Seneca) *his follie grew*

Tull. Epiſt. lib. 2. Ep. 10. ad Cælium. *Vt mihi ad ſummam gloriam nihil deſit niſi nomen oppidi.*

Sene. in Suaſoriar. 2. *Ingenij confuſi & turbulenti qui cupiebat grandia dicere*

ſo

so great, that his shoes were still too big for him, he would not eate figs but Mariscas, a kind of grosse great figs. *He had a concubine of a huge and mightie stature. He had all things so bigge, that the surname*, cognomen, *or rather cognomentum, as Messala did terme it, was set vpon him of Senecio Grandio.* If this Grandio had bene sent on such a message as Ionas was, it may be supposed that he wold haue bene a proud man. But our Prophet was not so, as in the next verse hereafter we shall find.

Credatis mihi velim non iocanti, eo peruenit insania eius, vt calceos quoque maiores [illegible]et, secundo esset nisi mariscas. Concubinā ingentis statura habebat.

17 Well, God goeth forward with him, *Arise and crie against it.* The Lord telleth him all the circumstances, which must be done in this message, lest he should be to seeke, and so do somewhat amisse: and againe, to make him more carefull in perfoming of that, wherin God himself was so desirous to informe him in particular, He must crie against Niniue, not whisper in the eare as if it were to one; not speake softly as to a few: but cry as vnto all: this is a generall proclamation. This word *Cry* is vsed in Scripture when men are fast asleepe and lulled in their sinnes, and awake not with a little; so that as Eliah sayd to the Baalites, that they were to *crie alowd, because Baal might be sleeping, and must be awaked*, so the Minister must crie aloud, that men may be raised from their drowsinesse in sinne. When the iniquities of Israel, and transgressions of Iacob began to grow great, the Prophet Esay is called vpon to *crie alowd and not to spare, yea to lift vp his voyce as it were a trumpet.* In like manner, when, as it should seeme, men being drowned in securitie did forget their owne mortalitie, *a voyce said; Crie:* The Prophet asketh what *shall I crie? All flesh is grasse, and the beautie thereof as the floure of the field.* So the voyce of Iohn the Baptist who bad men repent, because the kingdome of heauen was neare, is called *the voyce of a cryer.* Againe this word *Cry* is some other time vsed, when some thing else crieth first, and maketh such a noyse in the eares of the Lord, that it calleth for vengeance of him, and in the eares of the committers, that they cannot heare any thing vnlesse it be loud. In such cases men are not moued at all with low words, as the whistling of the wind is not perceiued at all, in the blowing of trumpets, or the ringing of bels. Those things which are violent, must be driuen foorth with such other things as are violent. It is sayd of bloud, that it cannot be satisfied but with bloud.

1.Reg.18.22.

Isa.58.1.

Chap.40.6.

Math.3.3.

bloud. It is knowne of loue, that it cannot be recompenced or requited but with loue. Euen so the crie of sinne cannot be stopped, but by crying out against sinne, and condemning it openly. But that sins do crie we reade oft in the Scripture. Abels bloud did crie, that is indeed, the murther of Cain did call to God for vengeance. The crie of Sodome and Gomorrha was great. The detaining of wages from the laborer & hired seruant, doth yeeld foorth a crie. And here in this place the wickednesse of Niniue cometh vp before God: & with what but with a cry? As if he shold say, that it was now grown so great, that the earth was no longer able to hold it, but both the aire and the heauen too, did ring of the same. Exceeding force of sin, which will thus call for vengeance. This was it which once plucked downe fire and brimstone from heauen vpon Sodome and Gomorrha. This was it which caused that vniuersall floud in the dayes of Noe. This made Corah and his companie to be swallowed vp by the earth & go down quicke into the graue. This brought an incredible destruction vpon Ierusalē, which somtimes was Gods own Citie. Nay this very place Niniue, although now it were spared vpon their apparant repentance, yet when afterward they returned to their malice, as a dog to his vomite, it was destroyed, as Nahum the Prophet had foretold. Those other Monarchies of the old Babylonians, of the Medes & the Persians, of the Greeks and Romanes, did speed after like sort. Their sinne ascending vpward, rebounded againe vpon them, with a fearefull desolation. But what now may we imagine that those sinnes were, which are said in this place to lye so grieuously vpon them?

Gen.4.10. Chap.18.20. Deut.24.16. Iac.5.4. Gen.19.13. Chap.6.12. Num.16.1. Nahum.3.1.

18 It is likely that such generall sinnes were in Niniue, as are said by Ezechiel to haue bene in Sodome, that is, *Pride and fulnesse of bread, and abundance of idlenesse, and that she did not strengthen the hand of the poore and needy*; but I thinke that in particular some faults may be picked out, which were great in that place. As first, witchcraft and inchantment, and sorcerie and necromancie, and diuination by the stars, which were exercised beyond measure, in all the Easterne parts where Niniue stood. When the true wisedome of Salomon is in the Scripture compared with mens counterfeit wisedome, it is said, *that his wisedome excelled all the wisedome of the children of the East*, that is, their Philosophers and Diuiners,

Ezech.16.49. 1.Reg.4.30.

Diuiners, and all of that sort. There came to adore Christ, wise men as they are called, Magi, Diuiners or Soothsayers, and it is sayd in the text, that they came out of the East. In the second of Daniel, what a rabble of such are reckened vp to be in Babylon, a citie not farre from Niniue, *Inchanters, Astrologians, Chaldæans and Sorcerers?* and how doth God himselfe deride and scoffe at them by his Prophet Esay, for entertaining of such, and for retaining of so many? In one word, the censure that is set on the Chaldæans, men not far from Niniue, by Tully in the second of his Diuination, and by Cornelius Tacitus in the first of his History, (where that by his Mathematicians he meaneth Chaldæans, or the schollers of them, may be well gathered from that which elsewhere he hath of Tiberius, who, as he saith, was skilled in their Arts) together with the Narration of the Magi in Herodotus, who would haue had the kingdome after the death of Cambyses, do make this most plaine, that in the East country these Arts were vsed much, and therefore likely so in Niniue. But how odious these sinnes are in the sight of God, whosoeuer doth reade the Scriptures, can not be ignorant. In the tenth of Ieremy the least of these faults are called *the way* or custome *of the heathen*, and therefore are they vnfit for Gods people. Balaam could say, *There is no sorcery in Iacob, nor soothsaying in Israel.* God himself doth giue charge, that among his people should be none *that vseth witchcraft, or a regarder of time, or a marker of the flying of fowles, or a sorcerer, or a charmer, or that counselleth with spirits, or a soothsayer, or that asketh counsell at the dead*: and the reason is there assigned, because all that do such things *are an abomination to the Lord.* Nay, God doth so hate these, as that all such who seeke to them, are odious to him, as by Saule & Ahaziah may most plainly appeare, who for seeking vnto such, lost their kingdomes and their liues. The audaciousnesse of men who are acquainted with these arts, may be seene by those enchanters of whom we reade in Exodus, who at Pharaos intreatie, did dare not onely to braue, but to resist God and his seruant Moses. Plinie himselfe although he were but a heathen man, doth laugh at and deride the vanities of such. Saint Cyprian doth describe their vnfruitfull superstition: *Regulus* saith he, *obserued the flying of birds, and yet he was taken* by the Carthaginians. *Mancinus kept their religion, yet was he*

Math.2.1. μάγοι ἀπ' ἀνατολῶν.

Dan.2.2.

Isay.47.9.

Tull.de Diuinat. lib.2.

Tacitus Hist. lib 1.

Annalium li. 6.

Tiberius *scientiâ Chaldæorum artis.*

Herodot.li.5.

Ierem.10.8

Num.23.23.

Deut.18.10.

1.Sam.28.7.

2.Reg.1.1.

1.Chro.10.13

Exod.7.11.

Plinius Hist. Nat.lib.26.4.

Regulus auspicia curauit, & captus est.

Mancinus religionẽ tenuit, & sub iugum missus est.

Pullos edaces habuit Paulus Cyprian. de Idolorum vanitate.

he sent vnder the gallowes, sub iugum, a token of disgrace to himselfe and his armie. *Paulus had the birds eating lustily*, which they held as a signe of good lucke, *yet was he slaine at the battell of Canna.* But the execrable custome of some who be of this kind, may partly be learned by that wherewith Athanasius sometimes (although falsely) was charged, that he in his Magicke should vse the hand of a dead man, which by experience in our time hath bene declared to be a practise of some who vse those trades: And partly by the example of Iulian the Apostata, who not long before his death, going to warre in Persia, did cause a woman to be hanged vp by the haire of the head, to haue her hands stretched abroad, her belly to be ripped open, that, as the Author iesteth at it, her liuer perhaps being cut vp, he might thereby diuine what should be the end of that his voyage, and whether that he should safely returne againe. As it may seeme he him selfe was ashamed of that deede, for he caused the church or chappell wherein this fact was done, not onely to bee locked, but to be sealed vp also, and watchmen continually to ward there, that no man might come in. Yet afterward it was discouered, when report came of his death. No maruell if such sinnes did come vp vnto the Lord, or any other which draw in this line, if they were to be found in Niniue. Let Christians still take heed of these most filthy crimes, yea and of all curious arts, and among them of that too, which, whatsoeuer be said for it by many who are young, and delight in experiments, is truly sayd by Basil, to be nothing else but *a busie tickle vanitie.*

Zozom. Hist. Eccl. lib. 2. 22. Theod. Hist. eccl. li. 3. 21.

Mulierculam capillo suspensam, manibus extensis, cuius vẽtre dissecto.

Non obserari solum sed etiã obsignari.

Basil in Hexæmero. Homil. 1.

Astrologia iudiciaria negotiosissima vanitas.

19 A second sin in Niniue was robbery and oppression. That in some sort may be gathered from their large and mighty gouernement, which could not be maintained but by somewhat, and indeed was vp-held and borne out, with the spoiles of other. But the Prophet Nahum doth put the case beyond question, when he calleth it *a bloudy citie, full of lyes and robbery, from whence the prey departeth not.* They had then conquered a great part of the inhabited world. The tributes and exactions which they had of them whom they conquered, could not chuse but be great. And for the beautifying of that their City, which for a thousand yeares and more, was mistresse of the world, and chiefe seate of the

Nahum 3. 1.

the Empire, it may well be supposed, that they tooke the selfe same course, which afterward was taken vp by the Romaines, who to garnish and adorne Rome, did take away from all places, whither their authority and soueraignty did stretch, not onely gold and siluer, but images and pictures, and painted tables, and hangings of tapistrie, and plate, and armour, yea whatsoeuer else was precious in their eyes, So did that great Marcellus at the sacking of Syracusa, and other in other places; who feared not to spoile many townes, to make one trim & glorious. Now God who loueth iustice, and in iustice hateth oppression, and the robbing of other men, can not like of this. How sped Pharao with his people, for dealing hard with the Israelites? *If he shall be cast into the fire* (saith Saint Austen, being moued as it seemeth by that place of the 25. of Mathew) *who did not giue his bread to the hungry, where thinke you shall he be put, who hath taken away the bread of other men? If he shall be throwne into the fire who clothed not the naked, whither shall he be cast who hath vnclothed the clothed? If he be condemned with the Diuell who hath not afforded his house to strangers, where do you thinke is he to be put, which taketh away that house which in right is another mans?* All which things oppressors do. Here let those men take heed, who grind the face of the poore, of the fatherlesse, and the widow, if this sinne yeeld foorth a crie, not onely in this world but in another also. It was a spitefull tricke and in no sort to be commended, but much lesse to be imitated; and it was a saying much abused out of Athanasius his Creed: but yet the meaning was very shrewd, when the people of Sicilia did write vpon the tombe of a dead Viceroy of theirs, who was a great oppressor, & cruell ouer that countrey,

Liuius lib. 25.

Augustin. de Sanctis, Sermone 38. *Putas vbi mittendus est qui tulit alienum?*

Theatre du monde, lib. 2.

Qui propter nos homines
Et nostram salutem
Descendit ad inferos.
Who for vs men
And for our better safetie
Is gone downe into hell.

Athanasius in Symbolo.

They meant that this polling and exacting gouernour was lodged in hell.

20 If all things which are written, be written for our learning,

then let the crie of Niniue be a warning vnto vs, and to all men in generall, that we flie from their crueltie. And remembring that of the Prophet, *The stone shall cry out of the wall, and the beame of the timber shall answer it, Wo vnto him that buildeth a towne with bloud, and erecteth a City by iniquitie*, let vs be warie in our Colledges, that it be not truly sayd of vs, that robbery and oppression, and bribery and extortion, go not out of their streets. The keeping backe of the poore, for the speeding of the rich to gaine friends to our selues, or to be enriched with mony, cometh neare within this compasse. Friendship which is so gotten, is not friendship with the Lord, nor friendship for the Lord, but friendship against the Lord. Money which is so had, as it is cursedly gotten, so it is often spent leudly. It is put as the Prophet speaketh, into a broken bagge; the Lord doth blow vpon it; and yet we will not see so much. A reckoning must be made, as how we spend our money, so much more how we get it. If such sinnes should be among vs, they may be accounted farre greater then they could be in Niniue, because we haue had many Ionasses, who haue long cried out against them. That God who is slow to anger, will strike so much the heauier, whē he is forced to strike. That wrath which is deferred, will in the end proue most grieuous. Thus you see what Ionas was, and againe what he was not, and who sent him from Israel, and who bid him go to Niniue, and that Niniue was a great Citie, but a Citie of great sinne. It followeth in the next place, how he did discharge this dutie: but that must be deferred vnto some other time. In the meane while God send vs vnderstanding in all things. To this God be praise for euer.

Habac. 2. 11.

Agg. 1. 6.

THE

THE II. LECTVRE.

The chiefe points.

1. The veritie of the Scripture appeareth in that the writers thereof doe declare many things against themselues. 6 Reasons which might moue Ionas to flie to Tarshish, and the insufficiency of them. 12 Where Tarshish was. 13 The vocation of the Ministerie is not to be relinquished. 16 Men are more free to spend money about euill things then about good. 17 What it is to flie from Gods presence. 19 Comfor and instruction to the Minister.

IONAH I. 3.

But Ionah rose vp to fly into Tarshish from the presence of the Lord, and went downe to Iapho: and he found a ship going to Tarshish: so he payed the fare thereof, and went downe into it: that he might go with them into Tarshish from the presence of the Lord.

ONAS hath receiued his charge to go to Niniue, with a message of much importance; which he might do the better, because he came with authoritie, and not as a common person, to chide and brawle about iniuries, or bad reckonings which fall out betweene man and man; but with a proclamation of weight from the eternall God. Here a naturall man would looke, that since Ionas is to write this storie of himselfe, (for no man I thinke maketh doubt thereof) he should speake for his owne credit; with what diligence and audacitie he performed this message; how he spared not the king of Niniue, but told him his owne; or if he had failed to do that which was enioined to him, or for want of wit or will, had missed in his designement, a worldling would iudge, that for his reputation, he should haue concealed it: let others if they would haue spoken their pleasure of him, but not he of himselfe: or if needs he must haue spoken, he would haue told the better part, and left out the worst. But if Ionas would be naughty and erre as fowly in penning, as he did before in practise, he hath here

met with his maister, who well can keepe him from it, euen the mighty Spirit of God, which dealeth with him in this place as it did with Dauid in his one and fiftieth Psalme, that is, maketh him to confesse, *that against God, against him onely he had sinned, and done euill in his sight, that the Lord might be iustified when he did speake, and pure when he did iudge*; that God might haue his true honour, and man beare his deserued blame. This here maketh our Prophet lay so much against himselfe, and lay open his owne infirmitie, yea his grieuous disobedience, that himselfe was a runagate, and fugitiue from his God, yea a very carelesse rebell: that he slept in the ship-bottome, when all other were praying, for feare lest they should be drowned: that he crosseth the Lord alwayes, wishing vengeance vpon Niniue, when God would haue mercie; yea that as the testiest man who euer did liue, he did fret and scold with God, and for anger would be dead; and lastly that chiding hand-smooth with his maker, he did iustifie his wrath, that he did well to be angrie.

Psal.51.4.
Ionah 1.5.
Chap. 4. 5.
Chap.4.1.4.9.

2 This course (not onely here but through other Scriptures also) of inculcating and redoubling their faults, whom the books do most concerne, as the impaciency of Iob, the murther of Dauid, the idolatrie of Salomon, the discontentednesse of Moses, by Moses himselfe, and Gods punishment on him for it, that he came not into Canaan; so by Ieremy himselfe, the fretting of Ieremy, because all things were not well, doth argue to the reader some thing very supernaturall that is in these bookes; since contrary to the course of humorous ambition, (which delighteth in her owne glory, and either openly or secretly, by some insinuation doth aime still at her owne praise,) they which are the Spirits secretaries, should discouer themselues, & display their owne ouersights. Among other that follow in the processe of this Prophecy, this is an excellent argument, against those wicked ones of our age, who call the Scripture in question. If they, who in the way of carnalitie to magnifie themselues, and make their words seeeme glorious, dare oppose their wits against heauen and earth, against Iewes and Gentiles, against God and men, could remember the endles wisedome of the word of life, they might plentifully admire their spirit, who to give God the glory, do reioyce in their infirmities, and proclaime their

Iob.3.1.
2.Sam.11.17.
1.Reg.11.3.
Num.11.11.
Chap.20.12.
Ierem.20.14.
2.Cor.12.5.

owne

owne follies. And if they would compare the maner of these writers inspired with the holy Ghost, with the workes of other men of what sort soeuer, they must either shut their eyes, or confesse a great difference.

3 For the writers of this world, howsoeuer against enemies they speake all and more then all, as Zozimus did against the Christians; or for their friends and countrymen set all at the highest, as Salust doth obserue that the Athenian and Greeke writers did long before his time; yea howsoeuer sometimes they speake truth where it cometh to their notice, or toucheth not themselues, or their partiall friends; yet in them we find few examples of laying open the errors of themselues, or of their friends, especially when in any sort it may be concealed. Let Tully be a witnesse, of whose faults we do not reade in any thing of his owne; but that Rome was saued by him from the furie of Catiline, that when he was Consul he did more then good seruice to the common-wealth, his tong and his pen haue neuer done. What learned man hath not heard of his

Salust. in præfatione Coniurat. Catil.

Tull. Offic. 1.

Cedant arma togæ, concedat laurea lingua?

In the Commentaries of Cæsar a booke worthily penned, may we find any thing which maketh against himselfe, yea in his ciuill warres? But in his friend Hirtius, what is there to be read that doth not make for him? The writings of Mahomet, I meane such as are written of him, do make him the onely Prophet in the last age of the world, the great seruant of the Highest, hauing messages from aboue, and oracles from heauen, yea and such a one as was able bodily to rise againe from the dead, but that must be after eight hundred yeares: (he taketh a pretie time for the trying of that conclusion, whereas Christ tooke but three dayes) yea as Viues obserueth, that he was the Comforter whom Christ promised to send into the world after his ascension: and that it was written in the Gospell of Saint Iohn, *I will send you a Comforter, and that shall be Mahomet*, but that those last words concerning Mahomet, were razed out by the Christians.

Hirtius de bello Hispa.

Iohn 2. 19.

Lod. Viues de veritate fidei lib. 4.

Ioh. 16. 7.

4 By these we may iudge of the rest. But it is so farre off from men, who are but naturall men, to be detectors and discouerers of their owne falles to posterity, that they cannot with

patience endure, that they ſhould be opened by other. For that is a common fault and not proper to one, which Pliny reporteth of one in his time. And that was, that whereas according to the cuſtome of that age, a certaine writer had read and rehearſed in the preſence of diuers a peece of a booke, which truly deciphered the faults of ſome men, and ſaid that he would reſerue the reſt vntil the next day to be heard, the friends of one party who was touched in that booke, and not without deſert, came in the meane while to the Author, and moſt earneſtly intreated him in their friends behalfe, that he would forbeare to reade of that matter any further. Which made Pliny to inferre this, in one of his Epiſtles: *Such ſhame is there of hearing ſuch things as are done, by them who ſhame not to do that which they bluſh to heare.* What his friends could not endure, himſelfe would much leſſe, and what to heare had bene grieuous, to write had bene a ſhame. The Prophets and pen-men of the Spirit of God, by a peculiar prerogatiue are ſingular in this kind, to ſhew that their bookes are the bookes of their Maiſter: and ſo by that one meanes among other, to ſtop the mouthes of blaſphemers and miſcreants, who meaſure God by themſelues, and pietie by their profaneneſſe. Ionas was better taught, not to giue the glory to himſelfe, but to God, hauing learned that leſſon which Saint Auſten afterwards did mention, that he who hath failed in the firſt degree of wiſedome, that is, vertue and obedience, ſhould betake him to the ſecond, that is, modeſtie in confeſſing and acknowledging his fault. Heare now therefore what he did, and how he performed his meſſage.

Plin. Iunior Epiſt. lib. 9. ad Paternum. *Tantus audiendi quæ fecerunt pudor, quibus nullus faciendi quæ audire erubeſcunt.*

Aug. Epiſt. 7. *Secundas partes habeat modeſtia qui primas non potuit habere ſapientia.*

He aroſe to flie into Tarſhiſh.

5 Ionas thus farre was obedient, to ariſe when he was bidden, but he might as well haue ſate ſtill, for any good which he did. He rouzeth vp himſelfe, as if he intended to fall hardly to his matters; but after the firſt ſtep, he trode not one foote right. He ſhould haue roſe to crie, and he aroſe to flie: he ſhould haue gone Eaſt to Niniue, and he went Weſtward to Iapho. But euen cleane contrary. A liuely example of the infirmitie of man, that without Gods grace we very ſoone plunge into all manner of ſinne, without meaſure or meane, when a Prophet ſo experienced in the myſteries of ſaluation, could play ſo foule a part. But

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there is no man that sinneth not, as Salomon saith, And *the iust man doth fall seuen times*. Whereof although Hierome aske, *If he be iust, how doth he fall, and if he fall, how is he iust?* yet he answereth himselfe, *that he loseth not the name of a righteous man, who ariseth by repentance:* and we may say further, he falleth by nature, and ariseth by grace, he falleth by sinne, and is righteous by faith. *In many things we sinne all*, saith Saint Iames: not you onely who be the people, but we also the Apostles. And if that there should haue come any other after the Apostles, that should not haue sinned, it is very likely that our Sauiour in the midst of his wisedome, wherewith he gouerneth his Church, would haue appointed for them some other prayer, then the ordinary Lords prayer: they should not haue said, *Forgiue vs our trespasses*, because they had none. This is a cooler both to the Pharisees and Nouatians, who were wont to despise sinners. If Ionas fall, and Iob, and Noe, and Lot, and Dauid, whom the Scripture calleth iust and righteous persons, and after Gods owne heart; let other men take heed of presumption, and trusting in themselues. Yet this is a comfort to sinners in the weakenesse of their soules. If God forgaue Ionas repenting and beleeuing, he will forgiue vs also, if we beleeue and repent. Therefore let not despaire deuour our wounded consciences. Yet let not this be an incouragement to offend in any wilfulnesse. Many will fall with Dauid, but they will not arise with Dauid. Our Prophet at the length amendeth, but his fall was great the while. Let vs first see the reasons that moued him to his flight, and then the manner of it.

1. Reg. 8.46.
Hieronym. Epist. 46. *Si cadit quomodo iustus, si iustus quomodo cadit?*
Iacob. 3.2.
Math. 6.12.

6 We need not to doubt, but Satan who is euer at hand to promote bad causes, could yeeld reasons enough for the hinderance of this worke. He had cause to feare, that by the meanes of Ionas many soules in Niniue might escape his net. Perhaps therefore he would suggest and put this in his mind, that he was but a stranger there, acquainted with no man, and so should be but ill welcome. This was one part of Dauids feare, when being with Achis he fained himselfe mad, because among strangers out of his owne countrey, he had none on whom he might repose himselfe, as on his familiar and fast true friend. But a meaner man then a Prophet, might here haue answered Satan, that *the whole earth is the Lords, and all that therein is, the compasse of*

1. Sam. 21.13.
Psal. 24.1.

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Gen.12.10. Ruth.1.1. *the world, and they that dwell therein.* He who kept Abraham in Egypt, where he was but a meere stranger, and Naomi in Moab, could keepe Ionas here also. It may be that the tempter would

2 insinuate vnto him, that he was but one man. What? one man to a multitude? a single person to a whole kingdome? A ridiculous thing. Yea but Ionas might haue heard, that the day was, when

2.Reg.6.16. those that were with Elizeus and his seruant, were more in number then all the enemies which were against them. Where God is and his Angels, there man is not alone. He could not but

2.Pet.2.5. know, that a time had bene, when one Noe was to preach to all

Exod.3.10. the world, one Moses to Pharao and all the land of Egypt. The

Exod.32.20. same Moses had stood against all the tribes of Israel, when he

Num.14.6. came downe from the Mount, and found the people dancing about the golden calfe. It was but one paire, when Iosua and Caleb resisted all the people, who murmured vpon the returne of the spies out of Canaan. Therefore as no reason should stop the mouth of the Minister, or detaine him from his charge, so this should least of all other. They who neuer knew God, haue gone as farre as this: as Phocion among the Athenians, of whom

Plut.in vita Phocionis. it is written, that when Apollo by his Oracle at Delphos, had giuen an answer, that one man did disagree, although all the

Desinite sollicitè inquirere quisnam is sit vir; ego sum de quo quaeritur: soli enim mihi nil eorum quae aguntur probatur. rest of their City consented; and they were much troubled to know who that one was, Phocion of his owne accord stepped foorth and sayd, *Giue ouer to wonder or enquire too carefully, who that man is, I am he of whom the question is, for indeed I like of nothing that you go about.* Ionas might haue bene as bold as euer Phocion was, for he had a farre better theame to speake vpon.

7 It might be that our Prophet might haue a conceit, that for bringing such a message as the destruction of Niniue, he might

3 be murthered, or at the least be much abused; and that therefore it was better to keepe him away. Good sleeping in a whole skin. What wise man would aduenture his life, among barbarous people, which knew neither God nor goodnesse? If among them

1.Reg.19.1. who knew something, Elias could hardly escape the fingers of

Chap.13.1. Iezabel, and another Prophet could scant get away from idolatrous Ieroboam, what might not be well feared among Gentiles, and proud bloudie people? If it were but to be imprisoned,

or

or railed at, or spit on, who would euer come there, that might keepe himselfe thence? Yet this was a carnall reason, if the Prophet so thought. It was noted for follie in him that could say, that *there was a better Moone at Athens then any was at Corinth.* It sauoured of infidelitie in him that should thinke, that God was not as strong at Niniue, as he had bene in Israel. But Ionas wouldst thou not aduenture an abusing, to win vnto the Lord so goodly a City as Niniue was? such a king, and such a people? enlarge heauen with so many? A Philosopher after thee, Aristippus by name, in a desire that he had to gaine Dionysius but vnto morall vertue, could endure that the tyrant whose good he did seeke, should raile and spit on him. And he could say for himselfe, that if fisher-men for the getting of a litle fish, could be well contented to soile and foule themselues in the mud and mire, why should he refuse to endure any disgrace, if he might catch such a great fish as Dionysius was. The king of Niniue and his people, had bene as the taking of a whale, in comparison of Dionysius, although a king in Sicilia. But if it had bene worse, Ionas, that thou must haue lost thy life, wouldst thou haue stucke thereat? to bestow thy life on God, who bestowed it on thee? to yeeld it when he called for it, who might call for it whē he would? Could not he haue restored it in this world, if it had pleased him? or could he not make recompence in the kingdome of heauen? Thou couldst not but know, Ionas, that his Sonne afterward, should for thy sake lose his life. Was the seruant aboue the maister? How many for their Princes? how many for their countreys haue willingly died? Shall men do that for men, which thou wilt not for thy God? It was many yeares after thee, (but the saying of Salomon *in specie* is true, that there is no new thing, and so the like might be before thee) that at the siege of Auaricum a city of France by Iulius Cæsar, one Frenchman being slaine by the stroke of an engine in warre, called a Scorpion, a second cometh in his place, and when he was slaine, a third, and when he was dead, a fourth, they so entring certaine death for the safegard of their countrey. Shall souldiers do more for the keeping of a Citie, then a Prophet will do for the kingdome of heauen? This yet therefore is no reason: let vs heare a little further.

Plutarch. de Exilio. *Ridemus eum qui dixit meliorem Athenis esse lunam quàm Corinthi.*

Diogenes Laertius in vita Aristippi.

Eccles. 1. 10.

Cæsar. Comment. lib. 7.

8 Perhaps he did remember, that he did no good by preaching in his owne countrey, to men of rebellious hearts: and what good then should he do in preaching to infidels? If they would not heare who had the Law and the couenant, and to whom were committed the oracles of God, and knew what belonged to all these, what should be expected of ignorant persons? of superstitious idolaters? He who had lost one labour in so large a sort spent, would hardly endure to lose another. As good sit still at home, or do something else, as go so farre and do nothing. This obiection yet was worldly, for how could he tell what the Lord would do? Had he diued into those counsels which are so vnsearchable, and those wayes which are past finding out? God was able of stones to raise vp children to Abraham. He could make the rough wayes plaine, and set the crooked things straight. Who should be of power to soften and mollifie the heart, of flintie to make it fleshie, but he who made the heart? Howsoeuer, let the Minister do his dutie, and leaue the rest to him. *Paule planteth, Apollos watereth, but God giueth the increase.* But if God be not pleased to giue any increase, yet let Paule plant, and let Apollos water. The resolution which Ioab sometimes did beare speaking to the Israelites, should be the resolution of the Minister: *Be strong, and let vs be valiant for our people, and for the cities of our God, and then let the Lord do what seemeth good in his eyes.* So should Ionas haue said. In an vnknowne countrey God might haue sent him fruite, who found none in his owne. It is noted of Herod the Great, by Iosephus, that he who at home was most vnhappie in his wiues and his children, was abroade a man most happie, for his great friendes and acquaintance, and much other prosperitie. So it might haue bene with the Prophet. Therefore this yet is no reason.

Rom. 3.2. Rom. 11.33. Matth. 3.9. 1. Cor. 3.6. 2. Sam. 10.12. Ioseph. Anti. lib. 16. c. 6.

5 9 It may be that he stomacked it, that the Gentiles should know God; which was a fault in his country-men, while they accounted all other men dogs, but themselues the holy seed. *We haue Abraham to our father.* In respect whereof, when Peter had preached to the Gentils, and the gifts of the holy Ghost had fallen on Cornelius, and those which were with him; they of the Circumcision did chalenge the Apostle, that he had gone

Matth. 3.9. Ioh. 8.39. Act. 10.44. Act. 11.2.

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in to men vncircumcised. So the Prophet being sicke of his countrey-mens disease, might murmure that the Ninuites should be preferred before the ancient people of God, his word being taken from these, and giuen to the other, as if they had better deserued it. This might in time bring in the refusall of the Iewes, and the calling of the Gentiles so spoken of by Noe, so told of by Iacob, so fore-prophecied by Moses, so forewritten by Dauid; all which more then apparantly did aime at such a matter. But is it come to this passe that the axe shall leade the workman? or shall man teach his God what people he shall chuse? Hiram although a Gentile, yet had a finger in the Temple of Salomon; so Niniue of the Gentiles might be a part of Gods spirituall temple. If Israel were to be reiected, they might thanke none but themselues for that losse, who had the custodie of so precious a treasure, as the Arke was and the Cherubins, which signified Gods presence: and lost all the fruite of them, and many blessings besides. But by many words of the old Testament, that time could not yet be come, nor the generall calling of the Gentiles, till that Messias did appeare, who was farre inough from Ionas. Therefore as the rest, so this was no pretence for the Prophet, to flie away from his charge.

Gen. 9. 27.
Chap. 49. 10.
Deut. 32. 21.
Psal. 68. 31.
1. Reg. 5. 8.

10 Thus haue I touched such causes, as sense and reason yeeld, and the expositions on this place. The text doth not contrary these, and it is not vnlikely, that all or diuerse of them, were tumbling at that time in the working head of Ionas. But there is one which expresly is named in the body of the text, as appeareth in the fourth chapter. Ionas stood on his reputation, that he was the Lords messenger, and therefore was to speake nothing but truth. He imagined that it might be his grosse discredite, to be taken in a lye; and he thought it might be a meanes that Gods name might be reproched, and the Lord be blasphemed. *For I know*, saith he, *that thou art a gracious God and merciful, slow to anger, and of great kindnesse, and repentest thee of the euill.* Thus the man is so straight laced, that rather then himselfe would lose a word, he careth not if a million of men do lose their liues; if that goodly glorious citie were ruinated to the ground; if the innocent sucking infants were deuoured vp by destruction. A preposterous zeale, and furious, and which wanteth

6
Ion. 4. 2.

teth no ignorance also. For he should haue learned to distinguish betweene Gods absolute word, and his conditionall threatnings. Some things are without any condition; he will haue them to be so: some other things are with an *If*, as, if they do not repent. It was an absolute speech: The seed of the woman shall bruse the serpents head. But it is a word with condition, *The Lord will not forsake his people*, that is, if they do not first forsake him. Which maner of intended, or included condition, if Ionas had remembred, when he was to vtter his speech, That Niniue should be destroyed, *Verum est*, if they repented not, and called for grace; God might haue done his pleasure, and his seruants haue said true also.

Gen. 3. 15.

11 This reason of the Prophet wherefore he should flie from Gods seruice, is more grieuous then the rest. For would he shorten the Lord of his mercy? Would man that was a sinner, and must be saued by a pardon, enuie that other sinners should haue their pardon also? Was Ionas his eye euill because Gods eye was good? Then well fare Saint Paule writing to Titus, whom he would haue to remember this charge, and the people whom he taught, *to shew meekenesse to all men*; and he layeth this downe as one cause, *for that we our selues also were in time past vnwise and disobedient*. Tully was of better nature, who would haue Marcellus spared, because himselfe before had by Cæsar bene spared. But he reprocheth it vnto Tubero, that he would offer to accuse Ligarius of that, wherein himselfe and other had bene guiltie. Saint Austen in the sixth of those, which are onely called by the name of his Homelies, doth by a secret inclusion compare this mind of man, to one that is to passe ouer a ditch, or streame of water, (where if he passe not, he dieth, and if he plunge in, he drowneth) and there doth find that fauour to haue a bridge or planke of timber laid crosse to helpe him ouer: but when other do come after, who are in that state as he was, he would haue it withdrawne from them. *When God*, saith he, *hath stretched out his bridge of mercy that thou mayst go ouer, wilt thou that he shall withdraw it, lest some other do come that way?* This is a cruell position, and should not be in the child of God. Graue Seneca doth acount it a great fault in Lysimachus, that whereas himselfe vpon Alexanders displeasure, was cast vnto a Lion to be deuoured, and

Matth. 20. 15.

Tit. 3. 2. 3.

Tullius pro M. Marcello.

Pro Q. Ligario.

August. Homil. 6. Tomo 10.

Quia Deus extendit pontem misericordiæ suæ vt tu trãsire posses, hoc vis vt iam subducat ne alius transeat?

Senec. de Ira. lib. 3.

and happily escaped by killing that Lion, yet he caried so furious and cruell a heart toward another man, as to cut off the eares and nose from Telesphorus Rhodius, whom in former time he had entertained as his friend, but then afterward kept him being so mangled, in a cage, as if he had bene some strange beast. He should haue learned by his owne example to haue pitied another man. That verse of Dido is good,

Non ignara mali miseris succurrere disco: Virgil. Æneid.1.

I who haue tasted of sorrow, haue learned thereby to pitie those whom I see to be in misery. That partie who hath found mercy, should not grudge mercy vnto another. Our Prophet hath forgot this. Nothing else but thunder and lightening, and fire from heauen would serue the turne, if he must go to Niniue. A humour verie ambitious, which to feed it selfe in his fancies, careth not if other perish. This is a grieuous fault wheresoeuer it be found. The magnifying of one man, and the loftinesse which he conceiueth, should not be the ruine of many. *What is the cause,* saith S. Bernard, *of such fury many times? Nothing else,* saith he, *but this, that the diuision of the Angels doth not please mortall men. For they say, Glorie to God on high, and peace to men: but while men do seeke the glorie, they do disturbe the peace.* The Prophet in this place, is sicke of this disease. Let Niniue and tenne Niniues sincke, burne, or do what it will: he had leifer haue his mind satisfied, then all the world besides. Whereof because he feareth that he shall faile, he will take such a course, as in the end proueth little to his owne ease. He ariseth as God bad him, and away he goeth with haste; but better he had halted, so it had bene in the right way, then to run with speed in a wrong way. And thus now hauing heard the reasons which are by any supposed to put him besides his dutie, let vs see the course which he taketh.

Bernardus Epistol.126.

Luc.2.14. *Displicet mortalibus Angelica illa partitio qua gloria Deo & pax hominibus nunciatur: & dum gloriam vsurpant, turbant pacem.* Augustin. de verbis Dom. Serm.15.

He went downe to Iapho, &c.

12 The Septuaginta translate it, he went vp to Iapho; but Hierome doth dislike it, being moued thereto both by the Hebrew word, and by his owne experience. For liuing long, as he did in the holy land, as we commonly call it, he saw that Iapho did stand low, and therefore to be more fit for descending then ascending. It is a hauen towne in Palestina standing vpon the Medi-

Septuaginta. ἀναβὰς εἰς ἰόππην. Hieronym. in hunc locum.

Mediterrane sea, and it is the same which is called Ioppa in the tenth of the Actes, whither Cornelius sent for Peter. This is one of those townes, which the Christians sometimes in their voyage to the holy land, did recouer from Saladine the great king of Egypt: and it had afterward bene regained by him, but that Richard the first then king of this land, being returning on his iourney for England, did bring backe his army, and succour it at need, as Neubringensis writeth. From this Iapho our Prophet would go vnto Tarshish, which some haue thought to be the old citie Carthage, and Hierome himselfe though not in this place, yet in the seuen and twentieth of Ezechiel doth reade Carthaginians, whereas we reade, *men of Tarshish*. Yet because we are not sure, that Carthage was then built, (for this Prophecie is ancient, and Salomons time more ancient, when Tarshish was right famous, which I thinke Carthage was not) I therefore follow them who take it for Tarsus a towne of Ciciliain Asia the lesser, which was nearer to the Iewes, and well knowne among them, as may be gathered by Pauls speech, saying that he was borne there, and calling it *a famous citie in Cilicia*. I am the more induced hereunto, because Iosephus reciting this storie saith expresly, that Ionas meant to flie to Tarsus in Cilicia. And I suppose this to be the place, whither Salomon did send for things of pleasure and of profite, when it is said that he sent vnto Tarshish *for gold and siluer, and iuorie, and apes, and peacockes*.

Acts.10. 15.

Roger. Houeden in Richardo primo.

Guliel. Neubringens. Hist. 4.27.

Arias Mont. in hunc locũ. Hieron. in Ezec. 27. 12.

Gualther. in hunc locum.

Ioseph. Antiquit. lib. 9. 11.

1. Reg. 10. 22.

13 This Citie then being a place of great traffike, whither merchants did frequent, to buy and sell wares, doth yeeld probable coniecture, although no necessary inference, that Ionas not liking his message to Niniue, would now for worldly respects, leaue his calling and become a merchant. It would well haue becommed him, to renounce his vocation, and fallen to merchandising. His sanctified gifts would haue well serued to that purpose. That calling in it selfe is certainely not vnlawfull, but yet not lawfull to euery man. There are in it, as by men it is commonly vsed, great occasions of abuses, and those so great, that Syracides saith of it, *A merchant cannot lightly keepe him from wrong*. And, *As a naile in the wall sticketh fast betweene the ioynts of the stones, so doth sinne sticke betweene the sellsng and buying*. Cyrus

Eccles. 26. 30.

Chap. 27. 2.

the

the king of Persia did note great fraud and deceipt to be in the Greeks, when he could say of them, that he feared not such men, as had a place empty in the middle of their citie, to the which they gathering euery day, beguiled one another with oathes & swearing. *These words*, saith Herodotus, *did Cyrus cast forth against all the Greeks, because they had large market places wherein they vsed their trafficking*, as among vs might be a Bource or Exchange. Let this rather be a fault of the persons then of the things, since God hath ordained that trade to his glory, to the vse of nauigation, to the discouerie of countries, to the communicating of commodities in one nation to another, to the bringing in of such things as are comfortable to man, yea seruiceable in religion, as wine to vs Northerne people, to be vsed in the Sacrament, as the best representation of the bloud of Christ Iesus. But howsoeuer for a Prophet, to leaue his preaching in the name of the Lord, and fall to merchandising (if we will take it so) was a fault in the highest degree, to run from God to men: from heauen vnto earth.

Herodotus in Clio.

Non existimat vnquam homines illos, quibus locus est in media vrbe vacuus, ad quē collecti mutuis ipsi sibi iuramentis imponerent.

14 I find in the new Testament, that from towl-gatherers and fishers men came to be Apostles; and I know that after their sanctifying, for a need they did vse their occupations, as the Apostles went a fishing, and Saint Paul did make tents; but these things were but as hand-maidens to the studie of Diuinitie, and to the mistresse the word; but that preaching was left for any of these, I thinke a man may turne the whole Bible ouer, and ouer againe, and find no such example. Onely this, it was small praise to Demas as here it is to Ionas, that he left Saint Paule, and embraced this present world. In our time let men take heed, whom God hath blessed with very good gifts, that it be not laid vnto their charge, that they with Ionas haue chosen to do something else, as to be farmers, or graziers, or husbandmen, in the countrey, rather then to preach the word, whereunto in former time they were in shew selected. I speake not in bitternesse, but rather do grieue at it. The Church hath had a ground by it, if when they did teach before, they preached and were doctrinall, that were a grieuous fault, to run and not be sent. If they formerly were called, then who hath now recalled them? Those things about which they faint and fall, are not of that moment as is the

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Act. 18. 3.

2. Tim. 4. 10.

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Ioh. 21. 3. Act. 18. 3.

2. Tim. 4. 10.

preaching

preaching of the word. I do not yet find any thing, either expressly or by consequent, directly to be drawne throughout the whole booke of God, for the leauing or refusing of this or that garment, and so of other circumstances, which sometimes were in question. but I am sure that I find this plainly, *Woe is vnto me if I preach not the Gospell.* I do iudge no mans conscience, but leaue that to the Lord. Yet to speake mine opinion, I do feare that it can be but small comfort to the heart of a true Christian, in so glorious a time of the Gospell as we haue, (and the Lord make vs thankfull for it) to say, that in England he is persecuted for preaching of the Gospell: lesse comfort to be said truly, to be a cause to himselfe, of stopping his mouth from preaching the Gospell: but least of all, with Ionas to go from Nineue to Tarsis, from being a Prophet, to be a merchant, or follow some other calling. Ionas by it speed but ill, let them looke to themselues. I desire that all should be well.

2. Cor. 9. 16.

He found a shipp going to Tarsis.

15 God doth many times suffer those things to be ready, by the which we may fall, that we may learne that in our selues there is no measure of iniquitie, if God once do giue vs ouer, or leaue vs for a time. Whereupon we haue need to pray, not onely as some pray, that he will not suffer vs to be led into temptations, but that *he will not finde vs into temptation*, that causing vs egerly to repent; and if he do, that then *he will deliuer vs from euill.* This is if he tries vs, that he will not suffer vs to fall: if he lay a burthen on vs, that he will giue vs grace to beare it. But that is another matter. He findeth a shipp ready, and like a man that meaneth to trauell, hauing money in his purse (so the Prophet is not vtterly bad, he hath money in his purse) he paieth the fare of it. He may be thought in this, to be a man of good conscience, that such as laboured for him, should haue the price of their paines. A lesson worth the learning, for those which haue to do with labourers, and pitcher orators, that they do not the same, as *Theodoretus* (Bishop Sarcoun) signifieth of *Balaam*, God hath taught by ignorant his Iew, that the wages of *Balaam* (a prophet) should not be detained from them, [illegible] The rich merchants do this, are hidden by faith

Math. 6. 13. Μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

Math. 10. 10.

Luk. 19. 13.

Deut. 24. 14.

[illegible] Isa. 5. 2.
[illegible] 3.
[illegible] them shall be a witnesse against you, and shall eate your flesh [illegible] fire. The Prophet howsoever in other things he deals charitably, yet in this he will not offend; He will rather breake with God, then crack his credit with them. If they weake, they shall have money, [illegible]

16 But may we not rather collect something here, which makethagainst the Prophet, that so fire-like he is set, and so heavily enflamed to run from his duty, that rather than fail, he meete shall go for his passage? Here is extreme fire, when a wise man careth not for his company, be they Gentiles, or infidels, or idolaters as they were, (for that will appeare by it which followeth) he careth not, so that he may be gone. So that he may do amisse, he will not spare his money. See the corruptnesse of our nature. They who are otherwise straight handed enough, in promoting that which is good, will spare no costs at all to further that which is evill. I do not finde that the Priests were very liberall to the poore, especially out of the common treasury: yet that Christ may be betrayed, Iudas shall haue for his part thirty peeces of [illegible] Mark. 14. 19. Chap. 27. 57.
siluer; Let Ioseph of Arimathea bestow cost if he will, on burying Christ crucified; the rulers will none: but so that it may be rumoured, that his Disciples came by night and stole him away; the souldiers shall haue large pay. The Apostate Iulian was eager enough to get money from the Christians, by Chap. 28. 12.
exactions & oppressions, but when he bade the Iewes build the Temple at Ierusalem, in spite of Iesus Christ, who had told before that it never should be ediffied, it is certaine that his purse, as well as his tongue, did go in that bargaine. Our age hath too many of such men as these be. Such as be of good place, if they be solicited by their honest neighbours, to haue forward a Lecture, for the teaching of the people, or for their poore children and seruants, yea perhaps themselues too, (who are most ignorant of all) or to maintaine an able Minister, they haue not a pennie, their charge is so great, and so many ways are they are burthened: but to disturbe their Preacher, or call him in question, or make him stand in law for his tithes and due maintenance, they haue money inough. For the sake of Gods gifts to

the honour of his name, they haue other businesse: but to vse them against God or any of his good children, they haue store and will inough.

17 He payeth that he may be gone, and he telleth the other circumstances, that he may confesse his sinne to be more grieuous before God. But twise in this verse is he named, that *he would flie from the presence of the Lord*: in the beginning, and in the end. But might that be done Ionas? Can any withdraw himselfe from the sight of the Lord? Is not he ruler as well of the sea, as of the land? Can a man see himselfe any where, where God can not see him? He who framed the eye shall not he see? or he who made the eare, shall he not heare? Surely Ionas could not be ignorant, that this was not the matter. We will not do such wrong to him, as to thinke that a Prophet had not read Dauids Psalmes. And if he had done that, then he well might remember that excellent Psalme of Dauid; *Thou compassest my pathes and my lying downe, and art accustomed to all my waies. There is not a word in my tongue, but lo thou knowest it wholly ô Lord. Whither shall I go from thy Spirit, or whither shall I flie from thy presence? If I ascend into heauen, thou art there: if I lye downe in hell, thou art there. Let me take the wings of the morning, and dwell in the vttermost parts of the sea, yet thither shall thy hand leade me, and thy right hand shall hold me.* Then the caues of the earth, the secrets of walles, the darknesse of the night, the distance of the place either by land or sea, cannot detaine from Gods presence. Perhaps Adam and his wife, for want of experience (for they had neuer fallen before) might thinke that by running among the trees of Paradise, they might hide themselues. But when God had once found them (which was not long to do) they might be out of that opinion. Their posteritie which came after them, and had read the Scriptures, might beresolued for that matter. For in God *we moue, and liue, and haue our being*) And therefore wheresoeuer we do moue, or wheresoeuer we do liue, or wheresoeuer we haue our being, there God is by his power, there God is by his presence. It shall be then but a bad shift for the miscreants of the earth, to crie in the day of vengeance, *to the mountaines and the rockes, fall on vs, and hide vs from the presence of him that sitteth on the throne,*

Psal. 94. 9.

Psal. 139. 3.

7.

Gen. 3. 8.

Acts. 17. 28.

Apoc. 6. 15.

throne, and from the wrath of the Lambe. They cannot escape his sight, they cannot auoyd his iudgement. When Pericles once was sad, about yeelding an account of much money to the Athenians, which he possibly could not discharge, his nephew Alcibiades did helpe him with this good counsell, that he shouldnot beate his braines, how he might giue a reckoning, but he rather should deuise how he might giue no reckoning. He tooke this course indeed, and by plunging the Athenians into a grieuous warre, he did auoyd the account. Before the Lord of heauen this will not serue the turne: he knoweth all things and seeth all things. Ionas could not be so grosse as to run so from his presence.

Diodor. Sic. Bibliothecæ lib. 12.

18 But if that thought were in him, or if any man will so take it, he went the worst way to worke for himselfe, that euer man did. For he that would be so blockish, as to thinke he might flie from God, and would go to sea to do it, were worthy to be registred, for a man most vnaduised. This is as much, as if to auoid some heate, that cometh by an ague, the patient should run into the fire, as it is said that Hercules did being troubled with a frenzie: or if another to auoid a showre of raine, should leape into the riuer: for if Gods hand any where do euidently appeare, or if any where it be fearefull, it is in being at sea, where, as the Poet speaketh, a man is still within foure or at most seuen inches of his death: where stormes that be impetuous do cause them to pray, who scant euer prayed before; where rockes, and sands, and gulfes are readie still to deuoure. The remembrance of this made Dauid speake so sufficiently, *They that go downe to the sea in ships, and occupy by the great waters, they see the workes of the Lord, and his wonders in the deepe.* Paule found this by experience, when he endured such a storme and wrecke too, in the Mediterrane sea. He who would see more of this, let him reade in Virgil, what a tempest is described to haue befallen Æneas in the Sicilian sea. So then if God be present any where to punish or preserue, it is in the huge Ocean. That if a man would haue wished to be followed as with a furie, he should do as Ionas did. When Plinie the elder was choked, in going to see Vesuuius a hill which burned in Campania (as Ætna oftentimes doth in Sicilia) the sight thereof was so terrible, that the behol-

Seneca in Here. Oetæo.

Iuuenalis Satyra 12. *Digitis à morte remotus quatuor aut septem, si sit latissima tabula.*

Psal. 107. 23. Acts. 27. 18.

Virgilius Æneid. 1.

ders were all amazed at it. But there were, saith the younger Plinie, *among them some, who were so afraid of death, that they wished themselues to be dead.* They so feared that which they feared, that they wished for that which they feared. If our Prophet did desire to escape away from the Lord, he did iust as these other: for to flie away from Gods presence, he runneth into Gods presence.

Plin. Iunior lib. 6. Epistolarum.

Erant qui metu mortis mortē precarentur.

19 Therefore we will not imagine that Ionas was so ignorant, to thinke thus to get from the Lord: but his going from Gods presence, doth signifie in this place a departing from his dutie, and from the execution of his office. For they are said in the Scripture, to be in the Lords presence, or to stand before the Lord, who do execute their ministery or function as they should. So *the Lord separated the tribe of Leui, to beare the Arke of the couenant of the Lord, and to stand before the Lord*; which is expounded there, *to minister vnto him and to blesse in his name to this day.* So *as the Lord God of Israel liueth*, saith Elias, *before whom I do stand*, that is, whom faithfully I do seruę, *there shall be neither dew nor raine these yeares but according to my word.* The verie selfe same phrase doth Elizeus vse, in another place to Naaman thy Syrian. The contrary of which speech is vttered by that wicked Cain, who did neuer seruę God: *From thy face I shall be hid:* And afterward, *Cain went out from the presence of the Lord.* He was not in his grace: he would not be in his seruice. Such was our Prophets slight from the presence of the Lord. When he should haue performed his calling, & vpon occasions, continually haue taken direction from the voyce of God speaking to him, he did forsake his charge, and could haue bene well contented, if God would neuer more haue spoken to him. But his master will not leaue him so. This is an excellent comfort to the Ministers of the Gospell, that as long as they do their duties they stand before the Lord, who doth protect and preserue them from the rage of bloudie tyrants, from the tempests of the world, from the mischiefe of cruell enemies. Neither can the rage of Satan lay any thing more vpon them, then God giueth them grace to beare. And againe in as much as in this life they are spectacles to men, in preaching and in liuing, they are spectacles to Angels, they are spectacles to God; they are warned that they

Deut 10. 8.

1. Reg. 17. 1.

2. Reg. 5. 16.

Gen. 4. 14. 16.

they discharge their function with sinceritie, remembring this good lesson, *that they be not as many, who make merchandise of the word of God, but as of sincerity, but as of God in the sight of God, speaking in Christ.* 2. Cor. 2. 17.

20 In these most perillous times, wherein Satan fretteth and rageth; wherein Papisme is litle weakned, but Atheisme waxeth strong, and the sinnes of men do crie; but on the other side pitie waxeth thin, and charitie groweth cold; this should be a liuely motion to stirre vp the Spirit of God in vs, that with alacritie we may go forward, to the building vp of Gods house, and not to be wearied in well doing, or withdraw our selues from the worke. In the fifteenth of the Actes, although Barnabas were more milde, and did not take the matter so hainously, yet Paul did so dislike it in Iohn Marke at Pamphylia, that he would not go with them about the Lords seruice, that he refused his company afterward. Surely God looketh for much of them, whom he hath singled out to be the messengers of his glory. If with Ionas we should leaue him, and turne away from his presence when he hath vse for vs in the field, let vs feare lest a greater iudgement befall vs, then did vnto Ionas. Which what it was, in the next by Gods grace I shall shew. In the meane time Iesus send vs due consideration of our calling, that not following worldly reasons which often draw men to Tharsus when they should go to Nineue, but attending Gods commandement, we may with ioy run our course, and so possesse that inestimable crowne of iustice, which the righteous Lord hath layd vp for all those that loue his coming. Acts. 15. 38.

To this God be praise for euer.

THE III. LECTVRE.

The chiefe points.

2. The punishment of the Prophet may well fright other from sinne. 4. All tempests depend of God. 6. Yet Satan and his instruments, by Gods permission haue sometimes a finger in them. 10. How the sinne of one bringeth punishment vpon many. 13. Bad company is to be auoided. 14. The description of the tempest. 16. Life is dearer then goods. 18. Affliction driueth to deuotion.

IONAH 1. 4. 5.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried euery man vnto his God, and cast the wares that were in the ship into the sea, to lighten it of them.

VT Prophet as a man who would verie gladly be rid of his maister, hath gotten him to the sea; the land cannot hold him: but his maister not so willing to part with his seruant, sendeth such a message after him, as will bring him back againe, or make him do farre worse. He would not haue his messenger run so to his owne ruine, and lie obdurate in his sinne; he would not haue his purpose of preaching at Nineue, be vtterly relinquished; but rather because it hath so long bene deferred, he by whom the stay hath bene made, shall heare of it with a witnesse. Here followeth such a tempest, to bid him welcome to the sea, that if such should be common, it needed not be noted to be the speech of a wise man, that he wondred that any one would come twise at the sea: hauing seene the perill of it, would come at it againe; for euerie wise man would so say: The wind doth now so blow, the waues do so beate, the sea doth so worke, the ship is so endangered, the sea-men are so afraid, Ionas so by a lot is singled out to death, that drowning was the least that could befall vnto him. We neede make no

Cato.

doubt,

doubt, but all this was done for Ionas his sake. For the question is here true, which a Prophet elsewhere asketh: *Was the Lord angry against the riuers? or was thine anger against the flouds? or was thy wrath against the sea?* No, it was against the sinne of Ionas, that all this came as vengeance, and that God so sent his messengers of wrath and of displeasure. Habac. 3.8.

2 He desireth that his Prophet should be warned, for all the daies that he was to liue in this world, to play no more such parts: for what end should the next haue, if he sped so ill with this? And he would haue other men to take example by him, that they run not, no not with his owne seruants, to grosse notorious crimes, lest they smart for it with his seruants. For if the greene wood so burne, what shall become of the drie? if a leader do such penance, what shall a common man? if a Prophet do so pay for it, how shall a meane bodie escape? By this example the presumptuous heart of such is broken, as when they haue sinned wilfully, in steed of asking pardon by confession and repentance, can sooth themselues in their follies, saying that the best men haue offended; and why should it be strange for them to go astray, since Gods Saints haue done worse? Not onely Ionas here forsaketh his vocation, but Noe offendeth in drunkennesse, and Lot in worse, euen in incest, and Dauid in adultery, and Salomon that wise king, in marying many infidels. The grosse falles of all which men, are not proposed vnto vs in the holy booke of God, to incourage vs to transgression: (for that were a Spiders property to sucke such poison from them) but rather as S. Austen teacheth vs, to put vs in mind of that warning of the Apostle, that he who standeth should take heed lest he fall: to humble vs to obedience, not to puffe vs vp to pride. But withall if they could remember, that although the Lord did couer the infirmities of his children, with the skirts of his Sonnes mercie, lest they should finally perish; yet to shew how he hateth sinne, euen in the best of his people, he sendeth them in this world, whipping with temporall rods enough: they may very well finde, that there is small reason why they should be in loue with the bargaine. For was there not a Cham to deride his father, & so farre to moue the patience of that righteous preacher Noe, as in bitternesse to curse him? Was there not an

Luc. 23. 31.

Gen. 9. 21.
Chap. 19. 33.
2. Sam. 11. 4.
1. Reg. 11. 1.

Augustin. de Doct. Christ. lib. 3.

Gen. 9. 25.

Absolon

2.Sam.16.22. Absolon readie so with all kind of contumelie to scourge offending Dauid, as to abuse his fathers concubines, and to seeke his fathers life? Here was a Hadad, and there a Rezon, and a Ieroboam in the third place, to vexe wife-doting Salomon, that he could not rest in his old age: and afterward his sonne Roboam did lose ten tribes of twelue.

1.Reg.11.14. 23.26. Chap.12.20.

3 And as for the Prophet here, he bestoweth on himselfe a whole Chapter, to shew the fruite of his fall, that other might forbeare to offend, by the example of that grieuous punishment which he sustained. If he had bene as nimble to haue excused his fault, as these be in our daies, he might haue made some Apologie for himselfe, or at least haue concealed his penance which betel him, that when no man had bene frighted by his case, other might haue walked in his steps; and the commonnesse of the fault might haue excused the crime. For when multitudes do as we do, we thinke that they do ease our burthen, as the Emperour Valentinian imagined, (if Socrates report truth of him) when hauing one wife of his owne called Seuera, whom he was vnwilling to leaue, he was in loue also with another virgin called Iustina, and he maried her too. And lest this fault should seeme most grosse, if he alone were noted for so scandalous behauiour, by a law of purpose made, he giueth leaue to all that would, to marrie two wiues apeece: thinking that when many transgressed he should be more free from blame. Our Ionas is so charitable as to take another course, not to induce men to the like by himselfe, but to terrifie them much rather, by recording how he sped. To fall, because the Patriarkes and Prophets haue oft fallen, is as much as willingly to tast of poyson, because Socrates once drunke poyson; which were but a foolish triall. His poyson was his death: And so had sinne bene death to the holiest, if God had not giuen repentance, to expell the force of iniquitie. But what man is he that can promise to himselfe repentance, or rising when he is fallen? Many hope for it, but few haue it; many speake of it, but few vse it: which maketh that worthie saying of Saint Austen to be true; *Many will fall with Dauid, but they will not arise with Dauid. No example of falling is in him proposed to thee, but of rising if thou haue fallen. Take heed thou go not downe. Let not the slip of the greater, be the delight of*

Socrat. Hist. Eccles.li.4.26. Cæsar Baronius hoc falsò proditum à Socrate dicit. Annal. Eccles. Tomo 4. Anno Domini 370.

Diogen. Laertius, lib.2, Plato in Phædone. Augustin. in Psalm. 51. *Non cadendi exemplum propositum est, sed si ceciderit, resurgendi. Attende ne cadas.*

of the lesser; but let the fall of the greater, be the trembling of the lesser. Thus that holy Father speaketh. If the greatest fall, thou mayest fall, therefore do not presume: but if the greatest be punished, then feare Gods righteous iudgement. You shall heare how Ionas sped.

The Lord sent out a wind.

4 It is well said by Dauid, that God *raineth on the wicked fire and brimstone, and stormy tempest.* But more fitly to my purpose, that *fire and haile, and snow, and vapours, and stormie wind do execute his word.* For these and other meteors, are his creatures made by him: his subiects that liue vnder him: his messengers sent from him to punish or to helpe, to execute his will. *The voyce of the Lord is vpon the waters, the God of glorie maketh it to thunder.* If it do haile in Egypt, where it raineth very few times, God sendeth that haile on Pharao. If an East wind bring in grashoppers, and a West wind driue them out, Moses telleth vs in Exodus, that both come from the Lord. The wind and the tempest depend not on chance, or any blind fortune, but on the soueraigne power of the Almightie Creatour. If nature be here vsed, or the ordinarie course of Sunne, and Moone, and starres, to attract ought or beate it backe againe, these are but Gods hand-maidens, to worke his designements. If Carus the Emperour be blasted to death with lightning, it is the Lords doing. If Theodosius haue the skie to warre against his enemies, and the winds as his sworne seruants to helpe forward his victorie, some Claudian must sing, that he or his sonne Honorius, who was then present with him, is much beloued of God, *O nimium dilecte Deo.* If our Spaniards when they are beyond Scotland, be brought backe againe by Ireland, and when men looke not after them, winds and waues do pursue them in miraculous sort, (in which I feare lest we offend, that we speake not of it oftener, and parents tell it not vnto their children) if we would do as we should do, we must sing with Saint Ambrose, *Te Deum laudamus*, We praise thee o God. Who so walketh by the land, or passeth by the sea, if winds promote his businesse, or hinder his purpose, and disquiet him in his enterprise, let him assigne it to his prouidence who ruleth all with his power, who sent that tempest here to Ionas; for from him they do all come.

Psal. 11. 6.

Psal. 148. 8.

Psal. 29. 3.

Exod. 9. 23.
Deut. 11. 10.
Exod. 10. 13. 19.

Flauius Vopiscus in vita Cari.

Claudian de 3. consulatu Honorij.

O nimium dilecte Deo, cui militat aether: Et conuocati veniunt ad classica venti. Anno 1588.

5 Those

5 Those Ethnicks who knew little or nothing of true pietie, did yet ayme at this euen by the verie light of nature; when by the glimsing sight of reason they laid it downe, that a diuine substance did gouerne these creatures, (although they missed much of his maiestie) when Neptune for the sea was Lord of the waues, and Æolus for the aire was maister of the winds. People ruder then the Greekes, and more barbarous then the Romaines, haue gessed at such a thing, and had such a like conceit; I meane the Westerne Indians, the dull people of America, who thought that thunder and lightning and tempest were sent by the Sunne, whom they reputed for a God, as Peter Martyr letteth vs know. The more absurde the while were the Thurij, in my iudgement, a people of Italie, where both learning and ciuilitie did grow. For as Ælian writeth of them, when Dionysius the tyrant of Sicilia came vp against them with three hundereth sayle of ships, intending to destroy them, they being almost oppressed with his violence, yet had this good hap befallen vnto them, that a great Northerne wind blew, and so wracked those ships, that they were spilled almost all. In remembrance whereof, they by a common consent made this North-wind a God, admitted him into their Citie, incorporated him among them, appointed him an house and goods of his owne, and euery yeare besides did sacrifise vnto him. These men looked too low: they were too too much base minded, when they made the wind a God, whom nature & reason had taught other Gentiles to be but a Gods seruant. The wind obeyeth, and ruleth not: it is not at pleasure to do what it would, if there were a will in it: it hath a maister; not Æolus, but one that sitteth farre higher.

Petrus Martyr Decad. 3. 2.

Ælian. Hist. lib. 12. 61.

6 Yet the question is here offered, whether that inferiour creatures do not sometimes stirre vp tempests, as wind, or raine, or thunder: for I put them in one degree, and consider them as being of like nature, concerning this point. Whether Satan by him selfe, or the ministers of Satan, enchanters, or witches, or necromancers and coniurers, cannot stirre vp such things? and if they can, how they then are said to be wrought by Gods finger? That learned man Seneca did thinke it so plaine that nothing could be plainer, that tempests could not be raised by any inchantments,

De hac quæstione vide Nicolaũ Remigium Dæmonolatriæ lib. 1. 25.

Senec. Nat. Quæst. li. 4. 7.

ments, when he speaketh on this sort: *Antiquitie being yet rude, did beleeue both that rayne could be brought and driuen away too by charmes; of which things that neither can be done, it is so manifest, that for this matters sake no schoole of any Philosopher is euer to be entred.* No doubt, there be many also of the Christians, and those very learned men, who are altogether of that opinion. In that booke which Wierus hath written *De Præstigijs Dæmonum*, is a sermon which Brentius made by occasion of a great hayle, that fell in some parts of Germanie, and did much hurt to the corne and vineyards. And therein are these words: *It is the opinion of wicked men, that the diuell, and witches and sorceresses do stirre vp hayle, and therewith do hurt and destroy wine and corne.* To these may be added more. And yet on the other side, that such gracelesse people do challenge to themselues a power in these cases; that they attempt to stirre vp thunders; that they trie to raise vp winds, to crosse things at sea, or to effect things at land; and that they affirme that they can do thus, may be well knowne to any, who either in experience shall conferre with such offenders, or else reade such matters as are written of them. To say nothing of the one, that is, what they assume; but to speake to the other, I am satisfied that in Poetrie that speech is too much,

Rudis adhuc antiquitas credebat: quorum nihil posse fieri tam palam est.

Wierus de præstigijs Dæmonũ, in Apologetico Conc. Brentij.

Impiorum est opinio, diabolũ maleficas & lamias tranquillitatem turbare.

Iustin. Mart. quæst. 31. ad orthodoxos, incredibile dicit, posse imbres per incantamenta prouenire.

Carmina de cœlo possunt deducere Lunam.

Virgil. Eloga 8.

Charmes and inchantments can fetch the very Moone downe out of heauen, and other like in that place: for that is a thing impossible, and onely deliuered from an old imagination or rather boasting of the Thessalian women, who were much addicted to that wickednesse. But the saying of Medea in one of the Tragedies of the younger Seneca, hath some more reason to confirme it:

Seneca in Medea.

Et euocauì nubibus siccis aquas.

I haue forced rayne out of the clouds which before were dry. The soothsayers of Hetruria, as Sozomen doth write, would haue made men beleeue, that they could raise vp thunderbolts to drive away their enemies. The story is notable which Dion hath of Sidius Geta a Romane leader. This Captaine, saith he, pursuing the Moores in the hote countrie of Afrike, had both himselfe and his armie almost perished for want of water. One

Sozom. Eccl. Hist. lib. 9.

Dion Histor. lib. 60.

of

of the confederate Moores, cometh in this extremitie vnto Sidius, and wisheth him that by Art Magike he would procure down some raine, or at least suffer it so to be, professing that him selfe had oftentimes made triall thereof, and had neuer failed in his attempt. This was done, and immediatly such store of rayne did follow thereupon, as both releeued his men, and frighted his enemies, as if heauen it selfe had now conspired against them. I might adde more examples of graue and learned writers, who thinke that such meteors come oftentimes by such meanes.

Iouianus Pontanus lib. 5. Rerum suo tempore gestarum.

7 Iouianus Pontanus in the fifth booke of the Acts of his time, hath a Narration to this purpose, but a iudgement to the contrarie. In that mightie quarrell betweene the kings of Arragon, and the house of Aniou in France for the kingdome of Naples, Ferdinandus king of Arragon did besiege Mont-dragon a towne and castle in old Campania, where, because the towne stood high on the top of a rocke, and the season was exceeding dry, he hoped that ere long for want of water he should winne it to his pleasure. Now the inhabitants thereof being almost dead for thirst, being aduised thereunto by certaine Priests, most wicked and vngodly persons, did trie this conclusion, then the which there haue bene few more irreligious or impious. Stealing downe in the darke of the night, through the watch which was set by the enemie, they crept along the rockes euen to the sea side, and all the way drew with them a Crucifixe (the resemblance of Christ crucified, and hanging on the crosse) which first they cursed and banned, with many inchanted speeches, but afterwards with most execrable words they threw it into the sea, vsing imprecations against the heauen, and earth, and water, so to wring from them a tempest. In the meane time the Priests being as wicked men as liued, to satisfie the souldiers who set them on worke, brought an Asse to the church doore, and sung a Dirge to him as to a man now dying; then they put into his mouth their Sacrament of the Altar, & so with funerall hymnes, did burie the Asse aliue before the church doore. This vngodly solemnitie was scant ended, but the aire was full of clouds, the sea was stirred with the wind, the heauen did roare with thunder, the earth did flash with lightening, trees were plucked vp by the rootes, the stones did rent in peeces, and there

fell

fell such abundance of raine, that from the top of the rock whole streames did runne of water. So the king missed of his purpose. The Author which writeth this, confessing the whole matter, and describing it as I haue done, doth think that their Magicke did not cause the raine, but that it came naturally, so much wet falling after so long a drowth. His reason is, that for such villany and blasphemie as was then vsed toward himself, God would not send a benefite vnto men to helpe them at their need, but would rather suffer them to fall into destruction.

8 But that reason is not sufficient: for God oftentimes doth suffer the reprobate to haue worldly things at their pleasure, to harden them the more, and that the deuices of Satan may be so much the stronger in them, to their finall confusion. It is therefore most probable, that their wickednesse did so extraordinarily stirre vp that raine. For when Satan hath libertie from the Lord to do things, either to blind the reprobate, or to chastise the elect being fallen in sin, or to trouble the faith of the best, he imparteth his power with his ministers, special instruments of his glorie, these necromancers and conjurers, and other such like. The sorcerers who shewed such sights to Pharao in Egypt, do proue both these grounds to be true, first that Satan oftentimes yeelds his power vnto his seruants, and secondly that God suffereth the wicked to haue their desire in many things, to their greater ouerthrow. To turne a rod into a serpent, and riuers into blood, and to make the fish to dye (for that may be collected, because the text saith that *the inchanters did likewise*) so, to bring vp frogs on the foaine, were things of much or in shew, do shew the great power of Satan, which is to delude the wicked, communicateth with his followers. He who hath sent for the one, may somtime haue leaue for the other. In the 2. to the Ephesians, 2. Saint Paul the Apostle is called *the prince of the power of the air*, vnto whom (some although surely not to some other) this function or deuil doth also intend (as all the writers of this argument do vsed to expound that place) that in winds, and raine, and thunder he beareth sway in the air, when God will giue him licence. But for the point of the question, this is out of controuersie, by that which we read in Job, where it is set down, that by the hand of Satan (whatsoever he

Iob. 1. 16. 19.

witch

witch of no, I stand not to dispute, for the text doth not reuele it) Gods leaue going before, a fire fell out of the ayre, and burne vp Iobs sheepe and seruants, and such a wind came from the wildernesse, as at one time striking all the corners of the house, destroyed Iobs sonnes and daughters. He hath not read the chapter, or little hath considered it, who maketh doubt whether Satan there did such things or no. Gregorie vpon that place positiuely layeth it downe, that *the diuell having once recessued power of the Lord*, that is, leaue being giuen him, *to the bringing about of his naughtinesse, is able to stirre the elements*: by which word he meaneth the mouing of the fire, or disturbing of the ayre. And elsewhere interpreting that Behemoth spoken of in Iob to be Satan, he hath these words: *This Behemoth who is the beginning of the wayes of God, when he had leaue to tempt that holy man*, meaning Iob, *stirred vp people against him, tooke away his heards of cattell, fetched downe fire frõ heauen, troubling the ayre stirred vp winds, shaking the house ouerthrew it*. And that is the iudgement of Saint Austen writing on these words of the fourtie and eight Psalme, *He cast vpon them the fiercenesse of his anger, indignation, and wrath, and vexation by the sending out of euill Angels*. He there saith, that Satan was he who sent downe fire on Iobs cattell, and more generally telleth vs, that both good and euill Angels, by the permission of God, may vse these visible elements to their purposes. Yea Brentius himselfe in the Sermon which I named before, yeelded such things to be done by the Diuell, saying that *God is the author and gouernour of the haile, and yet that for our sinnes, it is permitted to the diuell that he may raise haile*. What he did in former times, and especially to Iob, he can do now also if he haue commission for it.

Gregor. Moral. lib. 2. 9. *Satan à Domino semel accepta potestate, ad vsum suæ nequitiæ etiam elementa concutere prauales.*

Gregor. Moral. lib. 32. 19. *Greges abstulit, ignem de cœlo deposuit, perturbato aere ventos excitauit, domum concutiens subruit.*

Psal. 78. 49.

August. in eũ Psalm.

Brentius in concione apud Wierum. *Supra dictum est, Deũ grandinis authorem administratoremq; esse, & vt grandinem euocet, diabolo propter peccata nostra permitti.*

Petrus Mart. Decad. 1. 4.

Benzo in noua noui orbis historia, Lib. 1. 10.

9 When Columbus and the Christians with him, arriued first in the Westerne Indies, and began to plant themselues in Hispaniola and the Iliands, (as the authours do agree, Peter Martyr, Benzo and other) there arose such mightie and incredible tempests, as that the like were neuer seene or heard of in the country. There may be some other reason hereof, (for such things are secret to all, but onely to God) yet it is no sin to suppose fitly to this present question, (as some then did conceiue) that foule spirits stirred them vp, to shew their detestation to the name of Christ,

Christ, grieuing that to those brutish creatures, who had long liued in ignorãce, he should in some sort be preached (although not yet so well as he ought) that the *Gospell of the kingdome might be taught through al the world.* If it were thus, yet neither doth this example, nor that forenamed in Iob, impeach our first concluded doctrine, that God doth send the thunder, that he is Lord of the winds, that he sendeth downe the haile and raine; for he doth these things of his absolute power; by the singlenesse of his owne will; by the sufficiency of his nature, without reference to any other: But Satan and his factours worke their exploits by limitation and by leaue, for they depend on the Lord, and as if they were tyed in a chaine, they cannot exceed one hairebredth of that which is granted vnto them. And therefore we are not to thinke, that so oftentimes as men will report it, such tempests are caused by meanes of ill members in any common wealth, for then it should be very often: (our common sort herein erre, and are very credulous, or light of beleefe) but sometimes this is done by them, both at sea and at land, not vniuersally, but in such special places, and causes too, as the Lord will permit. And some learned men say, that these stormes of this raysing, may be easily distinguished from naturall tempests arising from meteors, both because they begin most sodainly and violently, and because they endure but a very little time. Againe, we are not to imagine that these things fall out so often, as the diuell and his agents do desire, for they are wondrous full of mischief; but then they are when it pleaseth God, in some measure to grant the dispensation of them, either to crosse the godly, as to vexe them in their bodies, or disquiet them in their minds, or afflict them in their substance, but neuer to touch their soules, for that is not within their compasse; or else to plague the reprobates, and the infidels in their bodies and their soules, to their euerlasting perdition. He that would see more examples of the working of sorcerers in this kind, let him reade some place of Olaus Magnus. And so I leaue this question.

Matth 24. 14

Vide Dæmonologiam per I. R. Scotice editam. lib. 2. cap 5.

Olaus Magnus, lib. 1. 1. & lib. 3. 14.

10 Not Satan in this place, but God sendeth the storme on Ionas; and the circumstances afterward, do make proofe to the full, that it was a very great one. It is termed *a mighty tempest, the ship was almost broken: the mariners are afraid: they cry euerie man*

to his God, they throw the wares into the sea, which I shall touch more largely anon. In the meane time the note here is, that Ionas is the sinner, but all the ship smarteth for it: the mariners and the maister, who were not at all accessarie to this foule deede of the Prophet, yet are pursued as well as he. What had these poore men sinned, who after the custome of their trade, did let him in for his money as a passenger, but medled not with his message? they vnderstood not of his prophecying; yea it may be that they neuer so much as heard of Nineue. Shall many smart thus for one? the mariners for a stranger? Here is now another question. But learne here Gods hate to sin: learne
1 here his deepe and endlesse wisedome. His wisedome shineth in this, that oftentimes with one man he striketh a many, for reasons which in themselues are very different, being euermore well knowne to his Maiestie, but secret vnto vs. The partie principall he doth punish; to the next he doth teach obedience; the patience of the third he will haue to be tried, and so forward in the rest: in all he seeketh his glorie; his honor in the wicked, his true feare in the good. If all these be whipped at once, he doth no wrong to any. He that hath not sinned with Ionas, yet hath sinned in somewhat else. For what man is he that drinketh not iniquitie as the water, and is not found so to do, if he be once brought to his triall before God? All the difference then is this, that their faults haue seuerall places, but their punishment shall haue one. Theeues are brought out of diuerse quarters, and at sundrie times they haue trespassed, and in causes very contrarie; yet they are imprisoned in one iayle, and punished in one day, and suffer all at one tree. I doubt not for these sea-men, but if all of them had bene drowned, they had sufficiently deserued it, although they had neuer heard of Ionas. God neede not be vniust in his punishments toward man: he need not seeke occasion, or picke a quarrell against him.

Senec. de Ira, lib. 1. 16.

11 Piso one of the Romane Generals, (as Seneca *De ira* writeth) to shew the bloudie humour which was in him, commanded that a souldier should be put to death, for returning without his fellow, with whom he went from the campe, saying, that he had killed him. The captaine who had the charge to execute this poore souldier, when he saw his fellow coming, which had

bene

bene missed before, did spare the first mans life. Vpon this Piso found matter to take away the liues of all three. Heare his worthy reason for it. You are a man condemned, saith he vnto the first, my sentence was passed on you, and therefore you shall die. Then turning him to the second, You were the cause quoth he, wherefore your fellow was condemned vnto death, and therefore you must die. And to the third, You Centurion, because you haue not learned to obey the voice of your Generall, for companie shall die also. *He deuised*, saith Seneca, *how he might make three faults, because he found not one.* The iust Iudge of the skie need not deale so with vs, neither needed he with these seamen. No beating of his braines to inuent an accusation: our thoughts, and words, and deedes, do yeeld him cause enough. His wisedome it is to strike many for many ends. In one place, and with some one who is notorious for a crime, to punish those whose faults haue bene in diuerse places. His iustice goeth with his wisedome; for he neuer doth wrong to any, although our dull eyes do not see it. For the saying is very true, that Gods iudgements, although many times they be secret, yet euermore they are iust.

Excogitauerat quemadmodũ tria crimina faceret, quia nullum inuenerat.

12 And here appeareth his hatred vnto a grieuous sinne. Sometimes for one mans fault who is harboured by another, or carelesly entertained without iust inquisition, without due examination, God calleth the sinnes of other to an apparant reckoning, to a sensible remembrance, which before he seemed to forget. Let Achan be the man who seruetb here for an example. He alone was deprehended in the excommunicate thing: he alone did steale the gold: he alone had touched the siluer and Babylonish garment. Yet for the wicked fact of Achan, there were sixe and thirtie of the Israelites slaine by the men of Ai. These did perish in their owne sinne, although they perished with his fault. His crime stirred vp a vengeance, which they had deserued before, but receiued now in his companie. Afterward his sonnes and daughters, his oxen and his asses, were burnt or stoned to death. This is no example for the Magistrate to follow, to punish one for another: this was Gods owne immediate deed, who himselfe is perfect iustice, and therefore cannot erre. But obserue withall his hatred to iniquity, which is so farre off from

Iosua.7.1.21.

ſparing the man groſly offending, that he deſtroyeth all that are neare him, becauſe they will keepe companie with ſo ſtained a
Num. 16. 26. perſon. Many of the Iſraelites had felt this another time, if they had not fled from the tents of Dathan and Abiron. The companions of Ionas were ſure that they taſted of it. And it ſeemeth that either by the light of nature, or by ſome ſea-obſeruation, they thought that they had one or other, whoſe roome might be far better then his company was vnto them, when they fell to caſting lots, to ſee for whoſe-ſake it was, that all this came
Ionah 1.7. vpon them. That ſuch things are thought on at ſea, and that by naturall men, let Horace be my witneſſe, who can ſay this for himſelfe:

Horat. carm. Lib. 3. Od. 2.

Vetabo qui Cereris ſacrum
Vulgarit arcane, ſub iſdem
Sit trabibus, fragilémque mecum
Soluat Phaſelum.

I will forbid that man who hath reuealed the myſteries of the Goddeſſe Ceres (which heathen men thought to be a hainous ſinne) *to come vnder the ſame beames, or ſaile in the ſame ſhip with me.* The ſpeech of Iuno in another Poet doth giue ſome light hereunto:

Virgil, Æneid. 1.

Pallásne exurere claſſem
Argiuûm, atque ipſos potuit ſubmergere ponto,
Unius ob noxam & furias Aiacis Oilei?

Could Pallas burne a whole fleete of the Greekes, and drowne the men in the ſea, and that for ones mans fault, and the furie of Aiax Oileus? The infidels and Ethnickes haue thought theſe things at ſea, either noting them by experience, or borrowing them by tradition from the Iewes, as they did many other matters, which hereafter I may obſerue. He that would ſee more of this, let him
Tull de Nat. Deorum. li. 3. reade what Tully hath written of that Atheiſt Diagoras.

13 This matter is true at land, as well as it is at ſea. Our God is Lord of both. Thereupon it is a good warning to all, that they looke with whom they ſort. For as the peſtilent perſon doth ſend forth infected poiſon to ſuch as do come neare him, to the killing of their bodies, ſo doth a grieuous ſinner bring wrath on his companions, to the ruine of their ſoules. A good leſſon for yong gentlemen, that they flie a blaſphemous ſwearer. A good

leſſon

lesson for all Christians, that they auoide an infamous heretick. When Cerinthus came into the bath, Iohn the Euangelist got him out, and called to his fellowes that they should come away with hast, frō the company of the heretike, lest the house should fall vpon them. He thought that house might be guiltie, which receiued a man that was guiltie: and that the place was in danger, which receiued a man in perill. Here let them looke about them, who not onely without all care, do sort them selues with all comers, not fearing the faults of others, but when they do know their wickednesse, they are glad that they haue such companions, and do assent to their euils: *if they see a thiefe, they run with him, and are partakers with the adulterers.* If any man teach a tricke of fraud, they will learne that of him: if any vse vncleane speech, that filthinesse is for them. If to be with the naught be naught, what is it then to be naught? If company do bring danger, as you see it did by Ionas, how fearefull is consent? It is better to feare too much, then to presume but a litle. Our God is of fearefull maiestie. You shall discouer that by the tempest, which he sendeth vpon the Prophet, and those which be in the ship.

Euseb. Hist. Eccles. 4. 13.

Psal. 50. 18.

There was a mightie tempest.

14 To such as vse nauigation it is a veritie vndoubted, that there be at sea many tokens and prognosticates of great tempests, gathered from the Sunne and Moone, and waues, and winds and clouds, and other things; the vse whereof our Sauiour Christ himselfe disliketh not, so that men go not too farre, or be not too peremptorie in them. *When it is euening, you say, Faire weather: for the skie is red. And in the morning you say, To day shall be a tempest, for the skie is red and lowring.* Such tokens of the weather are not hastily bred, neither do they breake in a moment. The cloud which appeared to Elias his seruant, was first but as a mans hand, yet afterwards there followed much raine. My text telleth of no token, that appeared here to the mariners: it commeth vpon the sodaine, and therefore the storme is supernatural; besides it cometh with such violence, that it seemeth, that they had seene few like it. The Prophet spareth no words, to describe the rod which now did beate him. *The Lord sent forth a wind,* not a little one, but a great one. *Vnà Eurúsque Notúsque ruunt.*

Vide Cæsaris reditum in Italiam, Lucan. lib. 5.

Matth. 16. 2.

1. Reg. 18. 44.

Virgil. Eneid. 1.

ruunt. The East and South wind blow together, as it is in the Poet. A tempest followeth after, which he calleth *a mightie tempest*. As men that liue in the middle of a great Continent, scant know whether there be any Ocean, as learned men do obserue; so we that liue still at land, scant conceiue their stormes at sea. *They mount vp to the heauen, and descend to the deepe, so that their soule melteth for trouble. They are tossed to and fro, and stagger like a drunken man, and all their cunning is gone*. The ship *was almost broken*. The keele be it neuer so strong, the ribs be they neuer so stiffe, the cleets and clamps of iron, be they neuer so fast set on, are like to flie in peeces. If a ioynt cracke, all is hazarded: if a planke shoot vp, all is gone. This maketh *the mariners quake*, who are not moued with a litle: now they stand for their liues; now they are readie for that choise, either to sinke or swimme. But alas, what swinning was there in such a storme? The ship shaketh at euery blast, as if it would into shiuers; euery waue doth so affright them, as if still they were dying. It maketh them fall to praying, who in likelihood prayed not often. It maketh them thinke of their gods, for there was no helpe now from men: helpe heauen, for sea and winds, and waues, are all against vs. Yea more, because their hands should go as fast as their tongues, they will not lye still and crie, but *the cariage of the ship shall out into the water; the wares are cast into the sea, to lighten the ship withall*. Her burthen might make her sinke, and therfore they ease her of it. In what a case were these poore men for harbouring such a guest? As the host who hath lodged a traitor, and because he seemed a man of faire conditions, hath vsed him very kindly, doth not know what he hath done, till the Sheriffe come and seaze his guest, and himselfe to the Princes mercie, so was it here with these mariners. These men had money of Ionas, to let him come into their vessell, but by this time I think they could haue wished, that they had giuen him mony to keepe him farther off. Ionas, thou mightest haue gone to thy Nineue, and saued them from this paine, and thy selfe too from this hazard.

Psal. 107.26.

Ionah 1. 3.

15 You see the words are not many; three or foure lines at the most: but what more can be said of a tempest, then is here said in the text? The sea-men are afraid, a stiffer kind of men then other people are, and who do not regard a small thing: they had

borne

borne many brunts before, and of likelihood escaped many dangers: they were acquainted with the working of the sea, and the egernesse of the wind: An hote storme and away: after a tempest cometh a calme. A man who were new come thither, and perhaps at first were sea-sicke, might be agast at a litle, his heart might be in his mouth, to feele but a litle rocking. But that this trembling feare should take these old beaten souldiers, it doth import a vehement danger. The passengers must needs quake, when the mariners did so dread. If Ouid had bene there, he would once againe haue said that his Elege quite to the end, *Dij maris & cœli, quid enim nisi vota supersunt?* Surely effeminate Ouid would haue betaken him to his deuotions, when these forgetful mariners, who thinke not oft of their Maker, did fall so fast to their prayers. It were to be wished that our Christians in all their nauigations, would more remember true godlinesse, pray oftener, and play lesse, vse better rule at their going out, and fewer sinnes at their landing. Doubtlesse, they which feare God are carefull; but an ill name goeth of many of them.

Ouid. Trist. lib. 1. 2.

16 I should here touch that circumstance, that these idolatrous persons cried *euery man on his god*; but in the next verse following the text yeeldeth that againe, and I do deferre it thither. I will adde the other argument of the greatnesse of the tempest, that is, the throwing out of the wares. This is neuer attempted, but when there is danger indeed. As it seemed vnto mans reason, there was no way but one, when the mariners among whom Paule was, did first throw out their cartiage, then the tackling of the ship. For how farre are men driuen, when with their owne hands, they must robbe themselues of their helpes, of their comfort, and of their wealth? Many had as willingly dye, as be put from that which they haue. As good to lose life as liuing. A speech which is often vsed, but very few times performed. A man will giue much for his life, which Satan knew well inough, when he could say in Iobs case, *Skin for skin, and all that euer a man hath will he giue for his life.* For money may be recouered, by industry or Gods blessing, or by some other meanes, but so can life be neuer: for now we looke not for miracles. This maketh so many ransomes, to redeeme from death with money, yea to giue incredible summes, to the impo-

Act. 27. 18. 19.

Iob. 2. 4.

uerishing of the parties, and of their friends, nay sometimes of a whole State; as Richard the first of England once knew well, in his returne from the holy land, and so did Frances the Great that king of France, when after his captiuity, he was ransomed from Charles the 5. then Emperor. Here the fellowes of Ionas being put to very hard shifts, do chuse the lesse of two euils; their liues rather without wares, then to lose both wares and liues. When Alexanders souldiers were to passe the swift riuer Tigris, by the violence of the streame many of them lost their packes; and striuing there for their fardels, to take them vp againe, they were almost drowned in the water. The king who saw their follie, bid them looke to their liues, to hold their armour fast, and let the rest go, he himselfe would make them recompence. The wise captaine thought it farre better, to lose the Accident then the substance. That which nature teacheth all men, these mariners did here practise.

Gul Neubringens. 435. Memoires du Bellay, lib. 3. Guicciardin. Hist. lib. 16.

Q Curtius, lib. 4.

1 17 But that the text doth giue a reason, that it was to lightten the ship, it might be thought, that their casting of the wares into the sea, was in this desperate moode to make some kind of satisfaction, for that which they had gotten by fraude, or piracie, or deceit in bargaining, as being now most vnwilling in this extremitie, to haue in their possession such things, as were by ill meanes obtained. For oftentimes when death doth draw nigh, the conscience of men is pricked, to go from that which before hath both vniustly bene obtained, and most stoutly maintained. As Lewes the eleuenth, king of France, did in his death-bed restore two Counties to the heires of Iohn the king of Arragon, to the which in all his life time before, he would neuer condescend. Yet then his conscience so wrought with him. Or else it may be supposed, that it might haue bene for some vow, whereof sea-men are not sparing, when they do feare a wrack, as Erasmus in his Naufragium doth wittily let vs know. They vow much, and pay nothing; but these idolaters here throw out much, and vow nothing, vnlesse it be afterward, as it is in the end of the chapter. Or else it might be imagined, that they threw in their most precious substance, as a ransome for their liues to their idolatrous gods; as men in our time vse to throw in rings, or iewels, or chaines, or other things of price, to buy their

Nebrissens. Decad. 2. lib. 3. 1.

2

Erasmus in Colloquijs.

3

their liues with their substance, that they may seeme to God to be willing to part with somewhat, and that of moment also. So that life may be saued, not to go away but with losse. Now although the expositours do mention these things, and it is not amisse to obserue them, yet the Spirit of God doth say, that necessity made them drowne their wares; euen that hard dart of necessity, which will plucke from men any thing that doth not immediatly concerne their being, rather then all shall run to ruine. Apparell, and wealth, and brauerie, and house, and land, & bewty, shall away if need require. Dionysius leaueth his kingdome, Pompey forsaketh his country, being vrged both by necessitie. Although nature do teach the contrary, as Paule writeth to the Corinthians: yet rather then the citisens of Salona will yeeld to Octauius, the haire of their womens heads shall be cut off, to helpe make engins for them, & deuices in the warres. Iosephus telleth of one Clitus an eminent malefactor, that being in feare lest he should be put to death, or at least lose both his hands, did at the first word willingly cut off his owne left hand, that he might preserue the other. Iudge now at length for this tempest, whether it were not a sound one, when it put such men as these, vnto such shiftes as these: men that aduentured their liues for money, to part from wares which would yeeld the money: men bold, to be striken with such feare; men carelesse, to be driuen to such deuotion, and praying vnto their gods. Ionas thou canst not say, but thou art followed for thy sinne, not as with a Furie from hell, but with iustice from aboue. But of that may be more hereafter.

Ingens telum necessitas.

Plutarch. in Dione.

Idem in Pōpeio.

1 Cor. 11. 14.

Cæsar de bello ciuili lib. 3.

Iosephi vita per ipsum conscripta.

18 But here I may not forget this, in these idolatrous persons, (because it doth yeeld vnto vs, the best of all these instructions) that these Ethnicks who here are actors, did neuer fall to their calling vpon their heathenish gods, till that danger did grow vpon them. Their mind did run at randon, till affliction as a spurre did quicken their strong oblivion. Sea-dangers haile that force aboue all other dangers, to make men crie with earnestnesse, when nothing is to be seene, but heauen aboue, and water below, *Cœlum vndique & vndique pontus*. Dauid did well note this, when after the description of a storme, he addeth this for a conclusion, *Then they cry vnto the Lord in their trouble,*

Virgil Æneid. 3.

Psal. 107. 28.

and

and he bringeth them out of their distresse. There is trouble, and distresse, and crying to the Lord. Violent motions of the aire generally cause a feare. In them *the voice of the Lord maketh the wildernesse to tremble*: the renting of the clouds, the cracking of the aire, do much fright the wicked. Caligula the Romane Emperour, woulds needs be reputed for a God, and there was no measure of follie with him; yet if he had but heard a clap of thunder, he would winke or hide his head, or run perhaps vnder a bed. Now feare in all men who haue sense, doth enforce vnto religion, or at least to superstition. As long as Gods hand is ouer vs, we feare, and so by a consequent are carefull. If we were as dull as that Asse, whereon Balaam vsed to ride, yet if an Angell hold out a sword, it will make vs stagger at it. But as soone as the sword is sheathed, so soone we will forget it. It is the crosse of Christ, which maketh a man a true Christian, it keepeth vs in obedience, and howsoeuer the flesh repineth, the spirit is bettered by it. Sicknesse, or plague, or famine, or war, or any great iudgement, maketh more prayers in a day, more seeking to God, and that feelingly and hartily, then otherwise are ordinary in a weeke.

Psal. 29. 8.

Philo Iudæus de legatione ad Caium. Suetonius in Calig. cap. 51. Senec. de ira. lib. 1. 16.

Num. 22. 22.

19 I do find in Agathias, that when on a time, the City of Constantinople was shaken with a very terrible earthquake, many houses were ouerthrowne, and with the fall thereof great store of people perished. Herewith the whole City was so frighted, and euery man so remembred to thinke on God, that solemne supplications & publike prayers were had, the Churches euery day were full, and all men for a while were much amended. The poore folkes were releeued: iustice was well administred: there was no fraude then in bargaining: yea it was become a very holy place. But when God once held his hand, they also held their prayers; when his rod ceassed, then ceassed their pietie too. That which he did obserue concerning Constantinople, may be noted of other places. Yea Historians do obserue it. In the first late ciuill warre in France, which arose now more then thirty yeares agone, after the putting foorth of that Edict, which is commonly called the Edict of Ianuary; and in like sort in the second and third of those warres, such as were of the Religion, then groning vnder the crosse of pouertie, of oppression and

Agathias Hist. lib. 5.

Edictum Ianuarij, Anno 1561.

and warre, were verie deuout towards God, verie carefull toward the world, glad to heare any preach the word, and glad to receiue the Sacrament: but when the third peace was concluded, which seemed a verie sound peace, and the rod was now thought to be remoued farre off, such carelesnesse and security did ouergrow the hearts of all, and in the Protestants there was so cold a zeale, nay rather such a tedious curiositie, (as a French man tearmeth it) and that within lesse then two yeares space, that a Sermon soundly made, with good grounds of diuinitie, was not thought to be worth the hearing, vnlesse it were spiced with eloquence, or flourished with daintie phrases, such as were fit for the Court. But immediatly afterward, this contempt of theirs was pursued with that great massacre, that bloudie and horrible massacre, like to which the Sunne scant euer did see any thing; and then the mariners in the ship with Ionas, did not cry more hotely on their gods, then the French men our neigbours, did cry vnto the true Lord of heauen.

Comentarij Reli. & Reip. in Gal lib. 10. *Tanta erat Religiosorum tædiosa curiositas & tã tepidus zelus, vt vix ordinariæ doctrinæ sermonem quasi minus eloquentẽ, nec satis aulicum plurimi Religiosi iam minimè tolerarent,*

Anno 1572.

20 Might it please our God, that we by their example could learne to be thankfull in prosperity, as well as to be crying when miserie hangeth on vs. In Queene Maries dayes, when the fire deuoured the flesh of Gods Saints, what prayers were then made, for the faithfull congregation, by many within the land and without? Coldnesse hath since benummed some hote ones of that time. The Spaniard threatned warre not manie yeares agone; the pietie of our land exceeded for that time, young and old then came together into the courts of the Lord: the Saboths were then sanctified: the weeke dayes were well spent: we had prayers extraordinarie, & lectures twise a weeke, as this place doth well know. But with the cold of the winter our holinesse waxed cold, and many monethes had not passed, but as in few things we were better, so in some things we were worse. Good God, that thy great mercie should make thee to be loued the lesse! One yeare is not passed ouer, since (besides many other quarters) the chiefe Citie of our kingdome, being visited by Gods messenger the pestilence, which destroyeth as well by night as by day, did hang downe her head for sorrow. I haue heard that since that time, it is very much forgotten in buying and in selling, in bargaining and deceiuing. God sent vs here

Anno 1588.

Psal. 91. 6.

Anno 1593.

Pestis in vna aut altera domo, in ipso Oxonij vmbilico. Anno 1593.

here a warning, and then another warning in the very heart of our Citie. I thinke that we, and other, did in that time more thinke of deuotion toward the Lord, of purging of our soules, of true mortification, of preparing our soules to Christ, then we haue done many times since. It is not well, if it be so. It is a reproch to some, No penie, no Pater noster; It is a reproch to vs, No plague, no Pater noster, no punishment, and no prayers. Let it not be noted of vs that we are like to those Gentiles, who onely when the tempest raged, did cry vnto their gods. Let vs feare the Lord for his loue, and loue him for his mercie: let vs not prouoke him to strike vs, because otherwise he cannot awake vs: but let vs watch to him, that his anger may sleepe to vs.

21 If our Ionas haue offended by wilfull disobedience, let vs dread to do the like: if he were punished for that, then let not vs presume to sinne by his example: if God sent a tempest against him, he can vse his rods against vs: if Satan be sometimes the instrument of Gods iustice, let vs feare to come in his fingers: if the Lord so hateth iniquitie, that the companions of the wicked are oft punished for their sakes, let vs hate sinne as a serpent, and flie from the profane: if heathen men preferre their liues before their wares, let not vs aduenture our soules, to get temporall trash on earth: if idolaters serue their gods once, when they be in danger, let vs serue our God euer, to keepe vs free from danger: if they pray when they haue neede, let vs pray euery day, because euerie day we neede. Lord guide vs still with thy grace, and bring vs vnto thy kingdome. To thy name be praise for euer.

THE

THE IIII. LECTVRE.

The chiefe points.

1, The drowsinesse of Ionas in his danger. 2 Sinne breedeth sinne. 4 Satan is desirous to make vs secure. 6 A superaddingdiligence should be in all that haue charge. 10 The ship-master teacheth the Prophet. 11 Idolaters had many gods, and their vsage toward them. 14 One man is more acceptable to God then another. 15 Danger of praying to many gods. 16 Heathen men know there is a God. 17 In crosses it is good to suspect that there is some sinne. 18 The vse of lots, and diuers circumstances in them. 23 Sinne will be discouered.

IONAH 1. 5.6.7.

But Ionah was gone downe into the sides of the ship, and he lay downe, and was fast asleepe. So the ship-master came vnto him, and said vnto him, What meanest thou, ô sleeper? Arise, call vpon thy God, if so be that God will thinke vpon vs, that we perish not. And they said euery man to his fellow, Come and let vs cast lots, that we may know for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.

WHen Alexander the Great, with his happie temeritie, as a Philosopher doth call it, but by the prouidence of God, as Daniel doth describe it, had proceeded so farre, as that after one great ouerthrow giuen to Darius in person, in the straights of Cilicia, he was now a second time in the fields neare Arbela (or as the best writers haue, in the fields neare Gaugamela) to ioyne battell against him: whereas many things should haue enforced him to looke about him, as the smalnesse of his armie, the strength of his aduersary, the widenesse of the field, where he had no aduantage, his distance from his owne home, and no place to flie vnto: yet when it was farre day, that very morning when the battell was to be tried, and by that time his army should haue bene ordered and ranged into aray, the enemy coming forward, the Generall Alexander,

Seneca de Beneficijs. Lib. 7. 3. *Felix temeritas.* Daniel 8. 5. Q. Curtius lib. 4. Plutarch. in Alexandro, & Arrianus lib 6. appellant Gaugamela.

ander, who otherwise did stirre with the formost, was fast asleep in his tent. Parmenio and his Nobles, who for no cause of their owne, but for his sake and his honour, there aduentured their liues, were troubled aboue measure; they were in a sea of cares, and scant knew which way to turne them: onely he whom all concerned, and whose making or marring depended on that dayes triall, and for whom and whose sole sake they endured all things which they were then to sustaine, as a man that knew not of it, or one that tooke no care which end went forward, lay in his bed soundly sleeping. The Prophet in this place, shall be no whit behind him, but rather much beyond him. He hath lists to enter with the very wrath of God: his life doth lie vpon it, and his soule too, if his God should not deale kindly with him: the aire is now disturbed, and yeeldeth a mightie tempest; the waues they froath and roare; the windes they beate and blow; the sea is moued exceedingly; the ship is almost broken; the seamen are afraid; happie man that can pray fastest: the burthen of the ship, be it costly or be it necessary, it must out into the water, and all for Ionahs sake; his cake it is that is baking; the euent concerneth him onely; and he alone is the man who of all other did know least, and was a stranger to the action, doth seeke a secret corner, the inner sides of the ship, where he may lie and rest. Oh Ionas, thou who shouldst be a man beyond a many, euen the Prophet of the Highest, thou art now short of a man, thou art now below thy selfe, sleeping and snorting then, when all the powers of thy spirits were too few to looke about thee.

Supra in ver. 9

2 If the man had not liked of Nineue, for reasons which once I named, but yet would still haue kept his calling, and would haue held on his preaching, his sin had weighed the lighter: he might haue bestowed his talent at Tarshish when he came there, and done some good on the merchants; & by the way going thither, he might haue giuē exhortation to his fellow trauellers, to serue the true God of Israel. If he had not had so many auditors as were in Nineue, or so many as S. Peter had, when at one sermon he won three thousand soules to Christ, yet he should haue had some hearers: if it had bene but one Plato to haue attended Socrates, he had not vtterly lost his labour: *he who hath conuerted one sinner from going astray out of his way, shall saue a soule from death,*

Act. 2. 41.

Iacob. 5. 20.

death, and shall hide a multitude of sinnes, which either the conuerted, or conuerter hath committed. But it is not for this cause that our Ionas goeth to the sea: his preaching is turned to sleeping. Let the world go how it will: he is got away from his master, and will think no more of the matter. See what the best men on earth is, if God withdraw his Spirit, and eclipse his grace but a moment. We are desperate to all wickednesse, but beetles and blocks to goodnesse. Here is an obdurate sinner: a hard brawne is ouer his heart; a thicke skin and insensible: let the sea roare, and the mariners crie, and tumble out their packs; our Ionas taketh a nap in very supine securitie, and maketh no more of it. Oh the stubburnesse of iniquitie, and mans auersnesse from his maker! But when we haue once passed the lines of duty and obedience, and grosse sinnes haue taken hold vpon vs; then we must iustifie our actions: we will run we care not whither: from the shoes vp to the shoulders, yea sometimes ouer head and eares.

3 Sinne stealeth on vs by degrees, but commonly the last step is the deepest. Dauid being idle, had spied out Bethsabe: there idlenesse was the beginning: then did his eye, as the window of his mind, let in concupiscence into his hart. Of idlenesse cometh concupiscence. Thereof followeth adultery. Marke how these sins do multiply, and one ingendreth another. Murther maketh vp the measure. And when all this put together would haue troubled the strongest heart in the world, yet without remorse of conscience, without iote of compunction, Dauid swalloweth it, and deuoureth it, and for the better part of a yeare, neuer considereth of it. How farre is the conscience of the reprobate and malignant seared, if Gods children do thus fall? No marueil if a Pharao adde drunkennes vnto thirst, that is, heape sin on sin; or Herod do loyne to his ambition, a cruell massacring mind; or Nero abound in wickednesse, and linke villany vnto mischiefe. When the bowels of Gods elect shall be so filled and possessed with carelesnes; what shall refraine the wicked from proving to be some Iudas or some Iulian? Afflictions, threatnings, counsels, and the holiest exhortations, (as S. Austen in another case doth make comparison) are but as a blast of wind, which in a vehement fire doth keepe downe the flame for a puffe, but it riseth againe so much the stronger: or as a draught of cold water to a

2. Sam. 11. 2.

Matt. 2. 3. 16.

August. in Epist. 22. 5.

man

man in a burning feauer, which easeth him for an instant, but he is the worse for it afterward. There is no measure with the wicked, when the best sinne in so great measure.

4 It is old Satans policie, so farre as lieth in him, to bewitch the hearts of Gods children, that when they are filled with iniquity, they may be drowned in security; euen as a man who hath fed in gluttonie, is ouertaken by some drowsie sleepe. And then it fareth with the sinner, as it doth with the Crocodile, when his belly is stuffed with some prey. For then, as Plinie writeth, doth he yeeld himselfe ouer to sleepe, and leaueth his mouth open, of purpose that a litle bird called Trochylus, may picke his teeth and make them cleane. But thereupon doth the Ichneumon a kind of serpent take occasion to creepe into the belly of the Crocodile; and being once in, he neuer ceasseth there to gnaw, till he hath eaten through his panch. Thus doth Satan deale with vs; for amidst our idlenesse, and forgetfulnesse of that horror of euill which hangeth vpon vs, he taketh possession of our soules, and if a stronger then himselfe do not driue him from the same, he will eate them out to damnation. As therfore by the counsell of the Wise man, we should giue the water no passage, no not a litle; so we should giue as smal entrance vnto Satan, as possibly we may. But let vs not so prostitute vnto him, the whole sense of our soule, that like to a frentike person, when we be at worst, we imagine our selues to be in a most happie estate. He who wil not start in danger, is in case to suffer any thing; but he that will sleepe in danger, when easily he may be awaked, forgetteth himselfe beyond measure. When our Sauiour Christ was now ready to be taken, and Iudas was at hand, so that the shepheard was to be striken, and the sheepe therupon to be scattered, Peter and Iames and Iohn, were iustly reproued for their sleeping: *What? could ye not watch with me one houre?* And afterward, *Sleepe henceforth and take your rest*, meaning that it would not be long, but they should throughly be awaked.

Plinius hist. nat. lib. 8. 25.

Syrac. 25. 27.

Matth. 26. 40. 45.

5 They slept when the peril was to their master, and themselues had lesse cause to feare; but our Prophet doth take his rest when he alone was to smart, and the ruing of other men was only for his sake. *O wretched man*, saith Tully against Anthony, *as in deed, so in this also, that thou doest not vnderstand how wretched*

Tullius Philippica 13. *O miser cumulatum hoc ipso, quòd non sentis quàm miser sis*

a man

a man thou art. Here is one far exceeding Anthony. Gods immediate wrath doth follow him, and he doth not conceiue it, he is in the midst of euill, & doth not vnderstand it. Here is euidently seene the great heauinesse of our nature, who neglect those mainest matters which nearest of all do presse vs. Viues that worthy learned man, doth wonder at some Phisitians, that they could possibly be couetous & greedy vpō the world, in as much as both in their speculatiue study, and their practise, they behold euery day how tickle a thing life is; how soone the breath is gone; how the strongest die in a moment, & the yongest fall on the sodaine, and by a consequent that the vse of riches is so vncertaine, so transitory and so short. I would to God that our Phisitians of the soule were not sicke of this disease. We who know that all flesh is grasse, and the grace of it but a flower, that our breath is but a vapour, and our life but as a bubble, who speake much of mortality, and preach other mens funerall Sermons, yet in the midst of our studies of contemning the world, we are in loue with the world, and too much embrace this Mammon. Thus we are like to the fishes of the sea, who liuing in salt water, yet are most fresh. And as Ionas in the midst of danger, we sleepe in it & passe by it; we say it, and do not see it. The stormes by right should haue stirred vp Ionas, and his conscience should haue quickened him: so our knowledge should rowze vs vp, and the fraud of the world should awake vs. Thus far you haue heard of a most careless man: now hearken to another person of a cleane contrary disposition, who looketh well to his charge, & for his part amendeth that fault which is found in the former.

Lod. Viues de tradendis disciplinis, lib. 4.

Isay 40. 6.

Iacob. 4. 14.

So the ship-master came to him.

6 As by occasion of the tempest, it lay vpon the gouernour of the ship to bestir him, so it well seemeth that he was not idle. He is somtimes aboue the boord, & somtimes vnderneath, he comes down vnder the hatches. Cesar did neuer more lay about him in his great fights against Pompey, where somtimes he playeth the captaine, & other sometimes the souldier, here he speaketh, there he striketh, & goeth from one ranke to another; then the master doth in this place. He looketh whether any planke were rift or splint in two. And perhaps with his vigilancy and care, doing his best, & seeing all to be but in vaine, he is glad to speake with any

Cæsar de bello ciuili, lib. 2. & 3.

other, to see if there might be help in him, or any good word of comfort. For as Hierome noteth on this place, it is naturall vnto euery man, in extremity of danger, to hope better of another then he doth hope of himself, & therefore in such cases men do meet, and as the brutish cattell, runne together. This master knew his fellowes to be as bad as himselfe, yea perhaps a great deale worse, and therefore he goeth to this stranger. Saint Hierome doth intimate this to be the reason; but indeed because he so rebuketh Ionas, and rateth him for his drowsinesse, I rather impute his going to the corners of the ship (for the Prophet lay in one of those places) to his diligence & carefulnesse, to see the charge which was committed to him, that like a circumspect gouernour, his eyes might see those things, his eyes might see those persons which were now vnder him.

Hieron. in Ionæ 1. *Naturale est vnumquemque in suo periculo de alio plus sperare.*

7 This heathen man giueth instruction better then Ionas did, to those which are housholders, (for a ship is like to a house, many cricks and corners in it) to tutors ouer scholers, to gouernors ouer Colledges, to Magistrates ouer others, that they looke to those which are vnder them, and trust not the eyes of other: the blind swalloweth many a flie: he that knows his charge but only by relation, doth swallow many a gogeon. Sons dare to do what they should not; and she who lieth in the bosome, is incroching & vsurping on the authority of her husband: Watching is when there should be sleeping, taking where should be none: open doores when they should be shut; ill deeds when it should be otherwise. A iust and watchfull guide, though he cannot hinder all, yet he crusheth many a sinne. But where is a wilfull winking in many things that are grosse, as it is but too too oft, that can not excuse it selfe, that heareth a beastie burthen with it. For when we wil not see faults, it is all one as if we did see and suffer them. Tully could say in excuse of Silla, that it was a thing impossible, but that he who had a great family, should haue some bad seruants in it. He who had so much businesse on him, as that he could scant breath freely, should haue some retaining to him, who would so watch their time, that if their master looked but aside, they would dare to misuse one another. Who knoweth not this to be true? But if Silla should vnderstand that his seruant Chrysogonus did deale in filthy actions, and wold not take notice

Tullius pro S. Roscio Amerino.

tice

sice of it, but passe by it, as if there were no such matter; I know Silla must beare the burthen. Or if Silla will noursh some of his ambitious humor, to looke downe vnder hatches, or to see to that which concerneth him, he shall beare the maine fault of Chrysogonus; God and men will lay it on him. Here that hath place which Dion once said of the Emperor Galba, whose attendants did vse many very badly, but the blame was layd on him: Although it be enough for a priuate man that he do no wrong to any, *yet a Prince ought to take order, that other men do no iniurie. For those who suffer the wrong do not stand much on that, from whom they do receiue it.* If from any, it is too much, but they looke who it is that should hinder it.

Dion. lib. 64. *Principem prouidere oportet ne cæteri faciant. Nihil interest eorum qui iniuriam patiuntur à quo illam acceperint.*

8 Then as it is the eye of the master which feedeth the horse, so it is that also which keepeth good order. The like may be said of the magistrate. If Mephiboseth cannot stirre because he is lame in his feete, and Dauid haue other businesse then to examine things to the full, Ziba will play his part, he will abuse his Prince, he will defraud his master. It is a remembrance to noble men, and magistrates in great places, that they looke on such as attend them, and suffer not their approches to be ill spoken of, for the behauiour of other men. This ship-master would see euery one who was in the ship about him. Dauid knew his houshold people, whē he said that none but the righteous shold be with him as his seruant; that no deceitful person should dwel with him in his family. This is a good lesson for all Princes, who sit as at the sterne of kingdoms and commonwealths, that they do as Dauid did; that they do as our Master here, that as their hands be long, so their eyes be quicke of sight, to looke on that which concerneth them. By occasion that Augustus a man seuere enough, did not know the exceeding wantonnesse of Iulia his own daughter, & her open audacious boldnesse, it is noted in the story of his life, that Princes for the most part do best know those things which are farthest from them, and not that which nearest belongeth to them: that they do nothing but their family vnderstandeth it well enough; but the deeds of their own houshold are concealed from them. It is a blessed case for Church and cōmonwealth, where these things are not so. Long may she liue and reigne happily vnto our farther comfort, who in this exceedeth

2. Sam. 16. 1.

Psal. 101. 4. 5.

Dion. lib. 55. *Principes omnia facilius quàm sua cognoscunt, neque clam suos quicquam agunt.*

deth her selfe, and goeth beyond her sexe, which loueth to haue a hand in matters of importance, haue an eye who be her Bishops, haue a care who be her Iudges: remember them of their duties before they go to their countries; prouide euermore for peace, yet thinke sometimes of warre; regard the ends of her kingdome, yea take a personall notice of such things as be fit.

Plutarch. An seni sit gerenda Resp.

9 Plutarch writeth of one Attalus, who was a king in Asia the lesse, that his study was onely to be idle, & to intend to nothing that appertained to his gouernment. In the meane time, Philopæmen one of his pretended friends, did fat and cram him vp, to make him dull & heauy, that himselfe might rule the rost. Some of the Romanes who perceiued it, tooke it vp as a iest, to aske of such as came out of Asia, whether the king were in any grace with Philopæmen or no? whether he could obtaine any thing of him? The Lord be praised for it, our neighbors iest not so at vs; but another maner of eare is had, God make vs thankfull for it.

Rexne apud Philopæmenem aliquid posset?

Then by the example of our betters, or of this Ethnicke here, let euery man looke about him, and see ouer whom he hath charge, that he take not good for euil, and euill sometimes for good, & a slander for a truth, and a flatterer for a friend, and a person which is pernicious, to be a right sound member: that he may praise as it deserueth, and rebuke where needeth rebuke, as this ship-gouernor doth here. As followeth now in the next circumstance.

What meanest thou? sleeper? Arise, call vpon thy God.

10 If the man had bene full of choler (as danger soone stirreth vp choler) here had bin a good occasion to warme himselfe ouer with chiding: to see a man lie so carelessly, when such a fright was among them, & neither with the cries of one, nor the tumbling of packs by another, to raise himselfe from his rest. If Ionas himself, who fretted so testily & so egerly when God destroyed his gourd, had bin in place of this mariner, I think he wold haue come ouer him with many an angry word. But it being before intended by his prouident circumspectiõ, that the man was wise in his kind, (& as Salomon doth tell vs, it is the part of a *wise man to haue his eyes in his head*, to see what is conuenient to be spoken, and what is not fit to be vttered) he rouzeth him with no more then *O sleeper* what doest thou meane? thou sleepie drowsie fellow, what doest thou thinke vpon? what, doest thou not regard

Iõnah 4.9.

Eccles. 2.14.

that

that thy selfe and we all do perish? He doth very iustly call him sleeper, for it seemeth that he slept with a witnes: and if his eyes were open, yet it seemeth that he stil slept, like the drunken man mentioned in the writings of a certaine Orator (but S. Hierome doth not name him) *who could not sleepe because he was stirred, and could not awake because he was drunken.* I meane his soule did sleepe, so that when his eies were open, he stared, he did not awake. For what else doth this declare, when he must be put in mind by a simple infidell, who knew not the God of Israel, that he must fall to his prayers, *Arise, call vpon thy God?* Here the world is turned vpside downe. Ionas should teach them their dutie, and they must teach him his: the Prophet is now an auditor, and the ship-master is the Prophet. Here the sheepe leadeth the shepheard, the patient cureth the Phisitiõ, the scholer doth teach the master. Al maketh against thee Ionas, that this heathẽ man shold be more deuout in his superstition, then thou in thy true religiõ; that thou shouldst forget that which an Ethnick could remẽber. I pray God the old Gentils, Aristides, Plato, Socrates condemne not vs in that great & terrible day, because they thought of many things whereof we make no reckning. Despise the words of none, although thou be a Prophet, since a mariner may teach a Preacher. If thou be not come so far as to be a Prophet, then do thou lesse refuse the words of any, for the prouerbe is most true,

Sæpe etiam est olitor verba opportuna locutus.

The gardiner or herb-seller *oftentimes hath spoken a word in due season.*

11 This man doth giue good counsell, although as one in the darke; he seeth not what he doth: *Call vpon thy God, if so be that God will thinke vpon vs, that we perish not.* The Gentiles and idolaters did dreame of more Gods then one, as these did in the fifth verse. Many Gods for many matters; Minerua she was for learning, and Venus she was for loue, and Æolus for the wind, and Bacchus for the wine; either diuels reputed Gods by men, or men esteemed as Gods, for some benefits done to mankind. And as these were Gods at large, so many seuerall countries had Protectors for themselues. The fire was the God of the Persians, whom the Sunne did represent; so Hercules was for the Tyrians, and Dagon for the Philistines, and Astaroth for the Sidonians,

Hiero. in 5. ad Galatas. *Pulchre quidã non ignobilis Orator, cum ebriũ de somno describeret excitatum, ait Nec dormire excitatus, nec vigilare ebrius poterat.*

Ionah 1.5.

1.Reg.11.5.

nians, & Milcom for the Ammonites, & Chemosh for the Moabites. Yea they had gods for their cities, & demi-gods for themselues, houshold Saints and tutelar powers, to whō they cried in distresses. Yea superstitiō was so endles, as Austen doth obserue, that they had a god for euery thing, yea many oftentimes for one thing. As, for their corne Segetius, and Proserpina, & Volutina, and Tutelina, and other; one for it vnder the ground, another when it was sprung vp: this when it was in the blade, that when it was in the eare, another for the barne. The place in Saint Austen is worth the reading. The Iewes folowed this prety wel, when they offered their incense vnder euery greene tree; when the number of their gods was to the number of their cities; whē there was in euery street an altar to sacrifise to their idols. The Church of Rome thinketh scorne for idolatry to come short of either of them, when for euery day in the yeare they haue an he Saint or a she Saint, as appeareth in the common Kalender; for their swine a Saint, and another for their horses; for Spaine a Saint as Saint Iames, for vs a Saint as Saint George; yea speciall men, speciall Patrons; many women Iohn the Euangelist, M. Campian Iohn the Baptist.

Semidei. Penates. Tutelaria numina. Augustin. de Ciuitate Dei, lib. 4. 8.

Ierem. 11. 13.

Vide Zachariā Lippeloo de rebus gestis martyrū.

Campian. in quadam Epist

12 So wretchedly do men run without the word of God: such amazed blindnesse is in the eies of idolaters, yea such tickle vncertaine giddines is in the life of their vnderstanding. The vilest of Gods creatures, shall be to them for gods. The AEgyptians, as Origen writeth, did adore their dogs, & goates, & apes, and Crocodiles. No doubt S. Paul did allude to them, when speaking of the vnbeleeuers, he said that *they turned the glorie of the vncorruptible God to the similitude of the image of a corruptible man, and of birds and foure footed beasts, and of creeping things.* Yea they made such account of cats, as I find in Diodorus Siculus, that when once a Romane had killed one of them against his will, the people could not be stayed, either with the feare of the Romane souldiers, or with reuerence to their king, from running on him to kil him. This is the lesse to be wondred at in them, when we shall compare it with the testimony which Olaus Magnus giueth of some Northren people at this day. Those are the Barbarians in Lapland and Scrickfinnia, and the parts adioyning, whose manners he might the better know, for

Orig. contra Celsum, lib. 3.

Roman. 1. 23

Diodor. Sicul. lib. 2. 4.

Olaus Magnus, lib. 3. 2.

that he was a neighbour, not very farre distant from them. But of these he reporteth, that it is their custome *to worship faithfully for a god, vntill the euening of the same day, whatsoeuer liuing thing, in the aire, or earth, or water, doth in the breaking of each day appeare vnto them, be it bird, or beast, or fish, yea verie serpents and wormes.* Nay besides those base but yet liuing things, what should I say, that among idolaters the quicke do bend vnto the dead, and do adore the workes of their owne hands, as the Israelites once did, saying to the golden calfe, *These are thy Gods ô Israel, which haue brought thee out of the land of Ægypt?* What, that they make of their Gods, some helpers and some hurters, *Lenia Numina, hurting powers,* as Gellius noteth out of Virgil? What, that some of their holiest and most religious men did deride their greatest God? For as Arnobius writeth, and Plutarch hath the very same, Numa the first author of the Romane deuotions, asking of Iupiter, by what meanes some places might be purged, which were blasted not long before with lightning; receiued this answer, that it must be with a head, meaning the head of a man; but Numa giueth him the head of an onion. That which I wold haue, saith Iupiter, must belong vnto a man. Yea, saith Numa, but it shall then be the haire; nay, quoth Iupiter, I do require a life; the other answered, then it must be of a fish. Thus durst he whom they accounted for the founder of all their ceremonies, deride their high God Iupiter. But to leaue these things thus in generall.

Pro numine fideliter adorare.

Exod. 32. 8.

Gel. Noct. Artic. lib. 5. 12. Arnob. lib. 5. contra Gent. Plutarch. in Numa.

Respondit Iupiter capite: tū Numa capitio. Rursus Iupiter, humano: respondit rem, sed capillo. Imo Deus contra, anima: subiecit Pompilius, piscis.

13 Our mariners in this place, with a conceit fit for idolaters, thought one God to be stronger, or better thē another, or more willing, or more at leisure, and now they would trie the best. Cry thou man to thy God, and I wil cry to mine, and he shal cry to his: among many, one may regard vs. If none should harken to these suppliants, then it might fall out that he who made him, may marre him too for his Godhead. Perhaps grow to cursing of him for his neglect, as, if Surius do say true, Barbarossa did, a Generall of the Turks being ouercome in battell by Charles the fifth in Africke, where he often reuiled his Mahomet, and in exceeding bitternesse did curse him. Perhaps shuffle out that God, and chuse some other in for him, as Licinius did in his battels, when he was ouercome by Constantine. When his old Gods

Surius in commentar. Anno 1535.

Euseb. de vita Const. lib. 2. 15

in whom he put his truſt, had deceiued him, he ſought out new ones to worſhip. At leaſt take it vnkindly, as Silla did at the hands of his Apollo. For whereas his cuſtome was, as often as he went into any battell, euermore to beare in his boſome a litle image of gold repreſenting that God; being on a time in danger of an ouerthrow, he drew it out and kiſſed it, and vſed theſe words vnto it, How now Apollo Pythius, wilt thou who haſt proſpered and aduanced that happie man Cornelius Silla in ſo many foughten battels, now deſtroy him and his fellow citizens, euen at the gates of Rome? Thus when men make Gods to themſelues, or do ſingle out each man one, they are the bolder with them. An action of vnkindneſſe may be eaſily entred againſt them; perhaps there ſhall be a reuiling of them, it may be, a plaine renouncing.

Plutarch. in Silla.

14 The company of our Prophet is not yet come ſo far. As you ſee they will fall to their prayers. Who knoweth whether this mans God be a greater God then ours is? whether that this ſleepy felow be more accepted of him? for it was an opinion entertained euen by heathen men, that one perſon was more loued by their Gods then another was: that the prayers of ſome were better accepted, as of their Prieſts or their Prophets, a Helenus or a Calchas; and theſe knew not whether Ionas might in ſuch ſort be more gracious with his God, or no. The truth is, that he might haue bin, if he were not, if he had but kept his owne. For we find in true diuinitie, that the prayers of a few holy and ſanctified men, are at all times more acceptable to the euerlaſting Lord, then the requeſts of ten thouſand ſinners: in ſo much that he beſtowed vpon ſuch, their owne liues, and the liues of others. It ſeemeth that God in former time did vſe to heare Ieremie, when once ſo preciſely he forbad him to intreate for the people. There were giuen vnto Lot, his wife and his daughters: and his ſons in law, if they would, might haue had their portion in that fauour. How much did the Lord loue and tender Abraham, when he yeelded to his prayer, that for ten iuſt mens ſakes he would ſpare the citie Sodome? But vnto my purpoſe this is moſt agreeable, that when there was great danger of a wreck, that time that S. Paul was ſailing toward Rome, the Angell of God did ſtand by the Apoſtle in a viſion, and told him that the

Ierem. 11. 14.

Geneſ. 19. 12.

Chap. 18. 32.

Act. 27. 23. 24.

Lord

Lord had bestowed vpon him all that were in the ship, (who were to the number of two hundred and seuentie and fiue) that not one of all these should perish, for Pauls sake his good seruant. But alas the case is otherwise in this ship, then it was in the other where the Apostle sailed; for here he that should haue helped all, hurted all: the Prophet is now become a runagate, not a preacher, but a sleeper; he alone is pursued with vengeance, and the other poore folkes are free.

15 Yet *call vpon thy God, if so be that God will thinke vpon vs, that we perish not.* Looke what ignorance on the one side, and necessitie on the other, could enforce them to do. It might haue bene a harme vnto them to pray to so many Gods. For when such a number should be sought to, and yet some other should be left out, (as it was impossible for them to thinke on all) some one master God, who was of the better sort, might be angrie, and drowne them all, in despite that he should be omitted, and not be had in account. I should thinke that our simple Romanists, the simpler sort I say, who haue little in their owne knowledge, should stumble much at this stone; lest while they are creeping and crouching to some one Saint, some other should take it in dudgeon, that any should be preferred, or sought to before themselues. But I thinke that to amend the matter, their Church hath taken the paines, to put All the Saints in one day togetther, to keepe them quiet, and All the soules in another, lest the first should not be sufficient. Gods grace is more vpon vs, since he hath let vs know, that one Lord, and onely he is to be worshipped; that Christ is our mediator and diligent intercessor, and not any other creature; that prayer is a sacrifice peculiar vnto him, and that the Saints in heauen are to be imitated of vs for their faith and good example, and not to be called vpon. And yet God hath dealt better with those Romanists, and better with these sea-men, then with some leud ones in our time, who being in all their actions and conuersation most profane, are so farre from praying with the heathen to many gods, that they rather say, there is none. These idolaters vnder ecrop of religion or deuotion, know that something is to be adored, the light of nature hath taught them that; but these diuels come not so far. I giue that name vnto them, because in this, although

Festum omnium Sanctorum.
Festum omnium Animarum.

Iacob.2.19. not in all things, they are worse then diuels, for *the diuels beleeue that there is a God*, albeit they quake and tremble at it. What other name should I giue them? fooles? nay these exceed the

Psal.35.1. foole, for *the foole hath said in his heart, there is no God*, as we may reade in Dauid. But these go one degree beyond Dauids foole, for they say it too with their mouthes.

16 These poore soules neuer coming where pietie or goodnes grew, conceiue by a generall apprehension, that there was a power, or powers who ruled all things, though they knew not what it was. They were as men in darknesse, like those of

Aug. Tract.2. in Iohan. *Sic est quasi videat quisquã de longinquo patriã, & mare interiaceat: videat quò eat, sed nõ videat quà eat* whom S. Austen speaketh, who know that they haue a countrey, but the sea doth lie betweene: they willingly would go to it, but they do not know the meanes; whither they would go they guesse, but which way they cannot tell. They know that there is some thing, but they know not how to conceiue what it should be; they cannot tell how to yeeld it his right reuerence; or whether it be one or many. But all coasts and all countreys accord, that there is somewhat. The West Indians had certaine spirits, whom they named their Zemes, & accounted them their Gods, euermore in extremities crying and calling to them. But

Tullius de legibus, lib.1. what should I name any particulars, when Tully can say for all, that there is no nation so barbarous, no people so rude, but knoweth that there is a God; although they cannot tell who. Tully, it shall be easier for thee in the day of Iudgement, and for thee Plato, and for thee Seneca, then for many who liue not in Ethnicisme or Barbarisme, but in a ciuill nation, in the cleare light of the Gospell, in a countrey of good learning, & yet do make dispute of the being of their Creator. But I leaue these wicked Atheists, and returne to our idolaters, who did not stay at these prayers, but went yet one step farther. They fall to casting lots.

And they said euery man to his fellow, Come and let vs cast lots.

17 They see that there was something in it, beyond the common course of nature. The sodainnesse of the tempest, and the violence of the storme, shewed some God to be angry. It may be that other ships which were at sea, did go quietly, or the wind did beate and strike most of all vpon this ship. But without doubt they saw it to be extraordinary, and thereupon their hearts by and by did giue them, that in all likelyhood it was for

sin,

sin, they knew not what not in whom, but for sinne they were well assured. Which may be a memoriall to vs Christians, that if any crosse do come strangely, or if any noted thing do befall vs (whereof our owne hearts may best of all be judges) that straightway with feare and trembling we examine our selues, and enter into our consciences, and sift them in sincerite, as in the sight of God, whether sin do not plucke that on vs. It troubled the Israelites much, when going in a good cause to take vengeance vpon the Beniamites, for the abuse of the Leuites concubine, there perished of them in two dayes no lesse then forty thousand. They went and wept before the Lord, and fasted till the euening, to know what was the cause. But when they who came before presuming vpon their multitude, had learned to humble themselues, they obtained that which they desired. If any thing should happen strangely, as while we be in this mortalitie, we may very well expect, we can take no better course, then with these ship-men presently to feare lest iniquitie be the author of it. But we must not alwayes follow their meanes; for they fell to casting lots.

Iudic. 20. 26.

8 The vse of lots is ancient, wherein the custome was in causes of grea importance, to take sticks, or stones, or shels, or to write names in paper, or to draw strawes or cuts, so to determine that, which otherwise without strife could not be accorded, or to put that vnto God whith men could not decide. So S. Austen doth describe it, *A lot is such a thing as in the doubts of men doth shew the will of God.* So when men knew not who it was that had taken the excommunicate thing, the lot shewed it to be Achan: for so the most do expound it. So when no man could tell Saul, that Ionathan was the man, who so contrary to the rash oath of Saul, had tasted of the honey, it was found by lot who it was. Lest strife should arise, and parts be taken, about Ioseph and Mathias, which of them should be admitted into the roome of Iudas, the Apostles made the triall by a lot. So Homer doth report, that Nestor gaue the counsell that it should be determined by a lot, which of the nine worthiest of the Greekes should fight in combat with Hector. Each man marked his lot, and put it into the helmet of Agamemnon. The first turne fell to Aiax. But whereas according to the rules of diuinity, these lots should be

Augustin. in Psalm. 30.

Iosuah 7. 18.

1. Sam. 14. 42.

Act. 1. 26.

Homer. Ilias. 7.

beuſed but in ſpeciall cauſes, and that with great iudgement and meditation, (becauſe it is a trying of God in a kind of ſentence, and we are not to tempt him raſhly) in ſome men ſuperſtition, in ſome other a hope of gaine, and a ſort of deceiuing fraud, haue wrought great abuſes in them. Proud Haman in the booke of Hester, made lots to be drawne before him, from the firſt moneth to the twelfth, to ſee what moneth or day ſhould be fortunate, to attempt the mouing of his great matter, the murther of all the Iewes. O Haman, in that thy lot, thou waſt blind as well as bloudie. Cæſar telleth in his Commentaries, that the women among the Germanes, did vſe to diuine by lots, what dayes were good to fight on, or to begin a battell. This is heatheniſh ſuperſtition. Some caſting lots to get mony, haue made a profeſſion of it, as the counterfeit Ægyptians in telling of fortunes. The lawes *contra ſortilegos* were made by worthy Princes, againſt ſuch kind of meny and other of much like qualitie. God ſometimes doth ſuffer theſe in very truth to hit, that themſelues and ſuch as follow them, attending to ſtrong deluſion, may make vp their own damnation. Theſe abuſes haue made ſome to thinke all lots vnlawfull, and not to be vſed at all. Yea Hierome ſpeaketh ſomewhat doubtfully of them, who vpon this place ſaith, that this deed of the mariners ſhould not be drawne to an example, of attributing any thing to lots, neither ſhould any in holy Scriptures, becauſe they were ſpeciall motions and euents, giuen by God to ſpeciall men, and not by other to be attempted or put in practiſe.

Eſter 3.7.

Cæſar. Comment. lib. 1.

Hieron. in Ion. 1.

Nec ſtatim debemus ſub hoc exẽplo ſortibus credere. Priuilegia ſingulorũ nõ poſſunt legẽ facere communem.

19 But the Scripture is not ſo ſtraight; *The lot is caſt into the lap, but the whole diſpoſition thereof is of the Lord.* And elſewhere it is commended: *The lot cauſeth contentions to ceaſſe, and maketh a partition among the mighties.* So S. Auſten doth teach, that there is no euill in the lot. And in another place, *Thoſe things which are giuen by lot, are giuen vnto vs by God.* And in his hundreth and eightith Epiſtle, diſputing that queſtion of the flying of a Miniſter in the time of perſecution, and ſuppoſing that there be diuers Paſtors in one congregation, whereof ſome are to depart for a time, and ſome to ſtay; if it cannot be agreed, ſaith he, who ſhall do the one, and who ſhall do the other, let it be decided by a lot. Indeed he doth not like

Prou. 16.33.

Cap. 18.18.

Auguſtin. in Pſalm. 30.

De Geneſi ad literam, lib. 10.

Epiſtol. 180.

Epiſtol. 119.

that

that lots should be made of euery thing, as of the leaues of the Gospell, (which it seemed that some in his time vsed to do) because he thought it not to be fit, that diuine matters should by a superstitious custome be applied to profane vses. There the abuse is in the manner of doing, not in the doing. But the question which ariseth from this difference of iudgement, may easily be resolued, by considering the seuerall sorts of lots, which are found to be three. For there are either lots appointed *to diuide*, or intended to *consult*, or vsed of purpose *to diuine*. The first of these three is lawfull; that is, to diuide lands or goods, or any like thing, when otherwise contention would arise, as Salomon doth impose in the place which I named before. In this kind did Iosuah part out the land of Canaan by lot to the people of Israel. The second is not vnlawfull, that is, to consult what shall be done, when matters stand in an equality of reason, so that there be no offending in the circumstances. And of this may be vnderstood that other place of Salomon. By this, choise may be made of persons to be sent, or of things to be accomplished, where otherwise by diuersitie of opinions, there would be no agreement. But to diuine is vtterly vnlawfull; as if a man should take a white lot and a blacke lot, and if I draw the white lot, then I may well go this day; if the blacke, I will not go: I shall haue an vnhappie iourney. That of Haman before spoken of, doth come within this compasse. We hold this for a great abuse.

Sortes diuisionis, cõsultationis, diuinationis.

Prou. 18. 18.

Iosuah 16. 1.

Prou. 18. 17.

20 Here the lot is consultatory. They tooke it a thing granted, that one or other among them had committed some wicked offence, and because they could not tell, who is was that had done the deed, they will put it to their gods. This sheweth the mightie feare which did possesse their soules. Men can hardly like it in other of their acquaintance, that they should be culled out to be murthered; but that any should consent to throw the dice on himselfe, to endanger his owne life by it, is a matter which is not common. This is like to one of those cases among the Romanes, which would make the hearts of all the beholders to quake; that was, when after some cowardly fearefulnesse, or mutinous sedition, or stubburne rebellion in the armie, the Generall for punishment hereof would tithe his souldiers,

Liuius lib. 2.

ciers, euery tenth man to the blocke, as Appius dealt with his legions. Or as if in some grieuous famine, cuts should be drawne, who among a companie should be slaine to relieue his fellowes. In what a state was Iosepus, when his fellowes in a desperate moode, enforced him to yeeld to the throwing of lots, so to know which of them should be first killed, and which of them last? but all of them must be slaine. Necessitie hath no law; it must be done in this place. The onely comfort is, that euerie mã hath this hope, that it will rather fall to another then happen to himselfe. We can soothe our selues of our selues, either in foolish presumption that we are not the worst of all, some are more bad then we be; or in a weening fancie that we may escape in a multitude, we are but one of a manie: but so betweene both we will hope the best for our owne parts, and let the lots go on other. As Tacitus saith of warre, *This is the miserie of it: if any thing fall out well, euerie one chalengeth that to himselfe: but if it fall out ill, euery one slippeth his necke out of the collar, the blame shall be layd vpon one:* so in such cases as these, happie man he that is farthest off; but if the lot be to be drawne for any good thing, the better legge shall be set before. Why should not we hope to speed, as well as the best amongst vs?

Ioseph. de bello Iudaico lib. 3. 14.

Corn. Tacit. in vita Iulij. Agricolæ.

Iniquissima hæc bellorum conditio est: prospera omnes sibi vendicant: aduersa vni imputantur.

21. But the lot here is to take one, who must die for all his fellowes. Why one for all, ye mariners? what man is there among you, that had not deserued to die? This is a branch of that roote of hypocrisie, which possesseth the hearts of all the sonnes of Adam. It was not Adam but the woman, who had touched the forbidden fruite. When the best of the cattell of the Amalekites was saued, it was the people, saith Saule, which spared thẽ. So here I warrant you, the most part of these which were in the ship, were so cleane from any such grosse crime as now was in question, that there could be but one sinner. Dauid was in another mind, *If thou ô Lord straightly markest iniquities, ô Lord who shall stand?* All these had deserued death, and merited to be serued as Ionas was: but the Lord indeed vpon a present occasion, had singled one out to this strange punishment; because as in part he would teach his companions by his example, so especially he meant to make that one man know, how highly he had offended. God expected much more of him, then he did of ordinary

Gen. 3. 12.

1. Sam. 15. 21.

Psal. 130. 3.

persons,

persons. To whom the most is committed, of him most is required. Ionas had bene inspired with a Prophetical spirit: he had visions and reuelations from his God: he should haue bene a light to other. But the simple sea-faring men, neuer came to any such height of knowledge. He was singular in comparison of them: he was as a white garment: and therefore a litle spot in him would cause a great deformitie. But when he did take this precious vesture, and with lying downe in it, did soile it euery whit, God in his iustice cannot endure that in him.

22 The lots therefore are cast, and the danger falleth vpon Ionas. That Lord that ruleth ouer all the creatures, great and small, so disposed it, that the sinner should be deprehended, and the more innocent should go free. His state was like to Achan: he cannot escape the iudgement which is coming toward him. The lot fell surely on him. It is not vnlikely, but that they threw it diuerse times, and still it proued that he was the man. For they who were so carefull not to drowne him, after that they had discouered him, would not hastily be induced, to single out a stranger, who neuer immediatly had offended them, to make him die for all. Being drawne then once or often, it fell vndoubtedly vpon Ionas. It was not possible for him to escape, where such a one had the handling of it, as is Lord both of heauen and earth. Tully doth tell of Verres, sometimes deputie for the Romanes in Sicilia, that as otherwise he was excellent to bring about to his purpose, all things which might yeeld credite or commoditie, so very earnestly desiring, to haue his friend Theomnastus, to be chosen Iupiters priest, an office of some moment in that countrey, he wrought a pretie feate for him. For whereas by the order of the election, three men should be named to the place, and three seuerall lots be appointed, with the names of the three competitors, written vpon the lots, and he whose lot should be first drawne, should haue the priesthood: Verres to make sure worke, made three lots indeed to be appointed, but he wrote vpon euery one of them, the name of his friend Theomnastus, and so being sure to hit, he sped his man of the priesthood; for it could not be otherwise. This was a tricke of fraud, and fit for such a deceiuer, as Verres shewed himselfe in Sicilia. He that would haue Ionas taken, needeth not to vse any such leger-

Iosuah. 7. 18.

Iona. 1. 13. 14.

Tullius lib. 2. in Verrem.

leger-demaine: his creatures be at commandement: they do as himselfe inioyneth. So Ionas did finde it here: so the wicked shall find it euer.

23 An instruction hence may be gathered for all persons, that they looke vnto their wayes, and plunge not into vngodlynesse, vnder hope not to be disclosed. For nothing is so secret but it shall be opened. He that curseth the king, although it be in his most priuate chamber, shall be discouered by the fowles of heauen, and one dead thing or other shall declare it: some letter perhaps or writing. The adulterer who doth thinke himselfe safely concealed, in the darke, or by the close and hidden walles, yet cannot escape his sight, whose eies are said to be ten thousand times brighter then the Sunne. He that wisheth ill to his brother, is well knowne to that Maiestie, which trieth the hearts and reines. In one word what can escape him, who hath such prerogatiue of power, as to sit so vpon a throne, that heauen and earth flie before him, the graues giue vp their dead, and the sea doth yeeld vp hers; that the bookes shall be layed open, and mens consciences be detected, and the mountaines cannot couer them, nor the rockes cannot keepe them from him? It is a good meditation, to feare his angrie iudgement. *It is a fearefull thing to fall into the hands of the liuing God.* If we serue him, he will loue vs, if we fall from him, he will find vs. Lord direct vs so with thy Spirit, that if we should fall with Ionas, we sleepe not in sin with Ionas, but as the carefull ship-maister, looking in all sincerite through the corners of our hearts, we may raise vp our selues, and call to thee the true God, to helpe vs in all extremities, to stand by vs in all temptations, that the lot fall not on vs, to be cast away from thy fauour: but that we may reigne with thee, in thy most blessed kingdome, to the which bring vs ô good Father, for thine owne Sonne Christ his sake, to whom with thee and thy Spirit, be glorie for euermore.

Eccles. 10.20.

Apoc. 20.11.

Heb. 10.31.

THE

THE V. LECTVRE.

The chiefe points.

2 Many questions import eagernesse to know. 4. 6. In doing iustice, due examination should go before. 5 Mens hard hearts to strangers. 7 Some trades vsed are odious to God. 8 As vsurie. 10 It is not fit to come in all places. 11 Some people are not acceptable to God. 12 Confession of a fault. 14 What is meant by fearing. 15 Two sorts of feare. 16 The horror of sinne. 17. 22. The power and being of God shewed against the Atheist. 19 Authorities of heathen men, and reasons prouing the creation. 23 Foure questions to the Atheist.

IONAH 1. 8. 9.

Then said they vnto him: Tell vs for whose cause this euill is vpon vs? what is thine occupation? and whence comest thou? which is thy countrey? and of what people art thou? And he answered them, I am an Hebrew, and I feare the Lord God of heauen, which hath made the sea and the drie land.

Ecause our Ionas hath a great deale more mind to go to Tarshish by sea, then to Nineue by land, rather about his owne pleasure then the businesse of his Maister, he is so well preferred, as of a Prophet to become a prisoner; first arrested by a tempest, then discouered by a lot, to be a malefactor; in what place or cause, it doth not yet appeare, but allow time onely, and that shall be reuealed. In this my text he is brought to his examination, not in a court of magistrates, but a companie of mariners must be his inquisitors. Being arraigned, he is conuicted, and by his owne mouth condemned, but by them afterward he is brought to execution. I am here to looke into the manner of inquirie 1.
which is made vpon him; and that is layed downe vnto vs in the former verse; and in the next place to handle his personall 2.
answer, which is in the latter verse; both of them yeelding to

vs very good instruction, if I be not deceiued, as may appeare in order.

2 Saint Hierome doth obserue the maner of the words, that there should be within so small a compasse, so many questions, and those so significant and effectuall. And as he was a miracle of the world for learning, and that for humanitie as well as Diuinitie, so it putteth him to remember the excellent concisenesse of the Poet Virgil, who in a maner right compendious, is accustomed to inclose many questions in very few words. He citeth that one place,

Hieron. in Ion. 1. 8.

Notanda breuitas quã admirari in Virgilio solebamus

--Iuuenes, quæ causa subegit
Ignotas tentare vias? quo tenditis, inquit?
Qui genus? vnde domo? pacémne huc fertis an arma?

Virgilius Æneid. 8.

Young men, what cause hath brought you into these vnknowne wayes? whither go you? of what kindred are you? where do you dwell? bring you hither warre or peace? But the matter of the words is rather the ground whereon we are to stand, euery question including some thing of importance to this present purpose. These mariners being followed with so strange a tempest, as made them quake for danger of their liues, and crie with importunitie to their heathen gods, and disburden their ship of such wares as were in it, and cast lots for their liues, who should die for all his fellowes; may iustly be supposed to be in such a fright, that if any thing extraordinarie should appeare vnto them, what might be the reason of their danger, or how they were to be eased, and put away from their feare; he by whom or in whom it might be coniectured to be, should be plucked, and rugged, and haled, by one and by another, as a Beare that were to be baited, to know what was the reason of this terrible danger, or what secret he could open. What art thou? whither wilt thou? whence comest thou? what doest thou? how cometh all this about?

3 For men in such extremities cannot satisfie themselues, but either in strange newes, or any mightie perill, will so runne question vpon question, that it is scant in mans wit to make a readie answer. When the Romanes had sustained that deadly ouerthrow at Cannæ, by Hannibal the Carthaginian, and their citie was growne into that perplexitie, as it neuer was in almost

Liuius lib. 22.

most before, that wise Fabius Maximus causeth scouts to be sent foorth, with demaunds vpon demaunds, to such as they should meete; in what case the armies were; in what estate were the Consuls? what the gods had left remaining to the Romanes? where the remnant of their armie did abide? whither Hannibal was now gone? what he intended? what he did? what he purposed to attempt? Thus danger affrighteth the wisest, and maketh the simpler sort oftentimes to run tongue before the wit. In the sixteenth of Luke, the rich man is brought in, making request to Abraham, that he would send Lazarus to his fathers house, to giue warning to his fiue brethren, that they by the wickednes & retchlesnesse of their liues, came not into those torments which he then with much paine endured. If that should haue bene indeed, which is there but in a parable described, and he who had come from the dead, should haue had but some few houres allotted him to stay, imagine you (for this is but a supposall) among a multitude, what preassing there would haue bene about him, what plucking by one elbow, and holding by another; what doubled interrogations: how doth such a one, or such a one? my father or my friend? is he in heauen or hell? in lesser or greater ioy? in milder or lesser torment? Ionas coming from vnder the hatches, (where he slept but a litle before) like Lazarus from his graue, is beset among these mariners with a multitude of such questions: What is the cause that this storme is in this sort vpon vs? fellow, whence doest thou come? what countryman art thou sirra? what is thine occupation?

Quæ fortuna consulis atque exercituum sit, si quid dij immortales miseri imperij reliquum Romano nomini fecerint, vbi ea copia sint: quò se Hannibal post prælium contulerit, quid paret, quid agat, acturusq; sit. Luc. 16. 27.

4 Thus the place must be vnderstood, if we respect the eagernesse of men in such perplexitie, or the haste which danger breedeth, or the manners of common mariners. But in very deed I see more in it. Here may be noted to vs a proceeding much more sober, and iudgement with discretion. That which goeth before will well beare it, that which followeth will more enforce it. The fearfulnesse whereunto they were growne, by hazard of a shipwracke, was of force to allay their heate: it made them amated with it: their deuotion to their gods, did put them from their choler: the maister is supposed to be a man wise and careful, as not long since you haue heard: the casting of their lots doth intend a slaking stay: their milde intreating of Ionas, when

the crime appeared to them: their referring of all to him: the desire which they had to saue him: the griefe which they had to drowne him, are presumptions of much sobrietie. These circumstances import a iust kind of inquiry which was vsed vpon the Prophet, so to wring out by coniectures, or by plaine declaration, what was this grieuous crime which plucked such a tempest downe from heauen; how Gods wrath was to be satisfied, what punishment should be taken, if punishment must be taken. It were much to be suspected, that if this case which is here among these Gentiles, should come to trial among many Christians, the man should find hard iustice. For now vpon how light occasions are many inflamed to wrath? what bitternesse? what reuiling? what blasphemie euen to God, with swearing and with tearing, if for anothers sake mens liues should be indangered? if they should be inforced, as these were here, to throw their wealth and substance with their owne hands into the sea? Call to mind, that if any negligence haue raised a fire in a towne, and harme be done to their building, how little it is remembred, that it is a crosse from God, sent on them for their sinnes, or to teach them patience, or to make triall of their faith; but the next immediate cause, that presently is looked too, See the villanie of this boy, see the cursednesse of this wench, see the diuellishnesse of this fellow, that should haue taken care of this fire; if he had his desert, how oft should he die for it?

5 But if it were a stranger, an outlandish man as Ionas was, who brought this scathe vpon them, how many *crucifiges* should he haue tumbling on him? A French man, as I take it, (although some other men be of another opinion) euen grieuing in his soule at the vnkindnesse of our nation, I meane in the common sort, hath by occasiō of the handling of their last great Massacre, noted it to posteritie, that by a most inhospitall kind of phrase, our Englishmen vse to terme them no better then French dogs, that fled hither for Religion, and their conscience sake. Vnto this ioyne the many conspiracies, which by some of the meaner people in one Citie of our land, haue bene oftentimes intended against outlandish folks; & the disposition of men in this point will well appeare. Those which are wise and godly, make vse of those aliants as of brethren, considering their distresses, with a liuely

Anno. 1572. Euseb. Philadelphus Dialogo 2.

liuely fellow-feeling, holding it an vnspeakable blessednesse, that this little Iland of ours should not only be a temple to seruе God in for our selues, but an harbour for the weather-beaten, a sanctuarie to the stranger, wherein he may honour the true Lord: remembring the precise charge which God gaue to the Israelites, to deale well with all strangers, because the time once was, when themselues were strangers in that cruell land of Egypt: not forgetting that other nations to their immortall praise, were a refuge to the English, in their last bloudie persecution in Queene Maries dayes: and in briefe recounting that by a mutuall vicissitude of Gods chastisements, their case may be our case; which day the Lord long keepe from vs. These mariners, with that humanitie which beseemeth all men of reason, reproch it not to the Prophet, that he an outlandish aliant, should bring such trouble on them, should put them to such losse, or thrust them into such danger; but in very good course of iustice, they desire to be informed, & take notice of his cause. The presentnesse of the perill, or the haste which they had to be satisfied, could not stay them from doing iustice: they will attend his answer.

Leuit. 19.33.

6 Such persons as through whose hands the liues of others passe, be they iudges or be they iusticers, yea be they but common iurors, may hearken to these heathen, and the maner of their proceeding, and learne so much, as that they shall not dare rashly to destroy or take away the life of their Christian brother. Life is a most precious thing, it cannot be made by men, but it may be marred in a moment: and if it be once marred, there is no benefite on earth whereby it may be requited; as Alexander once told his owne mother Olympias, when she desired him to execute an innocent harmlesse man; and that she might the more preuaile with him, remembred him that her selfe for the space of nine moneths had caried him in her wombe, and for that reason he must not say her nay. *Aske*, saith he, *my good mother, some other gift of me, for the life of a man cannot be recompenced by no good turne that can be done.* Before that death be inflicted, let truth appeare if it may be. Stay the asking of many questions, and the scanning out of all doubts, ere the last sentence come. Certainly God knew

Ammi. Marcellin. lib. 14.

Aliam pareis optima posce mercedē: hominis enim salus nullo beneficio pensatur.

the wickednesse of Sodome and Gomorrha, as he sate aboue in heauen; yet meaning to destroy them, he saith, *I will go downe now, and see whether they haue done altogether according to that crie which is come vnto me, and if not, that I may know:* thereby teaching all gouernours, that they passe not otherwise to the death of any, but with very mature aduisement. It is a wise law in the meane time, which Munster reporteth to be put in practise in a towne called Clagea belonging to Carinthia; where if any be taken suspicious of theft, he is by and by hanged vp, and some two or three dayes afterward enquirie is made vpon him, wherein if he be found guiltie, he is let to hang till he rot away peece meale; but if he be found innocent, then he is taken downe, and buried with some solemnitie. This is contrary to the common rules of humanitie, but much more repugnant to Diuinitie. In cases of lesse importance then life and death, all Magistrates ought to affoord that measure to their people, which these mariners did to Ionas, that is, to sift out the whole truth by demaunds, before that they giue any iudgement. Moses could say of himselfe to the Israelites, *I charged your Iudges the same time, saying, Heare betweene your brethren, and iudge righteously betweene euery man and his brother, and the stranger that is with him.* First heare, and then iudge. Iob professeth thus of himselfe, *I was a father vnto the poore; and when I knew not the cause, I sought it out diligently.* The speech of Nicodemus to the Pharisies was good, *Doth our law iudge a man before it heare him, and know what he hath done?* So Felix could tell Saint Paul, that he would not iudge his cause before that he had heard it perfectly. Otherwise the accused person should haue a hard bargaine of it. For as Iulian the Apostata once answered very wittily, *If it be sufficient to accuse, shall any man be an innocent?* The Poet therefore said well,

Qui statuit aliquid parte inauditâ alterâ,
Æquum licet statuerit, haud æquus fuit.

He who determineth any thing, not hauing heard both the parties speake, although he haue decreed the right, yet himselfe hath not bene iust, that is, he hath done it wrongfully, because he should heare both. And this is the generall doctrine, which

Gen.18.21.

Munster Cosmograph. lib.4.

Deut.1.16.

Iob 29.16.

Iohn 7.51.

Act.24.23.

Ammi. Marcell. lib.18.

Ecquis innocẽs esse poterit, si accusasse sufficiet?

Seneca in Medea.

may be deriued here, from the examination of these mariners ouer Ionas. Let vs gather a little nearer to the particular words.

Tell vs for whose cause this euill is vpon vs? what is thine occupation? whence comest thou?

7 I haue in part before touched, that these men imagined that some sinne plucked this wrath vpon them: But when the lot fell vpon Ionas, they gessed him to be the sinner. Now to know the particulars, they asked him of his trade, for, good men, they little dreamed of a Prophet: they demaund of him for his countrey, and the place from whence he came. For both Rhetoricke and experience, and Diuinitie most of all, do shew that good coniectures and presumptions for any thing in question, may be drawne from the life which in former time hath bene led, from the companie and familiaritie which hath bene entertained, from the countrey and habitation where any hath abode. Then *what is thine occupation?* and the course of life which thou vsest? wherein doest thou spend thy time? If thou be a robber or a rouer, no maruell if some strange punishment do pursue thee at the heeles. If a sorcerer or a necromancer, the same may be thy doome. If a stewes-maister or a broaker for vncleannesse of the bodie, it is very likely that wrath may follow thee. If a flattering hungrie ieaster, who waitest vpon a trencher, and makest no kinde of conscience to taunt any man that displeaseth thee, vengeance may drop vpon thee. So these simple men did perceiue, that there was some kind of life vnlawfull and vngodly, which because it was contrary and aduerse, either vnto pietie, or humane charitie, it might well offend that power which rulyth all mortall creatures.

Vers. 7.

Natio, educatio, fortuna, studia, in personis sunt quærenda. Omphalius in Nomologia.

Horat. Epist. 1.15. *Scurra vagus non qui certum præsepe teneret. Impransus non qui ciuē dignosceret hostē. Quelibet in quemuis opprobria fingere sæuus.*

8 I maruell what the vsurer could haue answered in this case, who liueth on the sweat of others, and maketh a gaine of their losses. It was no shame for Iacobs sons, to tell the king of Egypt, that their father and his children were shepheards. Neither was it any disgrace to Amos, to say that he was a heardman, and a gatherer of wilde figges: but to say, I am an vsurer, one who liue vpon my money, is but a blushing speech. Dauid asketh a question, and answereth himselfe, *Lord who shall dwell*

Gen. 47.3.

Amos 7.14

Psal. 15.1.5.

in thy Tabernacle? who shall rest in thy holy mountaine? He that giueth not his money vnto vsurie. Yea in some places of this land, (for I must not imagine that any interest is to be found in Oxford: we haue scant money for our necessities) such as haue their hands polluted with extortion in this kinde, will come into the tabernacle, and sit them downe in the Temple, be at Church as soone as any, and be as intent and earnest vpon the preacher, as if there were no such matter. If speech be of the inheritance which is on Gods holy hill, they will vrge as farre as the farthest. How can this hang together? the breaking of Gods commandements in a wilfull professed sort, and the true feare of the Lord? But this were a greater woe, if it should be found in the Leuites and the Priests, euen such as serue in the tabernacle, *Thou that preachest, a man should not steale, doest thou steale?* saith Saint Paul, doest thou spoyle? It was the speech of Apollonius in Eusebius, against the Montanist Prophets, *Doth a Prophet colour his haire? or anoint his eyes with Stibium? doth a Prophet put money to vsurie?* If it be thy portion which was giuen thee by thy father, or some money which thou hast gotten, or a stocke left in thy trust for the widow or for the fatherlesse, which thou art loth should be idle, this or that, or whatsoeuer, doubtlesse it is not well, since no carnall pretence can serue to violate the euerlasting law of God; and men should haue tender consciences, fearing to exercise that, which by so many places of Scripture, the iudgement of all the ancient Fathers, the Canon and ciuill lawes, the constitutions of most good common-wealths, the reasons of heathen Philosophers, the consent of the Schoolemen, and opinion of the greatest part of our late Diuines, is condemned as an vncharitable, and most vnchristian practise. All those things which may be obiected, that thy case is not common; that there be many sorts of interest, a biting and not biting vsurie: that learned men of great fame, in some causes do permit it: that the lawes of our land winke at it: that now it is much frequented, and many good men do vse it, great gentlemen in the country, as well as citizens and merchants: that thou mayst do good to another, and he shall gaine by it as much as thou; nay a thousand excuses more, cannot answer that

Rom. 2. 21.

Euseb. Eccles. hist. lib. 5. 17.

one

one place, *Thou shalt not giue to vsurie to thy brother, as vsurie of money, vsury of meate, vsury of any thing that is put to vsury.* And whereas thou wouldest shrowd thy factes, vnder the skirts of some few reuerend mens writings, if thou loue them, and the Religion which they professed, then couer that their ouersight, proceeding from humane infirmitie, & do not as wicked Cham, discouer the nakednesse of those, who were fathers in the faith, to many in this last age. Do not wrastle against thy conscience. With Mathew leaue to be a Publican; with Zacheus to gather tribute: it is not for a Christian to be of this occupation: relinquish this to the Iewes.

Deut.23.19.

Gen.9.22.

Math.9.9.

Luc.19.7.

9 If I be not deceiued, this question for the trade of life, insinuating that some arts are not pleasing to the Lord, should stumble a great many men. If in the lawfulnesse of a calling, Gods immediate glorie, and the benefite of his Church, or at least the good & seruice of the cómon wealth, in humane societie, be euermore to be respected; what comfort can such persons, who indeede are but a burthen to a land, or the Citie where they dwell, take to go on forward to their graues in that, which to speake of it most moderately, is but doubtfull? I can hardly be perswaded, that the consciences of such men, do alwayes content and satisfie themselues. I am sure, that according to the proportion of their calling with his, they are not able to say as the Apostle Paule said a little before his death, I *have fought a good fight*, or as Beza readeth it, I haue fought that excellent fight, *I haue finished my course*, and so take ioy in their calling. Such men who make a life of playing vpon a stage, may bethinke themselues in this reckening. If you will, put vnto these our common dancing-maisters, and others of like sort. Mistake me not in these words, as if I did condemne all honest recreation. I dare not to do so. I know the priuiledge and prerogatiue is great, which men aboue all the creatures of God haue, if we do not abuse our libertie; but it is one thing for one man, after his honest labour in that trade wherein the Lord hath placed him, to vse fit and moderate recreation; and other thing for another, to haue no other kinde of life, but to make of such exercises an occupation. Many kindes of businesse are warranted both by the lawes of God and men apparantly, but these at least

2.Tim.4.7. τὸν ἀγῶνα τὸν καλὸν ἠγωνισμαι. *Certamen illud praclarum certauj.* Beza.

may

may come vnder question.

10 The next demaunde here made to our Prophet, is *from what place he did come?* presuming that a man may draw from some places such a staine, as cannot be washed off but with vengeance. *He that toucheth pitch shall be defiled with it.* Holy Ioseph being among the Ægyptians, had learned new deuised oathes: he could sweare by the life of Pharao. Lots wife did so well like the companie which she had in Sodome, that she longed to be there againe, although for her labour, it cost her the turning into a pillar of salt. Some places are hatefull to God: his people must out of Babylon. The companions of the wicked, are supposed to be wicked. It may well be feared, that the yong man was a sinner, of whom Salomon telleth, that he went to the house of the harlot, entring in thither at the twilight, and comming out perhaps at midnight. It could be no great credite for Demosthenes, to be seene to come from the house of Lais. It is a case well knowne, that there be at Rome whole streetes of Curtisans. Onely Surius to extenuate the filthinesse of the matter, saith they be but the baser streets, and lanes of lesse account, where these honest folke do inhabite. And he holdeth it for a great praise to Pope Pius the fift, that he brought it to that passe. This multitude must haue money, to maintaine them in their abuses, whereby it may be collected, that many & that frequently resort vnto them. Now if Christ should aske of those who returne from those places, whence come you? where haue you bene? they might right well quake with Ionas and feare his heauie iudgement. But if it be but his holinesse, the Vicar or vicegerent of Christ vpon earth, the successour of Saint Peter, as he merrily termeth himselfe, there needeth no great dread for the matter. From a knowne place of your Citie: from that which yeeldeth you money: which you permit for tribute. Rome, how rightly wast thou termed by the name of *the whore of Babylon*, which suffereſt such abuses in open professed sort, and thereby giueſt incouragement to some, to embrace that sin? For whereas in the dayes of our old forefathers, the ignorant did accounte it a crime to keepe a concubine, now when they see that euen at Rome, in the very eie of his holines, in the chiefe city of residēce for Christs Vicar, such matters be maintained, they may thinke that

Syrac. 13.1.
Genes. 42.16.
Cap. 19.25.
Apoc. 18.4.
Prou. 7.6.9.
Surius in commentar. Anno 1566.
Meretrices coactæ sunt discedere: interim tamen nonnullæ in vicis ignobilibus ob peiora vitanda relictæ sunt.
Meretricibus quas in vnum vrbis angulum reiecit seuerè præcepit ne per vrbem vagentur.
Si meretrices ab vrbe excluderentur, magnum id Reip. annui quæstus dispendium allaturum.
Apoc. 17.1.
Henric. Stephanus, in Apologia pro Herodoto, Gallicè edita. cap. 12.

that now to keepe two or three is a worke meritorious, and the more, the more meritorious. But to leaue thē to their filthines, if it do so much touch our Prophet, to be asked from whence he came, those of the yonger sort, who come to this place for learning, for vertue and good instruction, may reuolue this ouer and ouer. If any day in the euening, when they should be at home in their beddes, or else quiet in their studies, or if vpon the Sabaoth day in seruice time, or while other are at the sermon, a tauerne should be their rest, (which doth not well agree with a long gowne) how farre should they be forgetfull, or blush to heare that question, whence come you? where haue you bene? or as God spake to our forefather in the bushes, where art thou Adam? If there should be any such (as God be praised, that custome is well left) how will they hereafter lament, that those good houres, which should and might by the Lords good blessing, be well employed, are ill and fruitlessely spent? that idlenesse and vnthriftinesse, yea peraduenture drunkenesse also, should be that whereunto they bend their studie, when in the meane while, knowledge and precious learning might adorne thē? Time foolishly wasted can neuer be recalled: and it is hard to call backe our selues, when we are once growne to a custome of any euill. Genes.3.9.

11 The ship-maister and his fellowes, yet haue not inough of Ionas: some more questions for their money. They aske him of his countrie, and from what people he did come. God sometimes is angry with a whole land, for the wickednes of the inhabitants. The goodly fields of Sodome do find that vnto this day. This also is witnessed vnto vs by the barrennesse of Palestina, which was sometimes the holy land, sometimes the happie land flowing with milke and hony, which now answereth in no measure, to the fertilitie of ancient time. When sinne hath ouergrowne a countrey, each inhabitant feeleth a wo; euen the good in temporal punishments do smart as well as the wicked. For the iniquitie of their nation, both Daniel and the three children, together with the rest of their countrimen, were led into capiuitie. Dan.1.3. Some kind of people, euen almost in generall, are displeasing to the Lord. The Ammonites and the Moabites, were litle accepted of him. Deut.23.3. But Amelechs name was so cursed, that the Exod.17.14.

Lord

Lord would haue the remembrance of them to be rooted out from vnder the heauen. Aboue all the people who liue vpon the earth, the Iewes do demonstrate this doctrine to vs, whose children and childrens children, haue for many ages bene blinded, with the grosse and grieuous sin of their fathers, who put Christ cruelly to death. Other nations had their faults, and so might be hatefull to men who bordered neare vpon them, and they might also prouoke wrath from God. S. Paule did obserue out of the Poet Epimenides, that the Cretians were great lyers. Now lest some such generall sinne of parentage or countrey, should hang vpon the Prophet, his company asketh him, from what nation he did come? of what people he was borne? By these and the like interrogatories, they desired to know the truth, that the fault might lye on him who had deserued it, and that they might be freed from the danger of suffering shipwracke. And thus haue you the first verse, the demands which were made to Ionas. Now let vs come to his answer.

Matth. 27. 27.

Tit. 1. 12. Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

And he answered them, I am an Hebrew, and I feare Iehouah the God of heauen.

2 12 When the whip of God, and the rod of his iustice, had ouertaken Ionas so, that now he seeth heauen and earth to be against him, downe cometh his proud heart: the sleeper now awaketh; the run-away crieth *peccaui*; contrition and confession come now tumbling vpon him, yea to make vp his full penance, there shall be satisfaction, if his life can make amends. Now with Dauid he will confesse his sinnes against himselfe, in ingenuous manner, no concealing, no excusing, no pleading for himselfe. It is I, who by my folly haue wrought you all this danger. Wreake your anger vpon me.

Psal. 32. 6.

Me, me, adsum qui feci, in me conuertite ferrum
O Rutuli, mea fraus omnis.

Virgil. Æneid. 9.

It is I, it is I, here I am who did it, turne your swords against me: all the fault is mine, as Nisus saith in Virgil, to saue his friend Eurialus. To display my transgression, and condemne my selfe the more, I will tell you the whole matter, I should be a man of some skill in Gods seruice, I should be able to know good from euill, and practise it accordingly, for I am an Hebrew, (he speaketh that with an Emphasis) no idolater, no infidell, no ignorant person,

but

but an Hebrew, trained vp in vnderstanding and pietie: therefore my fall is most filthie; I am ashamed of my selfe. The name Hebrew was giuen to the people of God, (which then was the onely sanctified seede) of Heber who descended from Sem the sonne of Noe, from whom by succession those came, who were at that time the sole sonnes of adoption, called Hebrewes of Heber, as the Iewes afterward tooke their name of Iudah, one of the twelue Patriarkes, and the Israelites of Iacob, whom the Angell after his wrestling called Israell. This I thinke to be the true deriuation of that name.

Genes. 11, 14.

Genes. 32.28.

13 These Hebrewes instructed their children in the seruice of the Highest, euen as Moses and Dauid commanded vnto thē, that they should teach their sonnes Gods miracles, & their children his precepts. The walles of their houses, and the postes of their doores, could remember them of his statutes. The most vnlearned persons among them, euen their children, could as well rehearse the lawes giuen downe by Moses, as they could recite their owne names. For Iosephus against Apion, doth giue that testimonie of them: wherein I suppose that he meaneth the ten commandements, and not the whole law. Then for a man & a Prophet, to forget that which a child or any vnlearned one, could not chuse but thinke of, to wit, his precise dutie, doth argue a great fault, and he who acknowledgeth this, doth not spare himselfe at all. He addeth this more, in his words to them, that he feareth the Lord Iehouah, the God of heauen: he belongeth to his seruice, and therefore should be expert in each thing that is good. Iehouah, is that name, wherein the Lord appeared only to the Israelites; and not to all them neither, not to Abraham, nor to Isaac, nor to Iacob, and the old Patriarkes, but first of all to Moses. This was that name, which the Iewes reputed to be his dreadful name, the ineffable name of God, the vnspeakeable name of the Lord, which they dared not so much as to vtter: that appellation, by which he was distinguished from all other heathen Idols, from Princes and from Magistrates, to whom the name of God in some sence is permitted. But Ionas to make him knowne, doth giue him another title; Iehouah the Lord of heauen, who alone doth rule the skie, who alone possesseth the firmament: not many (as you do suppose) but he alone ruleth the heauen.

Deut. 6.20. Psal. 78 4. Deut. 11.10.

Ioseph. contra Apionem. lib. 2. *Nostrorum quemlibet si quis leges interroget, facilius quam nomen suum recitat.*

Exod 6. 3.

Psal. 82. 1. אלהים

Iohn 10 34.

Ionah 1.3. hauen. No doubt but this God had some one time or other, bene specified to these mariners; they vsed to go to Iapho a hauen towne neare Palestina: and very likely it is, that there about they had heard of the miracles, which this God had done before in Egypt, what worke he made in Canaan. His name was a name of fame, ouer all the world. And perhaps the word Iehouah was not wholy vnknowne to them. The Romanes which were also heathen men, and liued much farther off, as I thinke did take some notice of that word, when they called their great god Iupiter, in some cases, Iouis & Iouem, which might roaue at the name Iehouah. But this is but a coniecture, & it was some yeares afterward.

14 But to let this go, *He feareth the Lord God of heauen*, that is, either he dreadeth his iudgement, for the grieuousnesse of his sinne, or else, he belongeth vnto him as a seruant, he reuerenceth him, and oweth dutie to him. For oftentimes in the Scripture, the feare of the Lord importeth his honour or his seruice, and so Saint Hierome doth expound it, writing vpon this place. But as Saint Austē saith of Lucretia, *If she were an adulteresse, why is she commended* by those that write the storie of her, and by common report? *if chaste, why was she slaine*, why did she kill her selfe? So might not I say to Ionas, If thou serue the Lord Iehouah, why then doest thou flie from him? or if thou runne from him, how doest thou serue him? Ionas thou shouldst haue serued him, but thou didst not, and that was thy heauy fault. Indeede it was his fault, as you haue heard oft before, and himselfe doth now confesse it. For he who giueth true honour to him that is his maker, should be obsequious to his will, and obseruant of his word, in all things great and small, much more in things important, as Nineue was to the Prophet. He that should withdraw from thee, that daily foode which thou putteſt into thy belly, should be reputed of thee for an enemy: and can the Lord, thinkest thou, take it well, that thou shouldst withdraw from him, that obedience which thou owest vnto him? That speech which Saint Cyprian hath, is very excellent to this purpose: *Thou requirest a dutie of thy seruant, and whereas thou art but a man, thou forcest another man to be obedient to thee. Yea whereas there is betweene thee and him but one sort of being borne, one condi-*

Psal. 111. 10. Prou. 1. 7. August. de Ciuitate Dei lib. 1. 19. *Si adultera Lucretia, cur laudata, si pudica cur occisa?* Ioseph. de bello Iud. lib. 7. 4. Cypian. contra Demetrianum. *Homo hominē obedire tibi & parere compellit: & cum sit nobis eadem sors nascendi, conditio mori endi, corporum materia consimilis.*

tion

tion and quality of dying, one substance of your bodies, yet thou beatest him with the whip, thou correctest him with the rod. And when thou wilt thus exercise dominion ouer another, wilt thou not acknowledge one, to be a Lord ouer thee, and do thy best seruice to him? God doth expect this at thy hands: for saith he, *if I be a father, where is mine honour? if I be a maister, where is my feare?* If Ionas were now his seruant, it was but in name onely: he did in truth little regard his maister. At this time then, he had much more occasion, to stand in awe of his punishment, and in that sence he might well say, that *he feared the God of heauen.* He who looketh on the next Chapter, shall see this to be most likely.

Ionah 3.4. Psal. 51.11. Iob 42.6. Matth. 26.75.

15 The horrour of sinne is such, euen in the hearts of the best of Gods children, that if faith do sleepe but a little, and the resolued assurance of mercy in the Sauiour, be eclipsed but for a moment, it maketh their soules to tremble in such sort, as if diffidence and despaire should swallow thē vp by and by. How was Dauid dismaied, when he cried out, *Cast me not away from thy presence, and take not thine holy Spirit from me?* What did Iob imagine of his owne desert, when he thus professed, *I abhorre my selfe, and repent in dust and ashes?* In what an horrible anguish was Peter, when he went out and wept bitterly? But our Prophet of all other, fearing the dreadfull burthen of sinne vpon his shoulders, and gessing at the strange punishment, which should follow him immediatly, with some measure of seruile feare doth tremble at his Lord. His feare should haue bene before that he had not runne wilfully into sinne; for as it is noted in one of those Epistles, which are in the workes of Ambrose, although not thought to be his: *It is one thing to feare, because thou hast offended; another thing to feare lest that thou shouldest offend. In the one is a dread of punishment, in the other is a carefulnesse that thou mayest obtaine the reward.* Saint Austen doth describe this slauish quaking feare in one, and childes feare in another (as the schoolmen do call it) by a comparison drawne from a good wife, and a harlot. The adulterous wife, & the chast wife, saith he, do both feare, if the husband be away. *The one feareth and the other, but aske the reason of both, and you shall see an apparant difference. The bad wife standeth in feare of her husband, lest he should come to her. The good wife is in feare, lest her husband should go from her. This feareth lest*

Ambros. lib. 10. Epistolar. Ep. 84

Aliud est timere quia peccaueris, aliud timere ne pecces.

Timor filialis & seruilis. August. in Psal. 119 & Epistol. 120.

Illa dicet, Timeo virum ne veniet. Ista, Timeo virum ne discedet. Illa, timeo virum ne damnet. Ista, timeo virum, ne deserat.

Pone hac in animo, & inuenies timorem, quem foras mittit charitas, & alium timorem castum permanentem in secula seculi.

lest he should condemne her, because she hath deserued it. That feareth lest he should forsake her, because she loueth him dearely. Remember these things, sayth Austen, *and so thou shalt find a bad feare, whom charity driueth forth, and another chaste feare, which abideth for euer and euer.*

16 Ionas who was accustomed, in his cogitations of God to ioyne a loue with his reuerence, as toward a father, now thinketh on him no otherwise, then as of a Lord, ready to take strong vengeance vpon him, as on a prisoner deputed to death. This is the best fruite of vngratefulnesse, and of negligence in our duties; to come as vnto a iudge, astonished and amazed, & trembling to see his face, or almost to remember his name; whereas we might come as to a father, or as to a brother; with confidence and boldnesse, as to the throne of grace. Fye filthy sinne, that for thy sake we should thus disable our selues, we should so disgrace our soules, that when we might liue, euen in this world, with a daily deaw of sweete influence, distilling vpon our hearts, from the holy Spirit of God, to reuiue vs and refresh vs; and whereas Paradise could not yeeld greater comfort to
Apoc. 3. 20. our eye, then the presence of the Trinitie, dwelling and supping with vs, would do vnto our minds; and whereas we might die in rest, as hauing that ioy of conscience, that perfect peace of God, which passeth all vnderstanding, resigning vp with gladnesse, our spirits vnto our maker; yea that whereas either liuing or dying, we may rest our selues on that rocke, that euermore we are the Lords, belonging to his election, and sealed vp with his adoption; to that end, that we may enioy sinne for a season, and the wantonnesse of this flesh, the vanities of this earth, and the foolerie of this world, which are scant worth the naming, to a man that hath heard of wisedome; which leaue vs and liue not with vs; we should plunge our selues into that horrour, which wayteth vpon the reprobates, & be perplexed in our thoughts, in our vnderstanding dazeled, discouraged in our life, discomforted in our end, thinking of hell and iudgement, and wrath and feareful vengeance, which maketh men liue in miserie, with sobs and many a sigh, and dye without hope of mercie. Let vs raise vp our selues at length, and with sober meditation contemplate vpon this matter. Let our soule be dearer to vs, euen

that

that soule which Christ hath bought with his bloud, with his precious heart bloud, then sin with his taile of a scorpion, who departeth not without stinging. Better to loue God as Ionas should, then to quake at God as Ionas did.

The God of heauen, who made the sea and the drie land.

17 But here I must not forget the last words of my text, because they yeeld a speciall doctrine, most fit for these present times. In this speech, Ionas doth entitle his Maister to all the world: he is first the God of the heauen; and then he did create the sea and the drie land. Heauen oftentimes by a generall name, containeth all things aboue vs, be they elements, or be they other bodies: so then God did make this whole frame. The heauen is as his seate; the earth he made from which, the sea he made, to which the Prophet did here flie. Be it wet, or be it dry, be it passable, be it nauigable, be it aboue or below, this Maker did create it. So Nehemiah witnesseth: *Thou art Lord alone, thou hast made heaueu and the heauen of all heauens, with all their host, the earth and all things that are therein, the sea and all that are in them, and thou preseruest them all; and the host of the heauen worshippeth thee.* So Iob speaketh, so Dauid testifieth. So the Articles of our faith do teach vs to beleeue *on the Maker of heauen and earth.* Whereby it is plaine, that he doth renounce the grounds of Christianitie, who doth denie this doctrine. Yet the world hath hatched such monsters, euen of the seed of Christians, as who make no bones thereof. But yong ones, abash not at it, not abash not at it old ones, for it is no more then we look for. S. Peter long ago foretold it, that in the last dayes there should come such deriders as should laugh at the speech of Christs coming, and at the day of iudgement, maintaining that there shall be an eternall continuance of all things in such sort as now they are. *Where is the promise of his coming? for since the fathers died, all things continue alike from the beginning of the creation.* These wil not beleeue, that euer the heauen and earth were not; but they receiue it, that they haue stood from all eternitie, and so shall continue. They see no reason for the contrary, and they will not beleeue the Scripture.

Nehem. 9.6.

Iob. 26.7.
Psal. 33.6.
In Symbolo Apostolorum.

2. Pet. 3.1.

18 Lodouicus Viues hath well obserued, that Iudaisme and Mahometisme, and all other whatsoeuer superstitions or

Viues de veritate fidei, lib. 1.

Ne attingatis vitrũ, tenuissimum, falsum, inane, leuissimo contactu statim friatur. Nostra religio intus est quam extrà formosior, solidior, firmior.

deuotions, are but like to the glasse; but on the other side, the Christian faith by vs may be compared to the gold. The glasse is bright, but brittle; it cannot endure the hammer. The gold is another kind of mettall; do you melt it, or do you rubbe it, or do you beate it, and it shineth still the more orient. So it is with our faith: so it is with our doctrine of the creation of the world. It doth not feare the touchstone. We are taught in the very first words of Genesis, that *in the beginning God made the heauen and the earth*, that all before was as nothing, vnfigured and vnformed. This is affirmed by Moses; and it may be a Machiauel doth denie this. Now whether of these two shall we beleeue? Either Machiauel an Italian, and therefore by the abundance of his wit, most fit for euill, if God do withdraw his grace; a Secretarie to the state of Florence, a professed politician, whose precepts closely couched, haue filled the world with the diuell; who made no kind of conscience of any thing which he taught, who liued in this present age, within one hundred yeares: or Moses, who is of the standing of three thousand, and in all that time hath bene famous among both Iewes and Gentiles; of whom Iustine giueth testimonie, although it be obscured with some heathen minglings, and Iuuenal the Poet, when he saith of the Iewes:

Gen. 1. 1.

Iustin. hist. lib. 36.

Iuuenalis Satyr. 14.

Romanas autem soliti contemnere leges,
Iudaicum ediscunt ac seruant ac metuunt ius,
Tradidit arcano quodcunque volumine Moses.

They being accustomed to neglect the Romane lawes, doe learne and keepe the Iewish, and stand in feare of that law which Moses hath deliuered downe in his secret bookes. And Iustinus Martyr nameth many Ethnicke mens workes, which being extant in his time, did mention both that Moses, and the bringing of the children of Israel out of Egypt by him, as was to be seene in the writings of Polemon, and of Apion the sonne of Possidonius, of Ptolomaeus Mendesius, of Hellanicus and Philochorus, who wrote the Athenian story, as also of Castor and Thallus, and Alexander Polyhistor, besides the two renounced Iewes, Iosephus and Philo. This Moses was he, whose bookes were so accounted of by Ptolomie the great, king of Egypt, a man of so much antiquitie, a man of such loue to learning, who to his mightie

Iustin. Martyr in cohortatione ad Græcos.

Iosep. Antiqu. lib. 12. 2.

charges,

charges, did cause those volumes to be translated, by seuentie and two of the Israelites, into the Greeke, and layd vp in his famous library. This was he, whose sacrifices to the true Lord, were the sole and onely πρωτότυπα, that is, the first patterne to all the seruices of the heathen toward their idoll gods, whose books haue bin preserued through so many generations, whose writings are brought to vs, not by our friends, but by our enemies the Iewes who do detest vs. To compare these two together, this Moses and that Machiauel, will seeme to men that be indifferent, a very vnequall match. But what equalitie or equitie should we looke for of such men as these be, who are so farre from all reason, that, as Cyprian writeth of the like, *they will beleeue men against God, who will not beleeue God against men*, so they would haue vs to beleeue them speaking against the Lord, but we must not beleeue the Lord though with such power and euidence of the spirit he demonstrate against them. But let vs come to the issue.

πρωτότυπα exemplar ex quo simile facimus.

Homini tibi contra Deum creditur, qui contra hominem Deo non creditur. Cypr. serm. de Lapsis.

19 Set aside the Hebrew stories, and the writers of holy Scripture, and what reason can they assigne (for these men do all by reason) sauing that euermore the truth shall and must, and will preuaile, that such as knew not God, were haters of the Iewes, and neuer heard of the Christians, yet by an vniforme consent, and by a good conspiracie, should acknowledge the creation of the world? How is it that Hesiodus, so ancient a Poet doth lay it so plainly downe? Looke on the beginning of Ouids Metamorphosis, where he hath the very words, *Primaque ab origine mundi*, *From the first beginning of the world*, and see whether that his chaos (which I thinke he borroweth from Hesiode) be not like to that in Genesis: his forging, vnto Gods framing. They do agree in substance. Yet remember that those are Poets, and that the drift of their booke, is but a friuolous fable. Plato was a Philosopher, and therefore of more iudgement; and he in a tale describeth the making of mankind. Lucretius is accounted both a Philosopher and a Poet, yet a Philosopher of the Epicures, and therefore so much the worse, and yet he impugneth the perpetuitie of the world, giuing this reason of his opinion,

2. Esd. 4. 35.

Hesiodus in Theogonia. Ouid. Metamorph. 1.

Plato in Protagora.

Praterea si nulla fuit generalis origo

Lucret. lib. 5.

Terrarum & cœli, semperque æternafuere,
Cur supra bellum Thebanum & funera Troiæ
Non alias aliquæque res cecinere Poetæ?

If there were no generall beginning of the earth and heauen, but that they haue bene from euerlasting, why then haue not the Poets mentioned any thing more ancient then the warre of Thebes and the sacking of Troy? The world did begin in time, because nothing is recorded in the writings of any authors; but for a litle time. The same argument is vsed by Macrobius a graue heathen man, who speaketh in this sort: *Who may not hereupon thinke, that the world once did begin, and that the antiquitie of it is not very great, since there is no storie in the Greeke, of the admirable memorie of things beyond two thousand yeares? For beyond Ninus, of whom some thinke that Semiramis was borne, there is no excellent thing set downe in writing.* And as these haue aimed at the beginning of the world, so there haue bene other who haue spoken of the end. One of the Sibyls (for I take the words to be hers) doth foretell the dissolution of all things, and that they shall perish with the fire, both heauen and earth and all; which while Ouid in the middle of his ignorance, did not truly vnderstand, he applieth to the fire of Phaeton:

Macrob. in Somn. Scip. lib. 2. 10.

Quis non hinc existimet mundum quandoque cœpisse, nec longam retrò eius ætatem?

Ouid. Metamorph. 1.

Esse quoque in fatis reminiscitur affore tempus,
Quo mare, quo tellus, correptaque regia cœli
Ardeat, & mundi moles operosa laboret.

He remembreth that by destinie it is appointed, that there shall come a time, wherein both the sea and earth and heauen shall burne, and the whole frame of the world shall be indangered. The Poet Lucane did more then gesse at this, when speaking of those whom Cæsar left vnburied at the battell of Pharsalia, he bringeth in this,

Lucan. lib. 7.

Placido Natura receptat
Cuncta sinu, finemque sui sibi corpora debent.
Hos Cæsar populos si nunc non vsserit ignis,
Vret cum terris, vret cum purgate pontu.
Communis mundo superest rogus, ossibus astra
Misturus.

Nature receiueth all things into her owne lappe, and bodies do owe to themselues the end of themselues. O Cæsar, if fire do not now consume

consume these slaine men, yet it shall hereafter burne them vp, together with the earth and the sea. For there remaineth to come, one bone-fire which shall be common to all the world, and shall mingle the starres in heauen with their bones on earth. Ouer and aboue these men of learning, Peru the South part of America, doth yeeld to vs an ignorant people, who by the light of nature, and by a general apprehension (for God knoweth they had nothing else) do beleeue that the world shall end, and that there shall be then a reward for the good and for the euill, according to their desert. An end doth suppose a beginning, as the learned do well know. A marring intendeth a making. He who drowned the earth by water, can dissolue the heauen by fire. But the deluge of Deucalion, so much sung of by the Poets, doth witnes that there was such a floud in the dayes of Noe, and that all things were spilled by the water; which could not haue bene, but by him who made both the earth and the water. Thus the Poets do roue at that in their fables, which Moses teacheth vs in our most sacred Bible.

Surius in commentar. Anno 1558.

Ouid. Metamorphos. 1.

20 Adde some reasons to authoritie. If the world were not created, & man had not once a beginning, how cometh it aboue that al things which make vs liue like men, appeare to haue their originall, in time and place, we know where and when, and that but as yesterday to eternitie? I must not here speake of Moses, which telleth vs who first made tents, who made the Harpe and the Organ, who first did worke in brasse; because he is now in question. But I bid you rather looke on Polydore Virgil, who hath written a large tract, of purpose to shew by whom the most matters which be of excellencie, were inuented. There is no greater grace to a man, then knowledge and the arts of learning. But Mercurie as some say, as some other, the Phænicians are reported by the Gentiles to haue inuented the first letters, and others are said afterward to haue added to them. But we know that the Hebrew letters were before their time, euen in the dayes of Moses, who, as Eusebius saith in that admirable worke of his, *De preparatione Euangelica*, was more ancient then the gods of the Greekes, for that they began but after the dayes of Cadmus, who came much short of Moses. Notwithstanding allow it to the Gentiles, that their men were the authors of letters

Genes. 4. 20.

Polyd. Virgil. de Inuentoribus rerum.

Augustin. de doctr. Christiana, lib. 2. Vide Polyd. Virgil. de Inuentor. lib. 1. & Euseb. de prepar. Euangel. 2. 1.

ters: it must follow thereupon, that before the birth of those persons, there was no kind of Grammer. How are we beholding to Zeno, and Socrates and Aristotle for the vse of Logicke? We know well when these liued. Aristotle was schoolemaster to Alexander, and Plato vnto Aristotle, and Socrates vnto Plato, some 400 yeares before Christ. Zeno was litle beyond them. For Philosophy, Pythagoras is thought to be one of the most antient: yet he came into Italy after that Rome was built. Astronomy should be supposed to be as old as any: yet how lately were the Eclipses of the Moone, which are things so well knowne in nature, most fearful to the armies of the Grecians and the Romanes, as in the war against Perseus? Was not the yeare brought to the orderly course of the Sun, by Iulius Cæsar? How long haue kings bin on earth, when Nimrod as Moses calleth him, or Ninus as other terme him (for these two are thought to be one) was one of the first among all nations? What lawes were among the Greekes, before the dayes of Lycurgus? Iosephus against Apion writeth, that in the time of Homer, the name of law was not so much as knowne; & that in all the works of Homer, there is not the word νομος, but that they were then ruled by the speech and commandement of Princes. Nay what do I speake of these things, when the very food of men, in any ciuill sort, had his beginning but of late? for among the Ethnicks, is not Bacchus said, first to haue found out the vine, (we know that Noe was the man) & of the vine cometh the wine? How cometh it about, that Ceres is canonized among them for a goddesse, but for shewing their forefathers the first vse of corne? All these and a thousand more imply, that as things with vs are in good perfection, so not long since they were rude, and not long before that they were nothing, because all things were nothing. For the world had his beginning; and these in the world their beginning.

Pol. Virg. lib. 1. 16.

Liuius lib. 1. Lib. 44.

Plutarch in vita Cæsaris.

Gen. 10. 8.

Ioseph. contra Apionē, lib. 2.

Gen 9. 20.

21 My text speaketh of the sea. I would know of this proud disputer, what reason he can assigne, that the sea in diuers places should be higher then the land, and yet not ouerflow the bankes? Saint Basil in his Hexameron doth excellently shew it, and confirmeth it to be so. This may be found to be thus, by instruments Geometricall, or otherwise by the eye, as Leuius hath obserued, and that of his owne knowledge, sensibly

Basil in Hexameron, Homil. 4.

Leuius in nauigatione in Brasiliā, ca. 2.

sensibly discerning it in the Atlanticke sea, neare the coast of Mauritania. Nature can yeeld no reason for this: their best is but a cauill. But Diuinitie endeth this doubt. God hath tyed it within his limits, as a Lion fastened in a chaine. *Thou* (saith Dauid speaking of the waters in the sea) *hast set them a bound which they shall not passe: they shall not returne to couer the earth.* So God saith to Iob: *Who hath shut vp the sea with doores, when it issued and came forth as out of the wombe, when I made the clouds as a couering thereof, and darknesse in the swadling bands thereof? When I stablished my commandement vpon it, and set barres and doores, and said, Hitherto shalt thou come, and no farther, and here shall it stay thy proud waues.* My text speaketh of the land, and that hath so great alterations, as in time will bring a ruine. Heare the iudgement of a Gentile vpon this. Ælian in the eighth booke of his historie telleth vs, that not onely the mountaine Ætna in Sicilia, (for thereof may be giuen some reason, because of the wasting and consuming of it by fire) but Parnassus and Olympus did appeare to be lesse and lesse to such as sailed at sea, the height thereof sinking as it seemed. Whereupon he doth giue that note, that men most skilfull in the secrets of nature, did say, that the world it selfe should perish, and haue an end. I know to whom I do speake, that is, to men of great vnderstanding: as therefore I name but a few things, so you see, I dwell not on them.

Psal. 104. 9.

Iob. 38. 8.

Ælian. Hist. lib. 8. 11.

Ætnã aiunt ij qui mare nauigant, multò minori parte videri, quã antea conspici solita sit. Idẽ etiã in Parnasso & Olympo accidere. Itemq; qui se totius vniuersi naturam tenere profitentur, aiunt mundum etiam ipsum periturũ.

22 To that position of those who oppugne this doctrine, of the creating and continuing of all by God, by saying that it is Nature who produceth euery thing; I might answer that there is no such matter as Nature, taking it in that sense which they foolishly do imagine: but onely it is a course proportioned out by the will of God, to runne and hold on in the creatures. And so much can a naturall man informe vnto them, I meane Seneca, who with a better spirit speaketh on this manner: *Thou sayest, Nature doth yeeld these things vnto me. Vnderstandest thou not, that when thou speakest this, thou dost but change the name of God? for what other thing is Nature then God, and an order from his Godhead, inserted into the world, and all the parts of the same?* Now that there is such a Godhead, although they do not see it, I may answer them in this manner: His substance

Seneca de beneficijs, lib. 4.

Natura inquit hæc mihi præstat. Non intelligis te cum hæc dicis, mutare nomen Deo? quid enim aliud est natura quam Deus & diuina ratio toti mundo & partibus eius inserta?

Iohn 4.24. is inuisible; his nature is insensible, because he is a spirit. And yet we see him and feele him, and know him by his effects. If we looke on the heauen aboue vs, or behold the earth below vs, the standing fast of the one, the running round of the other, the concord of things in discord, their orderly interruption, and interrupted order; euery creature doth crie and proclaime, that there is a God. That worthy man Athanasius doth very well vrge this argument: *As if thou shouldst see a citie consisting of many and seuerall men, great and small, rich and poore, old and young, and male and female, to be gouerned with good order and straight discipline, and those who liue there, although they be different among themselues, yet to agree in minde, so that neither the richer do bend against the poore, nor the great against the small, nor the young against the old, but all of them do maintaine peace with an equalitie of right: If we should see these things, it cannot be but we must imagine that by the presence of the Prince there, this concord is cherished, although he do not come abroad to be seene, because disorderlinesse is a signe that the common wealth is without an head, but order on the other side doth shew the care and gouernment of the Prince. And as when we see in the bodie an agreement of the members among themselues, and that the eyes do not wrangle with the eares, nor the hands make a mutinie against the feete, but euerie one doth his owne businesse without brawling, we do immediatly thereupon conceiue, that there is a soule in that bodie, which doth so direct and dispose all things, although that soule be not visible to the eye: So in this order and harmonie of the whole world, it must needs be that we consider that there is a God, who is the Prince and gouernour of all, and that but one God and no more.* Now if thou be such alone, as that this do not suffice thee, by reason of the stubbornnesse of thy heart, but thou must be like Saint Thomas, that is, see or else thou wilt not beleeue; then let me aske of thee as Austen doth of one: Hast thou a soule or no? and by a consequent, art thou aliue? Canst thou see thy soule, or feele it? If not, then by thine owne reason thou hast no soule, and therefore thou art dead; and I pray thee, why art thou not buried? If because thou wouldst not be buried, thou wilt say, that by signes and tokens thou conceiuest that there is a soule in thee, because thou feest & speakest, and mouest vp & downe, which a

Athanas oratione contra idola.

Iohn 20.25.

Augustin. in Psal. 73.

Animam tuam quis videt? cum ergo corpus tuum solum videatur, quare non sepelitur?

dead

dead corps cannot do, then hast thou answered for me; for so it is with thy Creator: the heauens declare his glorie, the firmament sheweth his worke: thou seest him in his creatures. Many arguments might be drawne, from the bowels of very reason, to shew this point in question: as that euery thing that moueth must haue something to moue it, which is *verus primus motor*; but the heauen is euer in motion: as that lesser things haue a gouernour, the bees and heards of cattell, and fishes in the sea: therefore there must much more be a gouernor, to this mighty frame of the world. But who so doubteth of these things, or of any such matter now in question, let him either reade Saint Austen De ciuitate Dei, or Lodouicus Viues De veritate fidei, or Philip Mornay that noble Frenchman discussing those points largely. And vnto those may be added the workes of some of our owne countrey men, who also are not to be defrauded of their due commendation.

D. Georgius Morus, in Demonstratione Dei ex operibus eius. R. Parsonius in 2. editione Resolutionis.

23 If I should farther say any thing, it should be in this briefe manner. If how any do rule all things, it inueideth that he is Almightie: if Almightie, then a Creator. But many things are so done, as whereof no reason can be giuen, saue onely the prouidence of a God, Almightie, and our maker. For first I would demaund, what reason can be assigned, that vpon so weake a foundation, as it seemeth to flesh and bloud, Christianitie is so growne, that all the coasts of the earth, haue heard the fame of the doctrine? If honour or wealth or pleasure, had by the Sauiour bene promised to those which should be his followers, it might haue allured men after him, yea if he had bene but a deceiuer; although perhaps this would haue held but for a while. But the lesson that he teacheth is, *If any man will follow me, let him forsake himselfe, and take vp his crosse, and follow me*. And, *All that will liue godly in Christ Iesus, shall suffer persecution*. In this case what reason can be giuen, why men of great vnderstanding, not blockes and fooles, like the Saracens and Turkes, who haue no learning, and may not so much as dispute of any point of their Religion, and so do beleeue on their Mahomet, most grossely and stupidiously; but Philosophers and rare scholers, men cõpleted with all good knowledge, should put their trust in one who was crucified, yea should die for him, who was before

Matth. 16.24. 2. Tim. 3.12.

Viues de veritate fidei, lib. 2.

2 fore dead, and put into a graue? Secondly what reason is there, that Luther no great man, helped onely with the bare countenance of the Saxon, should in the time of deepe ignorance, be able by preaching alone and writing, to reuiue againe the Gospell, in despite of Priests and Princes, and so to set it on foote, as that all Christendome now ringeth of it? Thirdly I would

3 demaunde, what naturall reason there is, that our most gracious Queene, whom God euermore preserue, a woman, in a small countrey, at her first coming to the crowne, should dare to reforme Religion, and professe so farre for the truth, things being as they then were, when she came first to her scepter: very little found at home: very much amisse abroad; in the knowne hate of the Pope, in the secret hate of the Spaniard: in the neutralitie of the French, to speake most mildly of it: in the ticklenesse of the Scot, in the ficklenesse of the Irish? Yet that still she should go forward, & maintaine her Church and estate in great pompe and high maiestie, very louely to her friends, very dreadfull to her foes. I might vrge her perpetuall happinesse, and those many dangers, which by Gods blessing she hath escaped. Fourthly

4 what may be the reason, that whereas within the yeare, each
Anno 1593. seuen-night cut off a thousand, yea sometimes a great many
Anno 1594. more, in one Citie of our land, by the infection of the plague; since that time the note hath returned not one, or so few, that it is as if it were nothing? Remember that the Springe was very vnkinde, by meanes of the abundance of rayne which fell: our Iulie hath bene like to a Februarie, our Iune euen as an April, so that the aire must needs be corrupted: God amend it in his mercie, and stay this plague of waters. But yet the pestilence is now ceassed. I hold it a thing impossible out of the grounds of Machiauell, to answer to these questions in simplicitie and sincerite, as beseemeth reasonable men, & not with cauilling and quarrelling, which is for boyes and babblers. But out of the grounds of true Diuinitie, these and a thousand more are answered in one
Psal. 118. 23. word, *This was the Lords doing, and it is marvellous in our eyes.* He who (as Ionas saith) is God of heauen aboue, and made the sea and the dry land, he decreeth it, he continueth it. Then let vs carie this minde toward him, what we know in him, to loue: what we know not, to admire as men amazed with his Maiesty: rather

to

to thinke our selues most weake and base in vnderstanding, the once to suspect his power in creating, or his prouidence in gouerning. To him be praise and honour, and maiestie now and euer.

THE VI. LECTVRE.

The chiefe points.

3. Confession of a fact sufficieth men that are doubtfull. 4. Idolaters scoffe at their Idols. 5. We should informe, and reforme our selues by the suffering of others. 9. Sinne is most grieuous in them who haue had most teaching. 10. Blind guides displayed. 11. It is a shame to be iustly reproued by a multitude of inferiours. 13. The mariners are vnwilling to shead bloud. 15. Malefactours are to yeeld themselues to death with patience. 16. Good men would not haue other punished with them. 17. The question is handled, whether any man may lawfully kill himselfe.

IONAH I. 10. 11. 12.

Then were the men exceedingly afrayd, and said vnto him, Why hast thou done this? (for the men knew that he fled from the presence of the Lord, because he had told them.) Then said they vnto him, what shall we do vnto thee, that the sea may be calme vnto vs? (for the sea wrought and was troublous.) And he said vnto them, Take me, and cast me into the sea; so shall the sea be calme vnto you: for I know that for my sake this great tempest is vpon you.

THE answer of the Prophet to those manifold questions, which were proposed by the mariners, doth include a confession of ordure and wilful disobedience in himselfe; whereof if there should be made a doubt by any man, it is put out of controuersie, by that which now followseth, that *the men knew that he fled from the presence of the Lord, because himselfe had told them.* This telling was confessing: this affirming to them, was informing against himselfe. These words although

although they be not so placed, yet by order of the narration, are the first words of my text, that being set before by an *Hysteron Proteron*, which should follow after, and that coming after, which should be before. He said that he was *an Hebrew, and feared the God of heauen*, as it is in the ninth verse, but yet notwithstanding that *he was fled fro his presence*, as it is in this tenth verse; *which when the men had knowne, because himselfe told them, they were exceedingly afrayd, and asked him, why dost thou so?* And this I propose, as the order of connexion in these words. To shew that he did confesse, were now a needlesse labour. The violence of the tempest, the discouery by a lot, the examination of the mariners, did wring it out from the Prophet. I haue opened that already. And to tell what he did confesse, may in as few words be ended, that *he fled away from Gods presence*, that is, did neglect his seruice, of going to preach at Nineue. I haue handled that in the third verse of this chapter. The mariners they giue credite to the tale which they had heard, and accordingly do proceed. And so also must I.

Vers 9.

10

2 Some things are very slightly attended by men: some things hardly beleeued: therefore precept vpon precept, and line after line, here a little and there a little, must be doubled and ingeminated, to an obstinate people, that as drop after drop doth pierce the hardest stone, so teaching after teaching may sound the hardest heart, euen of the most flintie nature. *To some me*, saith Seneca, *remedies are only to be shewed*, it is inough to point them out; *to some other they are to be inculcated*, and many times repeated. The ignorant do yeeld apparant proofe of this, when they can verie hardly be reclaimed from their customes, no perswasions can remoue them. So, although not euer, yet oftentimes the children of such who liue in Popish darknesse, do confirme this doctrine to vs, who heare and will not heare, who giue no kinde of credite to oft repeated truths, out of the booke of God. Besides, a supine carelesnesse is generall in all men, so that many things wisely vttered, do breed but small effect, because they are little regarded. But here is such a scale set vpon the company of Ionas, as which taketh such impression, that it needeth not to be oft doubled. The wind which blew aboue, the sea which wrought below, did put them past peradventure, that

Esay. 28. 10.

Seneca Epistol. 27. *Quibusdam remedia monstranda, quibusdam inculcanda sunt.*

that something was amisse: that some great sinne was among them. The lot shewed Ionas to be the man, whom iudgement did pursue, and vengeance did so follow. It needed not to be told them oft, that this party had offended,

3 But when the words of the Prophet, had passed against himselfe, and aboue all other signes which might afoord coniecture, his confession was come foorth, to accuse and condemne himselfe; then his hearers had great reason, to know what the matter was. For in such cases as are doubtfull, if any one do speake for himselfe, and vrge his owne condemnation; wisedome and sound aduice, biddeth the auditour make a pause, before that lightly he do beleeue it. For who is he, whom nature hath not taught that lesson, to say the best for himselfe? Againe, in cases of complaint, if another man should accuse, iustice and Christian charity biddeth the hearer make a stay, and not giue credit hastily. For if euery thing should be true, which euery one reporteth, what man should not be a diuell? Shall not Christ himselfe be a Beelzebub? But when presumptions great and many shall go before, and withall, the offending person shall open himselfe, then sense and reason do teach, that of likelyhood he is guiltie. When Micah brought the siluer, which was stolen away from his mother, and said plainely that he had taken it, his mother had great reason to think that he was the man. When Rechab and Baanah, brought the head of Isboseth the sonne of Saule to Dauid, and professed that they two had slaine him, he tooke it for a truth, and rewarded them thereafter; that is, he destroyed them with the sword. The idle and careless seruant, of whom we reade in the Gospell, that he folded vp his talent in a napkin, and hid it in the ground, had this doome for his labour, afterward that he had confessed it, *Of thine owne mouth I will iudge thee, ô euill seruant.* The Iewes did roaueat this, although they failed in their ground (for Christ did not speake blasphemy) when they could reply vpon him, *What neede we any further witnesse? for we our selues haue heard it of his owne mouth.* The commonnesse of which argument, doth so enter the heart of all, that those mariners enquired no farther, when Ionas had once made his declaration against himselfe. Vpon a firme persuasion of the truth of all his tale, they

Matth. 10.25.

Iudic. 17.1.

2. Sam. 4.

Luc. 19.22.

Luc. 22.71.

fall

fall into great feare, they grow to farther counsell. So that this beleeuing of the Prophet, is the foundation of all that followeth after, which may it please you for order sake, to reduce to
1 these two heads. First, the behauiour of the mariners, and se-
2 condly the answer of the Prophet. In the former are three cir-
1 cumstances: the great feare wherein they were; their rebuke
2 3 which they vsed toward him; and their question proposed to him: all which by the Lords permission, I do purpose to touch in order.

Then were the men exceedingly afrayd.

4. These idolatrous heathen, are here taught one lesson more then they euer learned before, and that is, that there was a God who in fearefull manet could take vengeance on offenders, and did vse to follow after them as well by sea as by land, in a wonderfull sort: and therefore if their heart did now ake, if all their ioynts did quiuer, if their limmes did shake for feare, and their knees beate together, it was not to be maruelled at, since at this time, they were in triall of wrath aboue them, and wrath vnder them, and wrath euery way about them. Before, they had bene vsed to vaine and idoll gods, whose threats did little moue them. The knowledge was so light, and the certainty so vncertaine, which the heathen generally had of their gods, either for their power, or for their bounty, that they feared not to bestow iestes vpon them, as vpon their fellowes. Timæus, as Tully saith, is to be commended for his wit, that whereas he had said in his history, that the selfe same night wherein Alexander was borne, the Temple of Diana at Ephesus was on fire; he added withall, that it was no maruell, for the mistresse thereof was a great way from home, in Macedonia with Olympias, as a mid-wife attending her, who then was in trauell: for that was said to be the charge of Diana. The adulteries which we reade in the bookes of Homer, and Ouid, that Iupiter and his fellowes are said to haue committed, do shew the high conceipt, and the goodly reuerence, which the Gentiles in old time, did beare to their Painim gods. *They did not onely*, saith Saint Austen, *write such matters in their fables, but represented them in their theaters, and played them on their stages, where many times were to be seene, plura crimina quam nomina, more great faults then good gods.* Yet bewitching

Tullius de Natura Deorum lib. 2. *Adiunxit, minimè id esse mirandum, quod Diana cum in partu Olympiadis adesse voluisset, abfuisset domo.*

Augustin Epistol. 5.

super-

superstition had so possessed their soules, that they would after a sort adore somewhat, although they adored it but at their pleasure: no true feare, no due reuerence.

5 The case is altered here: they see that the God of Israel doth cary another sway: no iesting with his Maiesty, no playing with his power: if his seruant do run from him, he can fetch him backe againe: if he sleepe soundly, he can waken him: if he will not returne in time, he can send such a tempest after him, as will make his bones to shake, and his very marrow to tremble. The lightning and the thunder, the wind and haile and storme, are all at his commandement. Then it is a fearefull matter to fall into his hands, to vndergo his wrath. How then must the conscience of these poore sinners needs worke? If a Prophet were so punished, how should a priuate man be lashed? If he were thus in the greene wood, how should it be in the dry? If one who had that place of honour with his God, as to be employed from him as a messenger, to so worthy a place as Nineue, yet should for one sin be endangered with so great a weight of displeasure, what should become of them, who in all likelyhood were polluted with many enormous crimes? If God should meate to them such measure, as he did to Ionas, how dolefull and lamentable would their state be? This is a true effect of the iust consideration of Gods punishments vpon others: First to know them to be terrible, and with a kind of amazednesse to take full notice of them. *Behold* (saith the Lord to Samuel) *I will do a thing in Israel, whereof whosoever shall heare, his two eares shall tingle.* Next, to apply it to our selues and make a benefite of it, by descending into our soules, and sifting of our hearts, acknowledging that if God should deale with vs in iudgement, verily that should be our reward, which is now befallen to others.

Luc. 23. 31.

1. Sam. 3. 11.

6 It is a perpetuall fault, euermore annexed vnto flesh and bloud, that if any punishment in strange sort, do befall to our brother, or neighbour, by and by with a precipitate headlong iudgement, we condemne him as a sinner, if not notorious, yet in some secret manner more grieuous then other men. Hieronie obseruetb this (if that worke be S. Hieromes) on the 93. Psalme. *Some vse to say, he who is killed had not bene slaine, vnlesse he had bene a fornicator, or stained with some grosse sinne. He had not bene quelled*

Hieron in Psal. 93. *Solent aliqui dicere, ille qui occisus est, non occideretur nisi fornicator esset, aut aliquod peccatum habuisset.*

ob

with

with the ruine or falling downe of a house, vnlesse he had bene wicked; he had not suffered ship-wracke, vnlesse he had bene prophane, or a mightie malefactor. But what saith the Scripture? They shall condemne innocent bloud. The innocent they shall suffer such deaths as well as others. The Sauiour of the world doth reprooue this rash conceipt, when he biddeth, that men should not thinke, that those Galileans whose bloud Pilate had mingled with their owne sacrifices, were greater sinners then all other Galileans; or those eighteene, on whom the tower in Siloam fell, and slue them, were sinners aboue all men that were in Hierusalem: but saith he vnto them, *I tell you, except ye amend your liues ye shall all likewise perish.* Whereas they and we are ready to exorbitate, by looking on other men, he sendeth vs backe to our selues, that by scanning of our owne wayes, and viewing our owne pathes, we may see that to vs belongeth shame and confusion. The hand of God vpon other, should be a glasse to vs, to see our owne deformity. When the Angell destroyed so many of the Israelites with the pestilence, Dauid cried out, *Behold I haue sinned, yea I haue done wickedly: but these sheepe what haue they done? let thine hand I pray thee be against me, and against my fathers house.* Dauid tooke all to himselfe, because all the fault was his. We are not free from all, and therefore if we suffer any thing, let vs beare it with patience: if nothing, let vs acknowledge that it is the mercy of God, and not the merite of man, that we all are not consumed.

Psal. 94. 21.

Luk. 13. 1.

2. Sam. 24. 17.

7 And by the smart of other, let vs feare to offend the Lord. Euery action which was in Christ, should be to vs an instruction: euery passion which is in other, should bring to vs information. The Iewes once were the spouse and beloued of the Lord, the people whom he embraced, the nation whom he singled out from all the men on earth. Sion was his delight, and Hierusalem was vnto him as the apple of his eye. When they began to be wanton, and as the vntamed heyfer, to refuse the yoake of all piety and seruice toward God, his loue was turned to hatred, and as before he had magnified them beyond all other nations, so afterward he made them vile, and abiect below all others. Their Temple was ruinated, and not one stone left vpon another; their Citie was ransacked, their old men died with famine, their yong were slaine with the sword, the remnant as accursed,

do

do wander on all the face of the earth, without a king, without Priest, without Prophet. Thus the naturall Oliue branches were broken and cropped off, and we wilde ones were graffed in. When we reade this, and feele the sweetnesse of it, are we to presume, and puffe vp our selues by and by? Saint Paul hath taught vs otherwise, *Be not high minded, but feare*. And in another place, *Let him that thinketh he standeth, take heed lest he fall.* As these mariners were fearfull at our Ionas his example, so ought we in these Iewes to be afraid, and dread Gods iustice. Those seuen Churches to which Iohn wrote his Epistles, mentioned in the beginning of the Reuelation, and those Cities to which Paul preached, being sometimes great lights and lampes of the East, are now the residence of the Turke, and a sinke of filthy Maumetry. Let vs stand in awe, lest our sins plucke on vs such a iudgement.

Rom. 11. 17.

2a.

1. Cor. 10. 12.

Apoc. 2. 1. &c. 3. 1.

8 We aske of newes in France, and enquire of the alterations which the Low countries yeeld. Curiositie for the most part is the cause why we demaund such questions. Perhaps we thinke vpon them, and their troubles sometimes, with a litle pitie. But there is a farther vse, if our dimme and darke eyes could see it. When for two and thirtie yeares, France hath bene the very cock-pit for all Christendome to fight in; when with so many ciuill furies, the inhabitants sheath their swords one in the bowels of another: when for twentie yeares since and more (for so long it is since the States and the Prince of Orenge with them, did put forth their supplication vnto the king of Spaine Philip the second, which is a declaration to other Christian Princes, of the reasons wherefore they tooke vp armes) an army hath bene continued by the Spaniard, against those Prouinces which now terme themselues Vnited, so that there is litle safetie, but what standeth in the sword, or in their walled townes: we might remember our selues, and that with much feare and trembling, that our sinnes haue cried for vengeance, as loud as theirs did euer; that our fields are fit for the sickle, *not so white vnto the harnest, as ready drie to the fire*, as Bernard speaketh to Eugenius: that it is but a litle labor for God to reach his hand ouer our narrow seas, and to giue vs a tast of that here in this small Iland, which the Continent hath long felt, and sowerly hath smar-

Ab anno 1562

Anno 1573.

Bernard. de consideratt. ad Eugen. lib. 2. *Vide regiones si non sint magis siccæ ad ignem, quàm albæ ad messem.*

ſmarted for it. And if he haue held his hand, it is his exceeding mercie, whereof we are able to make no recompence: onely our thankfulneſſe from the bottome of our hearts is the beſt. Such a ſober meditation vpon the afflictions of our neighbors, or thoſe with whom we liue, would put vs from that iolitie wherein we too much take delight, from the ſlanting of this world, and our vnbridled appetites. The loſſes of others ſhould be our terror: what is theirs, may be ours: if others ſmart, let vs quake: when Ionas is puniſhed, the ſhip-men are afraid.

And they ſaid vnto him, Wherefore haſt thou done this?

2. 9 This is the ſecond circumſtance to be thought vpon here, in the fellow-trauellers of our Prophet, which (as ſome do vnderſtand it) ſheweth a kind of wondring, that a man who was an Hebrew, & brought vp in Gods ſeruice, ſo familiar with the myſteries & ſecrets of ſuch a maſter, put in truſt with ſuch a charge as to go and preach at Niniue, ſhould tranſgreſſe in ſo high a degree. If the fault had bene of ignorance, it had bene ſo much the lighter, and he deſerued fewer ſtripes. But to whom much is cõmitted, of him much is required: he might the more be wondred at. God reprocheth it to Eli, that whereas himſelfe had appeared vnto his fathers houſe, and choſe both them and him to ſtand before his Altar, & offer vp incenſe vnto him, he had kicked againſt his ſacrifice, & honored his children more then he did that God who made him. If any men, then the Miniſters and Prophets of the Lord ſhould reſpect their ſolemne dutie. A citie ſet on an hil, is in the ſight of all. The Prieſt is the eie of the body, to guide the ſteps of other. If darkneſſe be on the hil, what darkneſſe is in the vale? if dim.neſſe be in the eye, how darke is all the body? In the Miniſter, each knowne fault is reputed for a crime, becauſe he is ſo conſpicuous, and viſible to all; euen as a ſmall wound in the face is eminent, and therfore noted. In the countenance of a man, if one eyebrow ſhould be ſhauen, how litle is taken away from the body, but how much from the beautie? They are the words of Saint Auſten. Then we ſhould be very carefull, to paſſe the dayes of our pilgrimage in ſinceritie and integritie, that we may not be wondred at by mariners and meane men, why we ſhould do this or that, when we do groſſely offend.

Luc. 12. 48.

1. Sam. 2. 27.

Math. 5. 14.

Si vnum radatur ſuperciliũ, quam propemodum nihil corpori, & quam multum detrahitur pulchritudini? Aug. de Ciuit. Dei, lib. 11. 22.

10 Among the vnlearned Paſtors & blind guides of the Papacy,

pacie, transgression or iniquitie needeth no such wondring at. Their ignorance answereth for them: for how shold they do any thing but ill, who neuer learned to do otherwise? If they decline from their duty, & be scandalous vnto other, and any man shold come vpon them, as these his companions did vpō Ionas, Wherfore haue you done this? Can you, whose life is spent in reading of the Scriptures, in expounding them to other, in informing the peoples consciences, forget your selues in such maner, as to be notorious sinners? They may put this wondring from them, and answer it in a word: you mistake your selfe in vs; we are not men so expert; the law and the testimony is vnto vs as a sealed book. You should rather maruel at vs, if we shold do any thing otherwise then ill. I should iudge that this answer wold well fit those Priests and Prelats, of whom Iohannes Auentinus speaketh, that they are so base and rude, *that if they had bene lay men, they should scant haue bene counted fit to keepe swine*, which notwithstanding in his time, both throughout Germanie and all Christendome, *had Churches and soules of men cōmitted to their charge and custodie.* I am sure it had very well agreed to those Scottish Priests, who as Buchanan their owne countryman reporteth of them, in the late reformation of religion in that kingdome, were so blockish and so blind, *that the very name of the New Testament was much offensiue to them: they thought it to be new deuised, and inuented by Martin Luther, and asked for the old againe.* Which is the more likely in their ordinary Curates, when we reade of a Bishop of theirs, called the Bishop of Dunkelden, who replied on a Minister, which said that he had read the Old and New Testament, *I thanke God I neuer knew what the Old and New Testament was.* The very self same doth Robert Stephanus auouch of the Sorbonists in Paris, who take vpon them to be men of more admirable learning, and to be Diuines of the deepest. He auoucheth, that when himselfe had many conflicts and disputations with them, they would tell him that they knew not what the new Testament was. It is no sinne to imagine, that the life of such was like their learning. And if in their often ouersights, it should haue bene asked of them, And why do you this, being teachers and disputers, or at least Pastors ouer others, and therefore men of knowledge? of likelyhood these good creatures would haue

Auent. de reb. Turcicis, parte 3. *Si prælati isti plebeij essent homines, nemo facile ipsis hæram committeret: in isto verò statu, & aræ & animæ hominum ipsorum fidei creduntur.*

Buchan. Hist. Scotic. lib. 15. *Nouitatis nomine offensi contenderunt nouum Testamentum nuper à Martino Luthero fuisse scriptū, ac veteris Testamēti reposcerent.*

Ioh. Foxus in Histor. Scotic. inter annos 1540 & 1543.

Robert. Steph. resp. ad censur. Theolog. Paris. in Præfat.

shaped some worthy answer. I hope that we haue none in England, so buried in filthy ignorance: yet my heart oftentimes doth ake, and my very soule doth tremble, to think what guides be ouer soules yet in many places; I say ouer the soules of men, which are the most precious substances that God hath made vnder the heauen; & for the ransoming of which, Christ Iesus came downe from his glory. Sin hath not yet worne out that vnkind brood, which the Papacy did hatch vp to our nation; and since
1.Reg.13.33. those dayes, Ieroboams Priests, the basest of the people (so contrary to our good lawes) haue filled not their heads with knowledge, but their hands with mony, and so haue crept into Gods temple.

11 But I will not pursue this argument. These words here of the sea-men, which to some do seeme a maruell, how a Prophet could fall so fouly, seeme to other to be an increpation or rebuke vnto our Ionas. *Wherefore hast thou doue this?* an Hebrew, and a Prophet, and flie away from thy Maister? what maruell if vengeance follow thee? what wonder if wrath pursue thee? If it were no more but so, this were a galling speech to an ingenious mind, that men of so base behauiour should come ouer him in this maner with a true and iust re-
Genes.20.16. buke. It was a shame to Sara (the text saith, *that she was reproued*) and no great praise to Abraham, when Abimilech king of Gerar, a man that knew not the Lord, did iustly blame the concealing of Sara to be his wife, by which meanes he had like ignorantly to haue fallen into adultery. But when sin apparently is committed, how impudent is that person, which blusheth not to be reproched for it by a multitude? Those in whom the loue of vertue, and the sound feare of the Lord is, will neuer cease to pray, that God will so guide and direct their steppes perpetually, that they may not giue a iust occasion to the enemies of the Gospell, or to the haters of their persons, to insult ouer their falls: for the malice of spitefull hearts would be glad to see the slippes of them whom God doth blesse. Therefore the faithfull do pray so much the more against it, as Dauid doth many times. But the carelesse and disobedient, because they litle feare it, do suddenly fall into it, and so by open wickednes draw vpon themselues open shame: not onely to haue as Ionas had,

had, his companions to checke him, but passengers to deride them, and children to nod their heads at them; yea sometimes taunting rimes and broken ballads on them; peraduenture the executioner, the vilest among ten thousands, with his rhetorick for to scorne them.

12 God appointeth this as a iudgement for such as are ouergrowne with a hard skinne ouer their hearts, so that they feare not the pricke of sinne. Yea sometimes he suffereth this rod to fall on his owne children, to whippe them here with shame, so to saue their soules by the bargaine. Perhaps the Iudge he shaketh them, and ratleth them vp in austeritie: it may be that penance is done, and the wicked triumph vpon them. At least they with whom they liue (or else they are exceeding happie men) will haue this one cast at them, which these ship-men had at Ionas, Why haue you done such a deed? What carelesnesse or forgetfulnesse, or vnthankfulnesse brought you to it? But a greater wo then this, doth oftentimes fall on the wilfull sort of sinners, which indeed feare not the Lord, as vpon great persecutors, or rebellious bloudie traitors. Their fame is turned into infamie, and they are registred to posteritie, as a by-word of the people. The iudgement which doth follow them, euen after they be in graue, is, that songs of defamation be as Epitaphs on their deaths. Let Bonner and Story and Parrby, be witnesses in this cause. A good conscience which doth walke with sincerite in that calling wherein the Lord hath placed him, doth litle feare these matters. And if slanders should arise, yet to him this is the comfort of it, that as fire without wood doth die, so doth il speech without iust matter. I note this from the reproofe vsed by these mariners.

Hieron. in Marc. 14. *Ignis sine materia deficit.*

What shall we do vnto thee that the sea may be calme?

13 The third thing which now followeth, is the question which they put to him, or the counsell which they aske of him. The raging of the sea is not slaked all this time, while the Prophet both slept and waked, while the lot was throwne vpon him, while that he was examined, and made all his confession, the sea wrought and was troublous. *The sea wrought and was troublous.* Those words because they be againe in the thirteenth verse, I do referre them thither. But these persons which were

in danger, and had their mind on the point, that is, to saue their liues, would willingly know the way how to escape the perill. *What shall we do vnto thee?* This is the doubt, saith Hierome. *Shall we kill thee? but thou art the seruant of the Lord. Shall we saue thee? but thou art a runne-away from thy maister. Thou hast shewed vs thy disease, shew the remedie how to cure it.* A litle before he hath this also, *That great was he that fled, but greater was he that followed. They dare not deliuer him, they know not how to conceale him.* So there is as it seemeth a great wrastling in the minds of these poore men, what they should do, or should not do. They now know that he was a Prophet; a man reuerenced in his calling, and therefore they were loath to lay any violent hands vpon him. They would rather suppose, that he who was so contrite, and had made such an acknowledgement of the fault which he committed, would proceed to let them know the meanes to escape from drowning.

Hieronym. in hunc locum. *Interficiemus te? sed cultorem Domini. Seruabimus? sed Deum fugis. Exposuisti causam morbi, indica sanitatis.*

14 Many graceless ones in our dayes, would haue taken another course. A runne-away so pursued: a fugitiue so made after: we will soone ease our selues of the feare; we will quickly free our shippe from the danger: what should so vile a person be roosting in our vessell? Perhaps without many words, he might haue gone ouer boord, he might haue diued vnder water: they would neuer haue stood to aske, what they should do vnto him. So much doth the inciuilitie and barbarous behauiour of our age, passe the manners of rude men in old time. But they had a good remembrancer, to keepe them in moderation, euen their reuerence vnto God, whose hand they did find vpon them, as knocking at the doore. On the one side, how could they tell, lest by sufferance and impunitie toward Ionas, they should incurre the displeasure of the Almightie? And on the other side, how could they tell, lest in punishing and taking away his life, the reward which belonged to murtherers, might be layd vpon them? Ionas for his refusing to go to preach at Nineue, was chased with wrath from heauen. Then what vengeance might befall them, in a greater fault, as in crueltie, and in shedding of his bloud, who neuer had offended them? Thus they feare to spill his life, although they see shew of very fit occasion. They aske aduice of him. The maine note from this place,

is

is the care which men ſhould haue, to deſtroy the life of none, that they ſhould be auerſe from bloud; which becauſe it is the full ſubiect of thoſe verſes which follow next after my text, I do deferre it thither. And ſo I come to the anſwer of Ionas, which is my ſecond part. Verſ. 13. & 14

And he ſaid vnto them, Take me and caſt me into the ſea, &c.

15 It ſeemeth that the Prophet is now as farre in his penance as poſſibly he can go. He knew that he had ſinned, and Gods wrath muſt be ſatisfied with ſome temporall puniſhment, and therefore he yeeldeth himſelfe with patience to the very death. Better drowne then die eternally; better loſe his life here, then loſe his life elſewhere. He is therefore content to ſuſtaine the vttermoſt extremitie. He knew that God was glorified in the execution of iuſtice, as well as in mercie. A leſſon which Ioſuah did once teach Achan, when he willed him to confeſſe, and giue God the glorie: and by a conſequent, endure his death with patience. An inſtruction which we can neuer too much teach to priſoners, and ſuch as are to ſuffer by iudgement of law, that they ſhould beare with mildneſſe and quietneſſe of behauiour, that which they wilfully haue deſerued. The conſcience of their ſinne, the aſtoniſhment at their iudgement, the feare of violent death, the ſhame of ſuch a ſuffering, is enough to amaze their thoughts, and ouerwhelme reſolution. Whereas on the other ſide, the putting of them in remembrance, that at one time or another they muſt be content to die; and the vrging that God doth lay ſuch temporall puniſhments vpon malefactors, for the ſauing of their ſoules, and the recounting of that benefite which ariſeth from Chriſts paſſion, to wit, a pleading before his Father, to get pardon for all that be repentant, doth ſettle the diſquieted and affrighted mind right well. I would to God that our Engliſh were as backward to tranſgreſſe, as in this caſe they are forward, to ſatisfie euen with their liues, the extremity of the law, and that in a peaceable and reſolued ſort. I impute it to nothing, but to the ordinary paſſage of the word of God among vs, which is euery way able to quiet and ſettle the penitent ſinners heart. Other nations do admire it in our men, as the Italians moſt of all, and the French, as we may ſee it obſerued in the defence of Henry Stephanus for Herodotus. 2. Iosuah 7.19. Henr. Stephan in Apologia pro Herodot. Gallicè edita.

tus. It sheweth a right firme constancie and sure hope in Christ Iesus. And as those two brought the theefe which died with Christ into Paradise; so no doubt but that many with vs go by execution into heauen, who if they were not recalled by violence and by law, would proue firebrands of hell.

Luc.23.43.

16 I remember the patience of our country-men, by the quietnesse of Ionas here, who alone desireth to die, because he alone had offended in the sinne which now is in question. He would not that other innocent men should perish by his means. This is the course of Gods children, to haue remorse vpon other, and not to intangle them in their plagues. *It is I* (saith Dauid) *that haue offended, not these sheepe, alas what haue they done?* But contrariwise the reprobate, if destruction must befall them, would haue all other to take part in that their iudgement, that themselues might not be singular. They would haue companie to hell. If they needs must from hence, they care not if all the world come to ruine together with their fall. They earnestly desire that other men should be partakers of their smart. The name of Herod the great, is very odious in this respect, who layd a plot, that when he died, many other might die with him. And gaue expresse commandement, that one of euery noble family in his kingdome should be slaine, that by that meanes his death might of necessity be lamented, if not for loue of him, which the tyrant had no reason to expect, yet for the losse of others. Such are the vnnaturall passions of cruell and bloudie miscreants. But the blessed sonnes of God, be of another spirit: they would rather purchase peace to others by their losses, then hurt others by their errors. Ionas would die alone, because he alone had offended.

2.Sam.24.17.

Ioseph.Antiquit.17.8.

17 Here now it is worth the discoursing, why the Prophet in this maner should vrge and hasten himselfe to death. Was it, as Arias Montanus thinketh, because yet he is so obstinate, that in no case he wil to Nineue, but rather die in a frowardnes, then teach them, who afterward should worke harme to his people? No: his confession before handled, doth keepe me from that opinion. I hold him now very carefull to commit no farther sin. He feeles the weight of the former inough & too much on him. Is it then for a fretting indignation which he beareth vnto himselfe,

Arias Montan commentar. in hunc locũ.

self, or for hatred of his life, because his cõscience did now pricke him, as the conscience of the wicked vseth to do, when some villanie is cõmitted, as Iudas was pricked in his heart, after his treason practised on our Sauiour, when he went out male-contented, and hanged himselfe in despaire? No: I hold the reason of it to be another matter, as anon I shall shew vnto you. This had bene a sin, more fearefull then any that went before. For murthering of himselfe, whereof he had bene guiltie (if for that intent he had spoken it) though other mens hands had done it, is a sin so grieuous, that scant any is more hainous vnto the Lord. This sheweth a grand and solemne possession, which Satan hath in a man, a distrust of all Gods loue, when a man groweth to the height of such malice against himselfe, as that naturall affection, and the account to be giuen of all our deeds vpon the earth, is quite exiled out of memorie. A doctrine which I take to be nothing besides the purpose, if largely it be discoursed of, in the iniquitie of these times, wherein wretchednes hath so fearefully preuailed in some persons, and almost daily doth preuaile, that they dare to plunge thẽselues into this pit of terrible destructiõ.

18 Our God in his ten commandements, hath set this down for one, *Thou shalt commit no murther.* He is so precise vpon bloud, that he not onely hath said, *At the hand of a man, euen at the hand of a mans brother, will I require the life of man. And who so sheddeth mans bloud, by man shall his bloud be shed.* And, *Yee shall take no recompence for the life of the murtherer, which is worthy to die, but he shall be put to death:* But the verie Oxe, *that goreth a man or woman that he dye, this oxe shall be stoned to death, and his flesh shall not be eaten.* He that slue a man vnwillingly at the wood, with an axe flying out of his hand, should lose his life for his labour, if the pursuer did so follow him, as that he ouertook him, before he came to the citie of refuge. This was to make men the more vigilant, that they did no such mischances, as we commonly do terme them. But if it were wilfull murther, the offender was to be taken from the very hornes of the altar, and slaine, as Ioab was serued, a man of so noble birth, a man of such seruice before. These are the lawes which were made, concerning the murthering of other men. And doth not the law of God, and the explication of it by

Exod. 20. 13.
Genes. 9. 5. 6.
Numer. 35. 31
Exod. 21. 28.
Deut. 19. 5.
1. Reg. 2. 29.

Iesus Christ his Sonne, originally require of vs, that all fit things which we owe to other men, should be done by our selues to our selues? Thou oughtest to loue thy neighbour, but as thou loueſt thy selfe. The example of thy charitie, is drawne from thy selfe at home. Thy soule, thy preseruation, the good wished to thy selfe, should be the true direction of thy deeds vnto thy neighbour. But thou must not lay any bloudy and murthering hands vpon another, therefore much lesse on thy selfe.

Mat. 22. 39.

19 God hath placed thee in this world, as in a watch or a standing, from whence thou must not stirre thy foote, till he bid thee to remooue. He hath imprinted a most passionate loue, betweene thy soule and thy body, that they grieue to leaue one another. The mind will haue many inuentions, the body will beare many stripes, before that either from other of them, do willingly depart and be dissolued. Wise men haue no greater reason of perswasion to induce, that the parting with any friend, or the losing of the neareſt and deareſt, must be borne with patience, then that a dearer couple, the neareſt that this world hath, that is, our soules and our bodies, must depart and fly asunder. The affection is so entire, the coniunction is so inward, which the one of these hath to the other. God would haue our natiuitie to be bitter to our mothers, that they might loue vs the dearer, but he would haue our death to be soure vnto our selues, that we might the more feare to hastē it. And therfore although the spirite may be willing in any man, yet surely the flesh is weake, in the laying downe of the life, for a good conscience, and the Gospell. What one is he, whom Gods Spirit hath not in great measure mortified, that feeleth not in himselfe oftentimes, an horrour and a quaking, to thinke of this dissolution? that he who in some sort may yet be called the image of God, should become dust and clay; that the goodlieſt of those creatures, whom the Almightie hath framed vnder the heauen, should prooue a rotten carcasse? that he who hath seene the starres, and beheld the heauen in his beauty, yea hath meditated on the higheſt, and contemplated on the Trinitie, should be put into a graue and tumbled into the earth, to be amongst wormes and vermin, in darkenesse and corruption? all which a naturall man doth loath, he could wish that it might not be. Now, when

Erasmus in funere in Colloquijs.

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our owne hand shall hasten that, which nature doth so far hate, which our heart doth so dislike, which God doth so detest, how wicked is our wickednesse?

20 Egesippus in his third booke of the destruction of Hierusalem, rehearseth a worthy Oration, (although in some other words, then I find it in Iosephus himselfe) which Iosephus that great and learned Iewe, made to his souldiers in a caue, where they lay hid, after the losse of the citie Iotapata, which Vespasian the Romane Generall tooke. There his owne men would take no nay, but that they must murther downe one another; whereupon he vseth a speech, which in my iudgement is most patheticall. *The Almighty God hath giuen vnto vs our life as a most precious treasure: he hath shut it and sealed it vp in this earthen vessell, and giuen it vs to be kept, till that himselfe do aske for it againe. And were it not a fault now, as on the one side to deny it when he shall require it againe: so on the other side to spill and cast this treasure forth, which was thus committed to vs, before he do commaund it?* And after a few other words he goeth thus forward: *If we should kill our selues, who is he that should admit vs into the company of good soules? Shall it not be said to vs, as once it was said to Adam, Where art thou? so where are yee, who contrary to my precept are come where you should not be, because I haue not yet loosed you from the bonds of your bodies?* This is a Christian speech out of the mouth of a Iewe, which carieth such matter with it, as is worthy to be reuolued. It was not well with Adam, when he who should haue bene in the plaine, was crept into the bushes; his misery then began. And without Gods exceeding mercy, whereof no man can presume, nay great and mightie preiudice is to the contrary, it will be most ill with them, who do aduenture vpon such deeds: they do rush themselues into torments.

Egesipp de excidio Hierosol. li. 3.

Ioseph. de bello Iudaico lib. 3.

Thesaurum nobis optimum dedit, atque inclusum in hoc vase fictili, & consignatum commisit nobis custodiendum. Quis nos admittet ad illa sanctorum animarum consortia?

21 Let heathen men be famous for such factes if they will. Let Calanus and his wise Indians, hate to dye a naturall death, but end their dayes by burning themselues in the fire. Let the scholers of that Philosopher Egesias Cyrenaicus, so far beleeue their maister, disputing of the immortalitie of the soule, that to the end that they might be deprived of life, and enioy that spoken of immortality, they go home and kill themselues. Let Vibius Virius in Capua, professe that he hath poyson for himselfe, and

Curt. lib. 10.

Tul. Tusc. quæst. lib. 1.

Tit. Liuius lib. 26.

and all his friends, which is able to free thē from the Romanes, from punishment and from shame: and let him drinke and dye. Yea let the yonger Cato a man held to be admirable wise, be a butcher to himselfe, rather then endure to see Cæsar, who was then become a Conquerer. Yea let Seneca himselfe, try the maner of Cato his death, although in another sort; after that himselfe a Philosopher, a mirrour of heathen wisedome, had often and so highly commended that deede of Cato, that it was not bloud, but honour which gushed out of his side. Yea let ten thousand more, with Dido and Lucretia, be recorded in Gentile stories: yet all these are no warrants for Christians: we haue a better maister, who hath taught vs a better lesson; That aduersity and bitter affliction, must be borne with patience: that we must expect Gods end, in misery and calamity, and not hasten the issue in our selues; that true fortitude is in bearing the sorrowes, which are assigned and allotted out for our portion, and that to fly from them fearefully, is cowardise. Where is valure, but in sustaining the greatest crosses with constancie? and where is timiditie, but in this, to kil thy selfe, that thou mayest be freed from that which doth not like thee? *What daunting force*, saith S. Austen, *had those euils which constrained Cato, a wise man as they accounted of him, to take that away from himselfe, that he was a man? Whereas men say, and that truly, that it is after a sort, the first and greatest speech of nature, that a man should be reconciled to himselfe; and therefore naturally flye death: so be a friend to himselfe, as that earnestly he should desire to be a liuing creature, and to continue in this coniunction of the body and soule.* He did not resist, and stand strong against his euils, but indeed fainted as a coward: he sunke vnder his burthen. I may conclude of him, and of all that do treade his steps, with that learned man, who wrote the treatise *De duplici Martyrio*, which is commonly called Cyprians: *If we reade that any haue killed themselues valiantly, it was either weakenesse which by death did seeke an end of sorrowes, or ambition or madnesse.* So farre, in truth, are they off from any iust commendation in Christianity and Diuinitie.

Plutarch in Catone minore.
Cornel. Tac. Annal. l. 15.
Senec. epist. 24. & 71. & 82
Virgil. Æneid. 4.
Liu. lib. 1.
Augustin De ciuitate Dei. 19. 4.
Sibimet auferre quod homo est.
Ita sibi esse amicus, vt esse se animal, & in hac coniunctione corporis & animæ viuere velit.
Cyprian de duplici martyrio.
Aut infirmitas erat morte quærens dolorum finem, aut ambitio aut dementia.

22 Nay, what if it were held a thing vnlawfull among the very Gentiles? See the Poet Virgils iudgement of it. When Æneas came downe to hell, as the Poet there doth deuise, he seeth

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in a seuerall and disiunct place, such as had made away themselues. He maketh their estate to be so wofull, as that gladly they would do any thing, to be aliue againe.

—quàm vellent æthere in alto
Nunc & pauperiem, & duros perferre labores?

Virgil. Æneid. 9.

How gladly now would they be content to endure pouertie, and take hard paines in the world? See the iudgement of Tully concerning this, in his *Somnium Scipionis*. When Scipio vpon the tale of his father, being growne into admiration of the glorie of men which are dead, asked: What do I then vpon earth, why hasten I not to dye? his father maketh him answer, with a very diuine speech, although he were but a heathen man: *No sonne, thou mayst not haue any passage hither, but when that God, whose temple all that thou seest, is, shall free thee out of this body. For men are borne to that purpose, and haue soules giuen them to that end, (to rest themselues on this eareth) which soules they must keepe safely within the ward of their bodies. And they are not to flit from this life without his commandement, lest they should seeme to flye that dutie of a man, which is assigned them by God.* I might adde to these, the iudgement of Aristotle in his Ethicks, where he saith, *that to kill a mans selfe for the auoyding of infamie or pouertie, is not the part of a valiant man, but a coward.* But I leaue these forraine testimonies.

Tullius in Somnio Scipionis. *Nisi enim cùm Deus is, cuius est templum hoc omne quod conspicis, istis te corporis custodijs liberauerit, huc tibi aditus patere non potest.* Aristotel. Ethic. lib. 3. 7.

23 Some among the Christians, haue thought that maydens, for sauing and preseruing their virginitie inuiolate, might kill themselues. An opinion voyde of any shadow of warrant, out of Gods word. For ought we to do euill, that good may come thereby? shall we aduenture the greater sinne, for the auoyding of a lesse euill? Nay, is it a fault in a virgine at all, that she is defloured by force? Was Tamar to be condemned, because Amnon did defile her? It is consent that maketh iniquitie. *Tarquinius and Lucretia were two bodies*, saith Saint Austen, *but there was but one adulterer.* I adde no more of that matter. The Donatistes and furious Circumcellions in old time, because they were restrained by the ciuill sword of the Magistrate, from the exercise of their heresies, and keeping of their conuenticles, would cast themselues from the rockes, and breake their neckes by the fall, they would drowne and kill themselues. Thereupon Theodoret hath a very pretie narration, concerning them. Many of them on

Hieron. in hunc locum, Rom. 3. 8. Vide infra in Ionæ 4. 3. 2. Sam. 13. 1. August. De ciuitate Dei, lib. 1. 19. *Tarquinius & Lucretia duo fuerunt, & adulterium vnus admisit.* August. lib. 3. contra Cresconium Grãmaticum. Theodoret. in compendio hæreticarum fabularum.

a time, met a yong man on the way, and giuing him a sword, commanded him to wound them, and threatned him, that if he would not, they would kill him for refusing. The yong man being put to his shifts, told them that he durst not do it, because he had iust cause to feare, that when some of them should see their fellowes slaine, the rest would turne on him for doing it, and murther him. But if they would first suffer him to bind them all fast and sure, he would tell them another tale. They liked well of this motion, and in their senceleſſe stupiditie, yeelding to be bound, the yong man got good store of rods, and shrewdly swindged them all, and so went his wayes and left them. They imagined, that God did well accept of their murtherings in this or the like kind, and carried an opinion, that now they were become martyrs of Iesus Christ. Gaudentius their Bishop, writeth in defence of the deeds of these Donatists, and in behalfe thereof, vrgeth the example of Razias in the Machabees, who when he should be slaine, in maintenance of the religion of the Iewes, to saue himselfe from the infidels, first ran vpon his sword. And when that would not serue the turne, he threw himselfe from a wall; and when all this could not kill him, he ranne to the top of a rocke, and there plucked out his bowels, and threw them among the people. That holy man Saint Austen, the most iudicious of all the Fathers, coming to answer these things, first disclaimeth them from being Martyrs: *They who liue not the liues of Christians, cannot die the death of Martyrs.* And he also vseth that maxime of Cyprian, *Not the punishment, but the cause doth make the Martyr.* Secondly he sheweth out of the Scripture, that a man in no case should kill himselfe. Thirdly he doth so handle the example of this Razias, that he maketh it to be no warrant, to attempt any such like deede. Heare his reasons.

2. Mach. 14. 41

August. contra secundam Gaudentij Epistol.

Cyprian. de duplici Martyrio.

Non supplicium sed causa facit Martyrem.

24 First the Iewes do giue no credite vnto the bookes of the Machabees: they expunge them out of their Canon. Thus Austen himselfe can say, who for want of the Hebrew tongue, is sometimes more then an ordinary friend to the Apocryphall Scripture. Secondly the Author there giueth such testimony to that deede, as is not sufficient to allow it for currant. *He was a louer of the Citie, and a man of good report, and therefore was commonly called a father of the Iewes. But heathen men*, saith Saint Austen,

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haue gone as farre as this. He offered to spend his body for the Religion of the Iewes. So would other, saith Saint Austen, *who had a Zeale as Paule speaketh, but not according to knowledge. Such men as were earnest holders of the traditions of the Iewes, but did not accept the Messias. He desired that his bowels might be restored in the resurrection. But that shall be commũ to the wicked as wel as to the iust. He dyed noblie*, saith the author, *but better*, saith Saint Austen, *if it had bene reported that he died humblie. He died manfully, saith the author, and I do not say*, quoth Saint Austen, *that he did die womanly*. Thus he scanneth all the words of that narration. Thirdly he addeth, *If he had done well, he should haue done like the seuen brethren, of whom we reade in that booke. He should not haue thrust himselfe vpon death, but whatsoeuer had bene imposed by the persecuting tyrant, he should haue endured that with patience and humilitie. Wherfore since he could not suffer his humbling amongst his enemies, he shewed himselfe an example, not of wisedome but of folly, not to be imitated of Christs Martyrs, but of Donatist Circumcellions*. This is the round and apparant Christian iudgement of that most learned Father. He doth answer the place of Sampson, as anon I shall shew vnto you. For he also killed himselfe. In the meane time, I may with him lay down this generall doctrine, that none should spill the bloud, or destroy the life of himselfe for any cause whatsoeuer, because that is a deed most vnchristian, most damnable, and most wicked.

Rom. 10. 2.

3 2. Mach. 7. 1.

Iudic. 16. 30.

25 I cannot deny, but Gods mercie wherein he is exceedingly rich, doth sometimes shew it selfe, in the very pangs of death. That betweene the bridge and the water, betweene the knife and the dying, betweene the rocke and the ground, repentance may be suggested to the heart, in a moment or twinkling of an eye; but especially where poyson being taken, doth not kill vpon the sudden, or where death doth not follow presently, there may be some remembrance. Notwithstanding, who is he that dareth to presume vpon such mercy? God is louing, but he is iust: he is kind, but he is dreadfull: he liketh not to be tempted. It were folly to breake thy necke, to trie the skill of a bone-setter, to trie the will of a surgeon. It is monstrous in Diuinitie, to preasse vpon such iniquitie, with hope of that, wherein thou hast such threatnings to the contrary. God would haue vs to lay downe our liues, if need be for his sake, if a tyrant will take them

Inter pontem & fontem.

from

from vs; but we must not leape out of them, for any thing of our owne. Nay we should be so carefull, that we should not rashly hazard them, or bring them into perill. In forbidding sinne, God vseth to forbid all the inducements, which leade vnto that sinne. I would that such could remember this, who thinke that they are not men, vnlesse they make a braule, or enter into a combat, for euery fond word or speech. By that meanes they prouoke the Lord, and if they happen to be slaine; they are accessaries to their owne deathes. That which S. Bernard speaketh of iniust warre, is not vnfit to be rehearsed in this place, *If in thy fighting, thou haue a mind to kill another man, and then art slaine thy selfe, thou dyest a murtherer: if thou preuaile and kill the other, then thou liuest a murtherer. But whether thou liue or die, be a conquerour or conquered, it is not good to be a murtherer.* Theodoret doth commend the good minde of Honorius, sometimes Emperour of Rome, because he tooke quite away out of that Citie, the fights of the Gladiatores or sword-players in Rome, wherein to shew sport to other men, and make triall of their manhood, oftentimes they killed one another. I pursue this matter no further, but onely adde this: that howsoeuer an opinion hath preuailed to the contrary, true manhood is not in quarrelling, and brabling for priuate iniuries, but in maintenance of Gods honour, in preseruing thy alleageance to thy Prince, in safegarding of thy countrey, in defending thy selfe from theeues, and such other iust occasions.

Bernard. ad milites templi.

Si in voluntate alterum occidendi te potius occidi contigerit, moris homicida.

Theodor. Histor. Eccl. lib. 5. 26.

26 I forget not my Ionas here, from whom as the originall, this question of doing violence to our selues did arise. Neither do I forget Sampson, whom I reserued to this place, because there is some similitude betweene him and our Prophet. In that place which I named before, Saint Austen briefly, but yet notably doth determine this deede of Sampson. *When he plucked downe the house on himselfe, he slue himselfe and his enemies. But the reason of it was, that since he could not escape, because they meant to slay him, he would destroy them also with him, euen the Princes of the Philistines. Neither did he this of himselfe,* marke the words of the learned Father, *but by direction of Gods Spirite, which vsed him to do that which otherwise without the strength of that Spirit, he could neuer haue bene able to do,* that was, plucke downe the house.

August. contra secundam Gaudentij Epistolam.

house. *The commandement of that Spirit made this deede to be lawfull, as the offering vp of Isaac, was a lawfull deede in Abraham. That which had bene nothing else but madnesse if God had not commanded it, when God did bid it, was obedience.* So he holdeth this a particular deed, precisely commanded to him, which we may imitate by no meanes, because we haue no such warrant. But Hierome in his Commentary on the fixe and fortieth of Ezechiel, doth go a litle farther, saying that Sampson in that deed, was a figure of Iesus Christ. As Sampson slue more at his death, then he did in all his life time; so Christ although while he liued, he gaue many a wound to Satan, by his miracles and his doctrine, yet it was his death and his suffering that broke the backe of hell, and the very heart of Satan. These matters may in good sort be applied to our Prophet. He was assured by that knowledge which he yet retained, notwithstanding his fall, that this punishment was assigned to him by the Lord. This must be his satisfaction for his great disobedience. Now againe his faith reuiueth, by which he had some foresight of all Gods purpose ouer him. This was peculiar to our Ionas, by his Propheticall knowledge, and may not be followed by vs. It is not any protection for vs, to bid any other throw our selues into the sea.

Genes. 22. 1.

Hieron. in Ezech. 46.

Iudic. 16. 30.

27 Besides this, I do not doubt but as Sampson was a figure of the Sauiour of the world, so Ionas also was, although not in euery matter, (as once before I haue noted) yet in this his drowning here. Christ himselfe did expound the lying of the Prophet for three dayes in the whales belly, to be a signe of his owne buriall, and lying in the earth. The death of the Sauiour, was to him a meanes of his buriall: so here the casting out of Ionas into the sea by the mariners, was the meanes whereby he lay three dayes and three nights in the belly of the whale. Ionas is willingly drowned here: Christ also there dieth willingly: he yeelded vp his Ghost; no man could take it from him. Ionas alone must suffer, to saue the rest of the ship: Christ alone did tread the wine-presse, and Christ doth die alone, to stay his Fathers wrath; to saue all his elect. You see that he is an excellent type of Iesus Christ the righteous. But as it is impossible that comparisons should hold in all things, and there is none

Supra Ion. 1. 3.

Matth. 12. 40.

Iohn 19. 30.

who in euery matter may be likened vnto Christ, because he had no fellowes; he cannot be tried by his peeres; so there is this one difference, that Ionas when he suffered, was alone in all the fault; and Iesus in his suffering was onely without all fault, because he was that immaculate lambe, in whose mouth was found no guile. When I first looked into this text, which I haue now opened vnto you, I did thinke to haue said something farther, in or concerning the person of Christ, whom our Prophet doth represent; I meant to haue mentioned his readinesse to die, that he might redeeme vs sinners, and so briefly out of the new Testament to haue giuen some comfort amidst all these threats of Ionas. But in handling this last question, matter hath growne vpon me, and I loue not to be tedious. I will therefore deferre that till I come to the fifteenth verse, where the like occasion is againe fitly offered vnto me. In the meane time, let vs meditate on the excellent loue of Christ, who would

1. Pet. 2. 22.

die so willingly for vs, the iust for the vniust, to bring vs vnto his kingdome; to the attaining whereof he alwayes further vs; to whom in the perfection of the Trinitie, be glorie and praise for euermore,

THE

THE VII. LECTVRE.

The chiefe points.

1 The vnwillingnesse of the mariners to put Ionas to death. 4 Great slownesse should be vsed in taking away life. 6 Against killing of men to offer vnto Idols, 7 and other cruell massacrings. 9 As that of the Anabaptists, 14 The force of the sea. 16 It is some sinne that maketh many men not to prosper. 20 God reuengeth innocent bloud. 22 Enforcement doth not excuse euill. 23 We must yeeld to Gods will.

IONAH 1. 13, 14.

Neuertheleſſe the men rowed to bring it to the land, but they could not, for the ſea wrought and was troublous againſt them. Wherefore they cried vnto the Lord, and ſaid, We beſeech thee, O Lord, we beſeech thee, let vs not periſh for this mans life, and lay not vpon vs innocent bloud, for thou O Lord haſt done as it pleaſed thee.

IOnas being of a Prophet become a ſinner, of a ſinner a priſoner, as oftentimes you haue heard, is examined by his companie, but condemned by himſelfe, as a grieuous malefactor, worthy to be drowned in the ſea. So much did his ſinne crie for vengeance; ſo vehemently did his God make after him. But the miſerie of his miſerie is, that ſince he muſt needs ſuffer (for otherwiſe the fault which his owne mouth hath acknowledged, cannot be ſatisfied for) he wanteth ſome man that may do the deed. The place is ready, and the perſon, who thinketh euery thought of time to be very long, before the matter be diſpatched: but there wanteth an executioner. He might not do as Saul did, fall on his owne ſword point himſelfe, when his harneſſe-bearer would not depriue him of his life. This had argued too great deſpaire. But he might wiſh with Nero, that in the courſe of iuſtice he might haue ſome friend

1. Sam. 31. 4.

Aurelius Victor in Nerone.

or enemie, to helpe him vnto his end. But among these blustering mariners, he could not find that fauour. Although himselfe accuse himselfe, and lay his fault plaine before them; although windes and waues did confirme it, although the lot throwne did assure it, although in words he did desire to be cast into the water, yet those who should haue done it, do so ill like of the matter, that if sailes or oares can serue, they will backe againe to the land, rather leaue their intended iourney, then vse any violence toward him.

They rowed to bring the ship backe vnto the land.

2 The word which is vsed here, coming of *Chathar*, in the Hebrew doth signifie, they *did dig*, either because men do thrust into the water with oares, as in digging they do, with other instruments on the land, like as in Latin Poetry the bottome of the ship is said to plow the water, *sulcare*, to make things like furrows in it: or because as men in digging, do turne this way and that way, & stir & moue the ground, so they stirred vp their wits, and did beate their brains & thoughts, to free him from the danger. For his sake they vsed all such helpes as they had at sea. We know that they be not many: either sailing by the wind, or rowing by the oare: tall ships do know the one, the galleys go with the other. But as it may be iudged out of the monuments of antiquitie, and partly may be seene in some at this day, euery ship in old time had both the one & the other. When the wind wanted for their sailing, their armes did vse to fall a rowing. In this place I doubt not, but that the storme had so ouerlaid them, that their tackling in generall did serue them to litle purpose. The shift which then remained, was to see if by cleane strength, against both wind and water, they might winne the land by their rowing backward. Forward they could not get, & therfore they wil retire rather then drowne the Prophet. Their businesse is forgotten: their haste shall stay a while, rather then destroy his life.

3 When aduisedly I consider, how many things here should vrge those mariners to hasten him vnto death, their disturbance in their iourney, the casting foorth of their wares, which goeth against the soule of a worldly minded creature, the indangering of their liues, the discouery by a lot, the confession of himselfe, and his willingnes to die, besides such stubburne qualities,

חתר. ויחתרו.

Seneca in Agamemn. *Sulcata vibrat æquora & lacera increpant.* Virgil. Æneid. 3. *Nullum maris æquor arandũ.*

litles, as of likelihood were fast rooted in mariners and idolaters, and yet how by no meanes they would take his life away from him, I cannot but obserue their marueilous ofwardnesse and vnwillingnes in very high sort, to the shedding of bloud, which affection of theirs is amplified in all my text. Because he should not die, they would go backe to land: and when they see that there must be no nay, but God would haue them to throw him into the sea, they cry forth with great vehemēcy, that in as much as it was the Lords owne doing, & not any desire of theirs (they were but as his instruments, & ministers of his iustice) the bloud of this dying passenger might not be imputed to them. Although I be not before Iudges and Iurors, who haue to do with mens deaths, nor before any Martiall warriours, whose speare sometimes eateth flesh, and whose sword oftentimes drinketh bloud: yet because I speake to men, whom this cannot but concerne, (for life belongeth vnto all) and because my text doth inforce it, giue me leaue, men and brethren, to discourse this argument vnto you in the first place, that afterward I may go forward to some other doctrine.

4 Then I feare not to say, that the lawes of God and men, of nature and of nations, of Gentiles and of Iewes, of ciuill men and Barbarians, haue commanded that a great regard should be borne to the life of a man, the most excellent of all Gods creatures that go vpon the ground, the beauty of the world, the glory of the workman, the confluence of all honor which mortalitie can affoord, the resemblance of the Saiior while he liued vpon the earth, the image of God himselfe, vntill that time that Adam lost it; to whose absolute frame nothing wanteth, but onely a consideration that God hath so graced him, as that nothing is wanting to him. I need not speake to all these, but vrge that which is the greatest. The Lord hath said, *I will require your bloud wherein your lives are: at the hand of every beast will I require it: and at the hand of man, even at the hand of a mans brother will I require the life of man. Whosoeuer sheddeth mans bloud, by man shall his bloud be shed: for in the image of God hath he made him.* The often ingemination of requiring and requiring, doth inforce the greater charge. *He that smiteth a man and he die, shall die the death.* Doth not the bloud of Abel crie for vengeance vnto the Lord?

Genes. 9. 5. 6.

Exod. 21. 12.

Genes. 4. 10.

2 Sam.12.9. How doth God take the shedding of Vriah his bloud at Dauids
Habac.2.17. hand? How doth he threaten a punishment, and that in bitter sort vnto the men of Babylon, for their murthering of many persons? The killing of a man, the murthering of thy neighbour, is such a matter, as for the which can be made no satisfaction. A kingdome can make no ransome for it, the whole world cannot make a recompence, if we will take things aright. It is in one to marre it, but it is not in all Gods creatures to make the life of a man. The Creator himselfe doth giue it; he willeth vs to preserue it, that none should dare to destroy it, either in our selues or other.

5 How doth he seeme to tender it, when he expresly commandeth the Israelites to set battlements vpon the rooses of their
Deuter.22.8. houses (whereupon they vsed oftentimes to walke, because
2.Sam.11.1. they were flat) lest if any should fall downe from thence, bloud should lie vpon the house? In like sort, when he giueth charge elsewhere, that the beast which killeth any, should be stoned to
Exod.21.32. death with stones? How doth he detest bloud-spilling in wilfull sort, when Christ giueth to the diuell the title of a murtherer,
Iohan.8.44. as being most fit for him? So that they who are killers and manquellers, do seeme to fight vnder the diuels banner; to haue put off humane nature, which should excell for mildnesse, and to be turned into beasts, nay to grow into the qualitie of foule and loathsome spirits. The impression of this thought, both that it is vnseemly among men, and odious before God, as it hath possessed the heart of Scythians and Barbarians, of Egyptians, Greeckes and Romanes, so these ship-men doubt not of it, but with all their power they do flie from it, as from the gates of hel. They row, they crie, they pray: rather any thing then be guiltie of the shedding of Ionas his bloud. Nay the more they see him yeeld, the more their heart doth melt, their affection giueth vpon him. They know it to be naturall, to spare the life of a suppliant, to saue the life of a man. No custome against that ground: no prescription against that principle. Life should be deare, if any thing: it neuer can be recouered.

6 They then are monsters in nature, and not onely irreligious and impious toward God, but verily inhumane, who do cut off the life of other, either in superstition, or in any bloud-thirstie humor.

humor. Be they the Carthaginians, who did vse to offer men in sacrifice to their gods. Or be it the king of Moab, who being distressed in battell, did take his eldest son, who should haue reigned in his stead, and made a burnt offering of him vpon the top of the wall before the face of the Israelites, by that meanes thinking to appease the wrath of his idols. For thus some vnderstand it, although there be that take it of the son of the king of Edom; which is also bad inough. Or be they among other, or aboue other if you wil, the people of God himselfe, who as Dauid doth say of them, if that be Dauids Psalme, were so besotted on their follies, and so doated on their idolatry, that they offered vp their sonnes and daughters vnto diuels. This was it, which the Scripture calleth the making of their children to go through the fire, as did Ahaz the king of Israel. Vnto this the storie of Iosias alludeth, where he speaketh of the valley of Hinnom, in which their litles ones were enforced, as the Hebrewes themselues do write, to walk betweene great fires, vntil that they sunke downe dead with the heate: their parents, or the consecrators looking on, but not hearing the pitiful skreeches, and squealings of their children, by reason of the great noise of tabrets and other instruments of musicke, which did dull their eares that they might not heare the sound. Blind men, who supposed that they had done great seruice to the Lord, when in truth they did that which was execrable and abhominable in his eyes. So farre off they were from the rules of religion, that they also slipped from the very grounds of common reason.

Oros. Histor. lib. 4. 6.
2. Reg. 3. 27.
Annotatio Geneuensis in eum locum in Biblijs Anglicis. Tremelius habet, de filio regis Edom.
Psal. 106. 36.
2. Reg. 16. 3.
Chap. 23. 10.

7 The like may be said of such, who not for any superstitious deuotion, or idolatrous opinion, but in a woluish rauennousnesse would see the bloud of many shed. Be it Haman, who to ease his stomacke vpon Mardocheus, did cast plots and deuices how to haue the whole people of the Iewes murthered vpon one day. Or be it Caligula that foule and foolish tyrant, who wished that all the people of Rome had but one necke, that whensoeuer it should stand with his good liking, he might cut it off at one blow. A man worthy to be branded with a perpetuall note of infamie, and to be registred for such a villaine, as scant euer had any fellow. His heart was soaked thorough, his bowels were steeped in bloud, when he caried so vile a mind

Est. 3. 8.
Dion. lib. 59.

to his owne citizens and subiects. Good God, how far is sence and all humanitie extinguished in men, when thou wiltdrawest thy grace? How doth beast-like rage preuaile? This maketh me to remember the cruell and bloudie speech of her, who being resolued vpon that fearfull slaughter which France saw and felt at Bartlemewtide, in the yeare seuentie and two, did vse to say of the Protestants and Papists in that land, that there was no way, but one of the sides must die for it, else the other could not stand safe. The thousands which were on either side, the yong innocents and the children, who by her account must die, did not moue her flintie heart. She had her will afterward, and now although she be in her graue, yet the obloquie and contumelious reproch of that action remaineth for euer on her.

Anno 1572. Comment. Religi. & Reip. in Gallia, lib. 10.

8 Shall not those ancient Romanes, who appointed by speciall lawes, rewards of honour and glorie to such as did rescue the liues of any of their citizens, stand vp in the day of iudgment, and condemne such bloudy Christians? Shall not these filly marmers here conuince them in that day, who wrought as many meanes to saue the life of one, and of that one a stranger, and of that one an offender, as the other did to destroy the liues of many thousands, and those of their owne countrimen, and many of them questionlesse innocents, poore harmlesse hurtlesse soules. Eternized be the infamy of Sathans and Antichrists practise in it, that bloudie harlot of Babylon; for it sauored not of Christ the Sauiour. It is for cruell wolues, and not for tender and simple lambes, to haue their teeth in that maner defiled. No priuiledge or dispensation from any Pope, no warrant from the Councell of Constance, that faith giuen or promise made to heretickes, may be broken at pleasure, can excuse that horrible act. All humanitie hath disclaimed it: Diuinitie doth condemne it. We giue the like censure also, although somewhat in a milder sort, against the murthering hand of them, who for their rebaptizing were iustly called Anabaptists.

9 A little more then seuentie yeares agone, these did arise in Germanie, professing that by the Spirit they had such illuminations and reuelations from aboue, that they freely might performe whatsoeuer came in their minds, as a matter suggested from heauen. Their opinions did quickly multiply, and so did

Anno 1522.

their followers also: for it was a very pleasing doctrine, to a licentious Libertine like mind, vntill it grew too farre. Besides that all things were in common among them, and their wiues were not very priuate, when some of them had three or foure; besides also their rebaptizing of such, as had receiued the Sacrament of Baptisme before; besides their plucking downe of magistrates, and many other things which I ouerpasse; they had the gift of killing as many as they would. Iohn of Leyden their vsurping king at Munster, did fetch off the heads of diuers, with a very great facilitie. At Sangallum a town in Switzerland, one of this gentle crew, did cut off the head of his own naturall brother, the father to them both standing by, and the mother looking on. And the reason which he had for the doing of it, was because it was so commanded to him from God aboue. This sect could say that it was the Spirit which moued them to such deedes, and they were aduertised from him by secret inspiration; but indeede it was the spirit which vrged them, some infernall vgly fiend. For the holy Ghost, that sacred, immaculate and vndefiled being, doth not stir men against the law of God, or to breake the bonds of nature, so, as to defile mens selues with such crimes, as were odious to the very heathen. Luther liuing at that time, did set pen to paper, to discouer and discountenance too, those proceedings. He imputed all that stire to Sathan, and the immediate worke of the diuell. And as he was a man, euery way of most inuincible courage in Gods businesse, so he feared not to say, that it was but a blockish spirit, a grosse diuell and a rude, who did broach such vnrowsie heresies, as the Anabaptists hold. Yet in the Popish spirit, was more close and fine conueyance.

Sleidan. commentar. lib. 10. lib. 6. Surius in commentar. Anno 1527.

Sleidan. lib. 10

Est hac rudis etiamnum cacodæmonis techna. Inuenustus Genius.

10 The condemning of such deedes by the sentence of God and man, and the generall doctrine which hath bene taught, concerning sauing of life in all, by the example of these seamen, may be a good remembrance to Magistrates and Iudges, that they proceed to punishment of offenders, as men with leade or woolly, that is, slow feete; not reioycing in that sentence, which themselues giue, of purpose to send other men to death: not as persons without remorse, but in heart heauy to see, that reasonable men should be so retchlesse, as to bring themselues

to their end. Although iustice must be done, and clemency to some few may be cruelty vnto many, yet it is but an inhumane part, to delight in spilling bloud. Volesus who vnder the Emperour Augustus, was one Proconsul of Asia, is recorded for a famous tyrant, in that when he had beheaded three hundred in one day, with a proud and lofty countenance he walked amongst the dead carcasses, as if he had done some deed worthy the looking on: and then at last out he cried, *Oh an act fit for a King*. Another might well haue answered him: No, this doth not beseeme a king, who being the head of his people, shold grieue that any of them should grow to that extremitie, euen as the head in the naturall body should be sorrie, that the least ioynt of the hand or foote should so rot, that it must needs be cut off. And as in such a case, the surgeon is neuer admitted but with aduice, so should hasty iudgement neuer depriue men of their breath. The fault of Theodosius, otherwise a good Christian Emperour, was the more grieuous the while, when so rashly he gaue leaue to a garrison of his souldiers, to ouer-runne the City of Thessalonica, where old and yong were slaine, to the number of seuen thousands; and all this done, to take vengeance on that people, for abusing some of his officeres: as Ambrose very plainely did tell him, when he stepped betweene the Emperour and the Church, being most vnwilling that he should come in that sacred place, till he had made some satisfaction. A Christian Prince should neuer haue spoken such a bloudy word, to giue so cruell and hard a sentence, against so many thousands of his owne subiects, as wel innocent as nocent. He afterward grieued for it vnfainedly, and in earnest, but his griefe should haue bene before. Yet better late then neuer: but the best sorrow which men can haue, is, that they grieue to do euill.

Seneca de Ira, 2.5.

O rem regiam.

Theodoret. Eccles. Histor. lib. 5. 17.

11 There should be a fellow-feeling and sympathy in mens minds, a compassion in a ruler, wishing that there were no cause of punishment to be suffered. And this not for a fashion, and because they are words of course, but in sincerity and simplicitie; not with the teares of a Crocodile, or with the sighs of an hypocrite, but truly and in heart. Else it is but a Pontius Pilates trick; who pronounced that Christ was innocent, and that he was loath to giue sentence, but yet he did condemne him. Although

Iohan. 18. 38.

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the Iewes were not Iudges, yet they had learned that lesson, when they would not come into the iudgement hall, lest they should be defiled with bloud: and yet they neuer ceassed to cry out, that Christ might be crucified. The Euangelists do all declare, that Annas and Caiphas who were the Priests, had a finger also in that worke. As it seemeth, they left a patterne for Popish Bishops their successours to follow, when they were dead. For they are not behind their old maisters, in hypocriticall carying of things, as they do most liuely shew in their Degradations of heretikes, as they call them. For when the Ordinary or Deputy of the Bishop, doth take off such attire as Priests or Bishops, or men of degree in schools were clothed with in their formality, and committeth them to the secular power as they tearme it; they seeme to make an earnest request, that no violence may be offered to their bodies or liues, when their ful purpose and intent is no otherwise, but that they should be burnt at a stake. This is filthy dissimulatiõ, and not vnfit for them, who being wolues and foxes, yet will shroud themselues in sheepes cloathing. Bloud-thirstinesse would gladly couer it selfe with mildnesse: but it is but a rotten cloake.

28.

Sleidan commentar. lib. 4.

12 If I should adde any thing farther, by occasion of this desire to saue Ionas life, it might be to warriours, who should not be preassing into the field for euery light cause. The old Heathen men had that care, that their warres should be iust, as the lawes and orders of the Feciales, those Romane Heralds shew. Christians should be more carefull that they offer not to draw the sword in battell, vnlesse it be for God or for religion, or in their owne defence, or for some important reason. And when the Lord shal send a victorie in the iustest cause, mercy beseemeth a man, and the sparing of all that may be spared. It carrieth some meaning with it, that God would not giue Dauid leaue to build a temple vnto him, although he fought not but the Lords battels, and earnestly did desire to accomplish that worke himselfe. The reason thereof is assigned to be, because he was a warriour, and consequently had shed much bloud. Which conceipt, or the like as it should seeme, was in the mind of Constantine that blessed Emperour, who being enforced to fight against infidels, and idolaters, the enemies of his God, yet gaue charge, that as few

Liuius lib. 1.

1. Chr. 28. 3.

Euseb. de vita Constantini lib. 2. 13.

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1. Chr. 28. 3.

Euseb. de vita Constantini lib. 2. 13.

few as might be should be slaine in wartes; nay, did propose rewards to those that tooke men aliue. His predecessour Titus the Romane Emperour, was so gentle of disposition, that S. Austen thinketh it not vnfit, to call him a most sweete Prince, and Iosephus doth acknowledge, that he sorowed most bitterly, when he saw the great store of dead carcasses which perished at Hierusalem. It is therefore likely, that he would haue carried a milder hand vpon the Iewes his prisoners, after the sacking of that City, then to cast so many thousands of them to the Lyons, and other beasts to be deuoured, as he did on the birthday of his brother Domitian, and some other times besides: but that the heauy curse of God, which boyled against that nation, did vrge his gentle and calme nature, to bring them to destruction. But this is no example for other men: they haue no such commission. It is not in our time, as it was in the dayes of Ieremy, that *Cursed is he that kepeth backe his sword from bloud*, but blessed is he that spareth, and blessed is he that saueth.

August. De ciuitate Dei 5.21.
Ioseph de bello Iudaic. lib.6.14.
Lib.7.20.
2500. in die natali Domitiani.
Ierem. 48. 10.

13 If the curse now light on any, it is on the murthering hand, which I would that they in our dayes, would remember out of warre, who either as wicked robbers destroy life for a prey, or else as brauing minds (for so they esteeme themselues) do make no kind of conscience, to destroy the liues of others, vnder pretence of reuengement of indignities, and disgraces offered to them. Is hell prepared for murtherers, and is it sayd that such shall be *without*, that is, secluded from heauen, and from the new Hierusalem? and wilt thou for shewing of thy manhood, thrust thy selfe into this hell? The reuenge which is taken, is more vpon thy soule, then on the body of thine enemy. Let not piety be so dead, nor nature so extinguished, nor thy conscience be so seared, and burnt euery whit away, as to kill any wilfully. Rather learne of these mariners, to beare losse, and suffer danger, to spare where might be spilling, then to spill where should be sparing. Ionas had done them wrong, by coming into their ship, and putting them to that trouble, and a verdict was giuen from God against him, that he must be drowned: and yet notwithstanding, if it were in their power to do it, they would reuenge him good for euill: they euen quake and tremble at in that they were wished to drown him. And thus haue you their a-

Vt ingulent homines surgunt de nocte latrones.
Apoc. 22. 15.

uerse-

uerseneſſe, and vnwillingneſſe to ſhed bloud. Now let vs go a little farther.

They rowed to bring it to the land, but they could not.

14 Since they may not be at ſea, they ſtriue and they labor, to returne to the land: but this may not be neither. Here is more againſt them then if all the world were for them. Man will, but God will not: man roweth and God bloweth, the armes go for the one, but the winds go for the other. Whether of theſe is like to ſpeed? God would not haue the Prophet eſcape away ſo with the ſhot. Since his fault is ſo great, it ſhall not be vnpuniſhed, leſt the creature ſhould learne to inſult ouer the Creator, and fleſh and bloud ſhould counterpoiſe his will againſt the Almighty. Therefore to teach obedience, and that nothing on earth, muſt be ballanced with his ordinance, for the execution of iuſtice, he ſtirreth vp the ſea, to reſiſt the rowing of theſe ſilly men. *The ſea wrought and was troublous.* How much is here againſt how little? The Ocean with his fury, againſt one woodden veſſell. Great waues againſt ſmall ſtrokes. This is it, whereof Dauid can ſay, that they who make triall of it, *Do ſee the workes of the Lord, and his wonders in the deepe.* This is it which if it were not reſtrained, would returne to couer the face of the earth, whoſe waues do roare lowder then all the Lions of the foreſt, whoſe gulfes do ſup vp ſome, whoſe ſandes do ſinke downe other, whoſe rockes haue ſplitted in peeces the hugeſt mightieſt Carickes, that euer came on the water. Here is Scylla and Charybdis, and thoſe Symplegades which are ſo much feared. This is it, in which one ſhort tempeſt, hath daſhed whole fleetes and nauies, the one ſhip againſt the other: which ſomtimes by inundation hath ouer-run whole countries, as might be ſhewed at large. This is one of thoſe two vnbridled elements, with whom there is no mercy: for ſo we ſay of fire and water.

Pſal. 107. 24

Pſal. 104. 9.

15 This worketh againſt our Prophet, and what helpe can there be againſt the fury of it? If the multitudes of mankind were aſſembled vpon the land, if the whole world were put together, yet theſe are not able to abate this violence. If Pharao and all the horſemen that belong vnto him, although he be the great king of Egypt, come but into a corner of it (for ſo the red ſea may well be named) they are licked vp, as if they had bene

Exod. 14. 28.

no

no better then the grashoppers, and throwne dead on the shore. Xerxes the king of Persia, was a man of passing wit in the meane while, who, as Herodotus writeth of him, vnderstanding that the bridge which he had made ouer the Hellespont, was broken by the great violence of the waues and water, caused three hundred stripes to be giuen to the Ocean sea, in reuengement of the wrong done vnto him, and to teach it a better lesson, against another time. There is no wrastling for sober men with the sea, and for drunken men much lesse. If he with all his army, had bene close at hand to helpe the poore Prophet now in this storme, he must haue bene contented, to haue left him in that case as he found him. Gods charge was vpon the waues, not to giue ouer from pursuing, vntill they had drowned him. And he who could plague all Egypt with flies and frogs and lice, the basest kind of vermine, could easily giue ability to the sea to drench one Ionas.

Herodot. in Polymnia, lib. 7.

Exod. 8. 1. 17. 24.

16 Then it is no maruell, if they could not bring him backe vnto the land, since they had both windes and waues and God himselfe against them. And against them he will be, so long as that party who is the offending sinner, shall rest with them. In mine opinion, a most excellent point of doctrine is here affoorded. Men oftentimes do striue, and vehemently labour with oares and sailes and euery thing, euen with all the powers of their mind, and with all the strength of their body, to attaine to their desire of riches and contentednesse, and the more they do beate their braines, the farther they are still from it. Early rising, faring hard, much deuising and contriuing, counsell and helpe from others: and yet it will not be. Some other with halfe the labour, do attaine to greater happinesse. But as these mariners striue, & cannot come at the land, they can neither get forward nor backward, so it is with the desires of the other. God bloweth vpon their money, it is put into a broken bagge, or as the Prouerbe is, Ocnus he wreatheth a rope, and an asse standeth by and croppeth it off. Their best meanes come to nothing: the good intent of their friends proueth, as if there were no such matter. Now what shall be said in this case? Surely we must not rashly censure this state of other men. For God many times doth crosse the actions of such as be deare vnto him, either to try their

Agg. 1. 6.

Ocnus torques.

patience,

patience, or to confirme their faith, or to teach them obedience, or to make them loathe the world, or for some other reason best knowne vnto himselfe. So that we may not proudly or peremptorily iudge. Then the conscience of each man, who will not be wilfully blinded, is the best triall in this behalfe. Descend thou then into thy soule, and sift thy selfe throughly, what may be the reason of it.

17 If thou be not as other men, and very little do prosper with thee, yea although diligence be not wanting, see whether that some Ionas be not within thy house, some leud or vngodly man, some drunkard or some Atheist, that draweth a curse vpon thee. See whether that some Ionas be not within thy heart, who lyeth heauy vpon thee as lead, that thou canst not arise. The Ionas of disobedience, the Ionas of discontentednesse, the Ionas of want of faith, or perhaps some more noted sinne. As long as he hath his abode with thee, do thou rowe and thy marines, do thou striue and thy friends, but thou shalt not come to the land. But cast once this Ionas out, the Ionas of adultery, the Ionas of fornication, vpon whom beggery waiteth many a time, the sinne of a wanton mind, the fault of a railing tongue against God and his Ministers, the sinne of an enuious eye against those whom the Lord blesseth, the roote of cruell bitternes in inuenting lies and slanders. Let the Ionas of these faults be once throwne ouer ship-boord, and thy ship shall go like other: the Lord will blesse thy studies, he will prosper thy endeuours, and it shall appeare vnto thee, how much he doth respect thee. Otherwise the sea shall be troublesome, and saile thou till thy heart doth ake, thou shalt not come to the shore. Aulus Gellius in the third booke of his Noctes Atticæ, doth tell of a goodly horse, which belonged to one Seius, and thereof had his name to be called Equus Seianus. This horse was neuer possessed by any one, but both himselfe and his family did come to vtter ruine. So Seius his first maister did speede, and then Dolabella who bought the horse for much mony, dranke of the selfe-same cup. The Cassius was his owner, and after that Antonius, and the end of both these was destruction. Vnderstand that sinne and wickednesse, oftentimes doth carry this fortune with it, that it fretteth the goods of the owner, and maketh litle or nothing to prooue.

Gellius, lib. 3. 9.

There-

Therefore if it be as pleasant to the flesh, and to thy fancy, as the horse of Seius was comely to the eye, better it is to leaue it, then to haue it: he is best that is farthest from it. And so now I come to the second verse.

Wherefore they cried vnto the Lord and said.

18 When these men see by all meanes, that the Prophet must go out, and that there was no striuing against so strong a streame, although it went against the haire, nay although heart, soule and all, did go against the deede, yet they resolue to do it: but it is with feare and trembling. It cannot be auoided: necessity hath no law: they must do it or do worse. Then since God ruled the rost, and all was at his pleasure, they runne poore soules to him. It is sayd *they cried vnto him*, which noteth their earnest vehemency in vttering of their prayers. They whisper not, but so loud as their best breath can reach, they cry vnto the Lord. They had seene the immediate power of the Israelites God vpon them: that maketh them pray vnto him, and that with doubled cries, *We beseech thee, we beseech thee.* So important is affliction, and sight of present danger, to stirre vp euen idolaters, and wicked ones to deuotion. If Pharao once feele the smart of the rod vpon him, he can be well content, if not himselfe, yet that Moses should pray vnto his God, to free him from the plague. If Ahab by the speech of Elias, do heare of desolation about to fall vpon himselfe and his family, he will humble himselfe in sackcloth. This is an argument worth the handling, as be many other things in this verse: but because I haue still desired, to go forward without confusion, and if I be not deceiued, it is the distinctest teaching, to put euery thing in his proper place, giue me leaue to touch that here, which is not handled else-where, and which hath most affinity with that, which already I haue said: and to referre other matters to their peculiar places. Then what *crying is*, I handled, when I opened the second verse. And for that matter, that here they make choise of Iehoua, the true God of the world, as also to dispute, whether they were conuerted vnto the truth or no, iust occasion shall be offered, when I come to the sixteenth verse, where it is said that *the men feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.* Moreouer what force affliction hath to bring

Exod. 10. 17.

1. Reg. 21. 27.

Suprà versu 2.

Infrà ver. 16.

bring men vnto pietie and deuotion, I declared in the fifth verse, where these mariners by the violence of the tempest were vrged vnto their prayers. And againe, I shall haue reason to touch it farther, if God do send me abilitie to come to the second Chapter, where the Prophet lying in the belly of the whale, maketh his prayer to the Lord. Supra vers. 5.

19 Then the matter which now remaineth for me, is the substance of their prayer: the scope at which they do aime: which is, that sith a necessitie of drowning him lieth vpon them, which they held as well to be vnnaturall, as inhumane and impious, they would gladly be excused for it, that his death and bloud which was innocent vnto them, might not be laid vpon them. They do professe themselues to be but instruments of Gods good will, they had no quarrell to him. And they in plaine termes say, that his was *innocent bloud*, howsoeuer otherwise, whereunto they were not priuie, yet in respect of them. In their company he had not any way deserued to die: his bloud therefore to them was innocent, and not guiltie. See the abundant store of wisedome which is in the word of God: how many notes do hence arise. First that the Lord doth take vengeance on innocent bloud which is shed; for this is that which they feared; and this may rightly be ioyned with that which goeth before, that is, mans fearfulnesse in the one place, and Gods iudgements in the other. Secondly, although they were inforced, yet they hold not that sufficient, to do a thing vnlawfull, without Gods will expresly. Thirdly, that Gods direction was their ful resolution. The multitude of these things shal not make me forget my selfe. I will touch them all very briefly. 1. 2. 3.

20 It is very likely that these men were afraid, that they might iustly perish for spilling innocent bloud; for God hath threatned vengeance to that sinne, in some places, that he will detect it and disclose it, and in some other, that he will seuerely recompence it. By the Prophet Esay: *Lo the Lord commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shall disclose her bloud, and shall no more hide her slaine.* By Moses: *Bloud defileth the land, and the land cannot be cleansed of the bloud that is shed therein, but by the bloud of him that shed it.* The sentence which fell 1. Esa. 26. 21. Num. 35. 33.

1.Reg.2.5. vpon Ioab, was, that his head ſhould not go downe into his graue in peace, becauſe he had ſpilled the bloud of two iuſt men, of two innocents. It is a great comfort to all men, that their liues are ſo farre within the Lords protection, that if any ſhall offer to take them away, God will require them of him. But there is a woe to the murtherer. All the righteous bloud which was ſhed vpon the earth, from the bloud of righteous Abel, to the bloud of Zacharias the ſonne of Barachias, who was ſlaine betweene the Temple and the Altar, ſhall come vpon the Iewes, who were killers of the Prophets. And if any one thing, it was bloud that brought them to deſtruction. For as when bloud toucheth bloud, the whole land was polluted; ſo if we will beleeue Ioſephus, who liued in that time, the Temple was razed downe for the murthers which were committed in it. The ſtrangling of yong infants, begotten by fornication in our Abbeys and Nunneries, which ſince that time their bones haue diſcouered in more places then one, may be very well ſuppoſed, among many other ſinnes, to haue ouerturned thoſe great buildings. Let the houſes of priuate men take heed by their example.

Math.23.35.

21 The diſcryings of this fault, which are both by fame and by bookes remembred to vs, may be a good token, that in this behalfe vengeance doth not ſleepe. As that the very birds of the aire, and the very beaſts of the field, haue helped to lay that open. But among Gods ſecret workes, ſhewed for the repreſſing of that ſinne, there is none more ſtrange then the bleeding of the perſon ſlaine at the preſence of the murtherer. Which although it be not Scripture, yet that many times it falleth out, I feare not to beleeue, by reaſon of a good conſent of nations, ſome later, ſome more ancient, whom experience as it ſeemeth did teach that leſſon. For beſides a general opinion in our owne land, long deriued by deſcent from hand to hand, the Low-countreymen do ſo hold it, as by Leuinus Lemnius in the ſecond of his Naturall ſecrets, is made plaine, and that by a collection from the triall of the magiſtrates; where accepting the thing as vndoubtedly true, and without all kind of controuerſie, he inquireth the reaſon of it. So doth Andreas Libauius another learned man, who hath alſo made a treatiſe vpon that argumẽt.

Vide Andreã Libauium, de cruentatione cadauerum.

Leuin. Lemn. de occultis naturæ miraculis, 2.7.

In

In Buchanans Scottish storie, we find an example of this. When by the procurement of one Donaldus, king Duffus had bene slaine, the worker of the mischiefe caused those who had done it, in no case to come in sight, lest the doers should be disclosed by the bloud of the corse. That is a testification also that this is an ancient conceit among the Scottish people. Howsoeuer that be, much experience hath taught, that this crueltie is very strangely detected, & many times reuenged too, by courses extraordinary. Sometimes where man forbeareth, there God doth shew his hand in a more immediate sort, as Procopius saith that he did on Theodoricke king of the Gothes, who slue Boëtius and Symmachus, two both noble and innocent persons. But afterward, the guilt of that sinne sticking fast in his conscience, he grew to an imagination, that the head of a certaine fish that was set vpon his table, was the head of Symmachus, which gaped & yawned vpon him. Vpon which conceit he trembling and quaking, fell into a sharpe sicknesse, and quickly thereof died. Some other times it is deferred, but yet the punishment neuer resting, commeth tumbling on at last, as Euagrius in the fifth of his Ecclesiasticall storie doth tell of one Addæus, which in his time was reputed one of the speciall friends of the Emperour Iustinian. This man when he had escaped the law for one murther, yet was afterward put to death for a fact wherewith he was charged, but in truth had neuer done it. So the Lord did change the matter, and the Lord did change the time, but the punishment was not changed. He escaped for that which he did, and died for that which he did not. Sometime God doth punish the fathers sinne vpon the children, as he did Dauids murther of Vriah, on his owne sonnes Absolon and Ammon. These mariners might heare of such examples among the Gentiles. For Gods finger is euery where: he is Lord ouer all the earth; and therefore they might well feare lest that themselues should perish for the bloud of this dying Prophet.

Buchanan. hist Scot. lib. 6.

Procopius de bello Gothico. 1.

Euagrius hist. Eccl. lib. 3. 5.

22 The second thing which I note, is, that although they were enforced against their will to destroy him, yet because the deed it selfe was in his owne qualitie vnlawfull, they cannot satisfie themselues, but still make scruple of it. Althogh there were a kind of commandement from God, that it should be done,

(for they had signes to that purpose) yet they doubt at it, and grieue to do it. Oh how far doth the conscience of these weake ones, exceed the minds of many now, who thinke that they may do vnlawfull things, if they be enforced to it by any temporall reason, not hauing for their warrant a notice from God, as these men here had, but all pietie cleane against them. Such are they who wil not refuse to go to the seruice of an idol, if their Prince should command them. This was the great perswasion which was vsed by Magnus a noble man toward diuers Christians; that they should embrace the faith and opinions of the Arrians, because Valens the Emperour had made lawes to that purpose. Suppose (saith he to them) that your religion be very good, yet if you be enforced to turne vnto another, your God will forgiue it to you. And much more of that matter. Such are they, who being vrged by nothing but the concupiscence of their owne affections, will do things most vngodly. Steale to maintaine their brauerie: they cannot else liue like men. Lie, for to match their enemie, they may reach him so in policie. In like sort, wrastle against their conscience, in oppugning of the righteous, in slandering of the innocent, because he is not for them, he standeth sometimes in their light, although they know that they do amisse, and that they shall answer for it. This is a small necessitie, my idlenesse or my wantonnesse, my engrocing of filthy gaine, to make me do that, which mine owne heart knoweth that Gods booke daily forbiddeth to me. Although they were deeply perswaded, that this was the Lords determination, yet what doubting is in these sea-men, to do a thing vnlawfull? for so it is in it selfe, but Gods will doth make it lawfull. To this will they then yeeld?

Theodoret. hist. Eccl. 4. 20

23. And this is the third point which I obserued in them, *Thou hast done as it pleaseth thee.* They do not accuse God here, and lay the fault on him, as men commonly vse to do. We all haue learned that of Adam, *The woman which thou gauest me, she gaue me of the tree, and I did eate.* Not the woman simply, saith Saint Austen, *but the woman which thou didst giue me. For nothing is so familiar, as for sinners to lay vpon God, that whereof they be accused.* These do not so in this place, but assume that to be righteous, which God will haue to be done; and because they see him will it,

Genes. 3. 12. August. de Genesi, contra Manicheos, lib. 2.

t, and that he wil take no nay, therefore they know it is iust, and accordingly yeeld vnto it. This is a sound direction, for man to submit his will to the will of his Maker, that as we are taught to pray, O Lord *thy will be done*, so we yeeld vnto it in mildnesse. He is wiser then we be, and therefore let him leade. Not *my will* in my manhood, but *thy will* in thy Godhead, *be done*, saith Christ our Sauiour. *Let the Lord* (saith old Eli) *do as seemeth good in his owne eyes*. Although therefore any thing be vnlawfull, and seeme vnto vs to be vnnaturall, yet if God do command it, we ought not to resist. It was vnlawfull for Abraham to kill, but more vnnaturall to kill his onely sonne, and that with his owne hands, yet when the Lord cõmanded, he was ready to do them both. Let other learne this lesson thence, that if their friends or children be as deare to them as Isaac was vnto his father Abraham, yet if God take them hence, they say in all obedience, the will of the Lord be done, or with these ship-men here, *thou hast done as it pleaseth thee*. The like we should say of sicknesse, banishment, losse of goods, or whatsoeuer else in this world. Although it go as much against vs as it did against these men to drown the Prophet Ionas, yet if God do require it, let vs do as it pleaseth him. And so let vs pray vnto him, first that he will keepe vs alwayes from bloud-guiltinesse and from murther; and then that he will giue vs grace to make conscience of such deeds as are against his word; but that euermore we may learne to submit our selues to his pleasure, that walking here as deare children, we may be brought along to the inheritance of his glorie. Vnto the which O Father bring vs, for thine owne Sonne Christ his sake, to whom with thee and the holy Spirit be laud and praise for euer.

Matth. 6. 10. cap. 26. 39.

1. Sam. 3. 18.

THE VIII. LECTVRE.

The chiefe points.

2 Reuerence to the Prophet euen in his death. 4 Such reuerence is not borne to our Preachers. 8 Gods creatures are all at his becke. 9 The magistrate punishing sinne, turneth away Gods plagues. 10 Christs death appeaseth the Fathers wrath. 11 Comfort to vs by Christs death. 13 The punishment of others should make vs tremble. 16 The vowes of sea-men. 17 The temporarie faith of the mariners. 19 Hypocrites can make shew of religion. 20 We must persuere in good things.

IONAH 1. 15. 16.

So they tooke vp Ionah, and cast him into the sea, and the sea ceassed from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice to the Lord, and made vowes.

YOu haue oftentimes heard of our Prophet on the sea, now his turne is to be in the sea. Ionas flying is past, and now cometh Ionas dying, for in his drowning he could expect nothing else but death. He who would needs to the water, shall haue enough of the water, if he know what is enough. His disobedient negligence may not be slipped ouer, but God who was fled from, will find him: God offended will strike him: he must be made an example to all that come after him, to performe with faithfulnesse whatsoeuer the Lord shall commaund them. The poore mariners his ship-fellowes, will they, nill they, are the men that must do execution. Their humanitie must yeeld to the purpose of the Deitie; their good nature to necessitie. Eleazar an old Iew, who liued about the time of our Sauiour Christ, doth say that these mariners, to shew their aduisednesse in proceeding to his death, before they drowned him, diued the Prophet vp to the chinne oftentimes in the water, and still the sea was quiet: but when they lifted him vp againe to take him out, it fell to his raging

againe; so that being euery way assured that he must suffer, they resolue for his drowning. Howsoeuer this be true or not, for I cannot auouch it, it is a case vndoubted, that they had maine presumptions, & inducements enough, to throw him ouer shipboord, and yet they most vnwillingly layd violent hands vpon him. Besides all that which is gone before, the first words of my text including the maner of their deed, will make that plaine vnto vs. *They tooke vp Ionas.*

Hieronym. in Ion. 1. *Non dixit, arripuerunt, non ait, inuaserunt, sed tulerunt quasi cum obsequio & honore portantes.*

2 It is Hieromes obseruation in his Commentary on this text, that they did take vp Ionas, not hastily did snatch him, not rudely fall vpon him, not offer outrage violently vnto him, but they lifted him vp with honor, which the word *Nasa* will well beare, being both *to lift* and *to honour*. They lifted him with an honour, they vsed reuerence to his person in the midst of that extremity which was to befall him. Such was the strong impression of his calling in their minds, as if they had read that verse of the Psalmist, *Touch not mine annointed, and do my Prophets no harme.* Which opinion in all ages hath obtained that force, I say not with the Iewes onely, nor I say with the Christians, of whom a Leuite and a Priest haue bene accounted fathers; but with infidels and idolaters, as not onely Church-men haue bene preserued from ill vsage, but haue also bene entertained in an honorable maner. Iezabel was an idolater, and a woman of much euill, yet she so plentifully extended her bountie to those whom she reputed as Prophets to her god, although it were but that blocke Baal, that foure hundred of them were maintained at her owne table. Balaam had but a name to belong to the Lord, and how honorable an embassage did king Balac send vnto him? Our mariners in this lesson are not at all to seeke. How would they haue esteemed Ionas leading an innocent life, who so highly did respect him, when he was ready for his sinne to endure a death? They touch him with a loue, they handle him with a reuerence, they lift him vp with an honor, and all these things in earnest.

Psal. 105. 15.

1. Reg. 18. 19.

Numer. 22. 5.

3 Caligula that infamous Emperour of Rome, as Philo Iudæus writeth of him, had a nephew of Tiberius his predecessor, appointed by the same Tiberius to reigne ioyntly with him. The incompatible nature of Caligula, could endure no such companion: therefore, as tyrants vse to do, this young Prince

Philo Iudæus de legatione ad Caium.

must needs die. But marke the manner of it, how cleanly it was carried. He must do the murther vpon himselfe, with his owne hands. Although there were diuers Nobles, and great Captaines, which stood by and looked on, yet they might not helpe to rid the poore creature out of his paine, because that was a most vnlawfull deed: yea a thing wicked and vnseemly, that the posteritie of great Emperours should die by the hands of other. Whereupon Philo concludeth of him, that in committing a high iniury, he would seeme to remember an equitie, and to professe a sanctitie and solemnitie in his villany. Such vntoward hypocrisie is not in these men here, but in truth and iust dealing they would not spill his bloud: and since that he must by their hands receiue a doome, they performe what they are enforced with honour vnto him, but with horrour in themselues. They rather may be compared to the men of Taprobana, of whom Solinus telleth, that they did vse to chuse their kings by election, and not to deriue them downe by an hereditary line from the father to the sonne. When they had made choise of their king, they honored and obeyed him in all good sort while he remained iust and carefull ouer them. But if once he grew intolerable in his regiment by iniustice and tyrannie, they tooke away from him both his kingdome and his life. Herein (as I must confesse) they tooke no pleasure, but cleane contrariwise they did it with a reuerence and regard to his person. Not any one laid hands vpon his sacred body, but by a common consent the vse of all necessary things was interdicted to him, yea very speech with his nearest friends, and in that sort he died. So the very heathens did beare respect to some sorts of men, for the dignitie of their calling; but to none more then to their Priests, to none more then to their Prophets.

Nolebat iura videri oblitus, in patranda summa iniuria, & sanctitatis in scelere meminerat.

Solinus, cap. 66.

4 They had euermore an opinion, that the persons of such men were acceptable to God, that they were such as were singled out from the common condition of other; that they were richly adorned with good gifts from aboue, and those to whom the supreme power was accustomed to impart his will, by inspiration or secret reuelation. And in briefe they thought these the Oracles of his voice, and remembrancers to other, of such things as were to be done or auoided. Then in tumults and seditions, al-

although otherwise tempestuous fury did rage, yet the leudest sort of tumultuous people did hold their hands from these, as may be shewed in Antiquitie, no lesse quaking to touch them, then did Iether the sonne of Gedeon, in the eight of the booke of Iudges, to slay Zeba and Zalmana, a boy two mighty warriours. Of this our Ionas had good experience euen to the full, who did find that speciall fauour, among men inhumane and barbarous in comparison, that although the sea did descry him, and the wind made strongly after him; although the lot cast had discouered him, nay his owne mouth had condemned him; although his desire was to die, so to appease the fury conceiued by the Lord, yet notwithstanding they refuse to destroy him, and when they cannot auoid it, with no despite to his person but with reuerence they performe it. Iudic. 8 20.

5 When I looke into the world, and this age wherein we liue, and compare with these heathen men, the vsage of our Christians, towards those who in their places, do beare the roome of Ionas, nay in very deede do bring a message farre better and farre sweeter then our Ionas did, because his word was wrath, but theirs is reconcilemẽt in the bloud of Christ our Sauiour, I find a very great difference. I speake it with some griefe, euen for the Gospels sake, which by this meanes is reproched. I find a very great difference. For in the countrie abroad, it is a matter not strange, that painefull and carefull Pastours, who labour in the word and doctrine, and therefore by the testimony of Saint Paule, are worthy of double honour: who studie to frame themselues to the rule of the Apostle, to shew themselues examples of patience, of long suffering, of mildnesse, of sound doctrine, of industrie in Gods businesse, are vilefied and contemned, are slandered and reproched, being made as the filth of the world, the of-scouring of all things. Whereof there ariseth no farther witnesse, then the libellings which in some places haue bene made against the Preachers, for rebuking of sinne, the rimes and meeters which elsewhere haue bin song and resounded out: the manifold cauillations, and false exceptions taken to that which they teach, yea sometimes reports most constantly auouched of this or that point of doctrine deliuered openly, which is both absurd and monstrous. These things partly arise

1. Tim. 5. 17.

Cap. 6. 11.

Tit. 2. 7.

1. Cor. 4. 13.

by

by ignorance, and want of iudgement in discerning causes a-right: but the truest and most ordinary cause, is the lacke of zeale to God, and of charity toward man, and of dutifull regard to those who should not be wilfully grieued, but esteemed as such who watch for mens soules, and must giue an account, which they would be glad to do with ioy. Hereunto may be ioyned, the pulling and renting away of the maintenance of the minister: that whereas Ethnicke people, yea and our forefathers too in the dayes of superstition, did thinke that they could neuer be too prodigall, in heaping much of their substance on those who were no better then blind guides, now cleane contrary he is held the most wise and prudent man, who either by cunning deuice, can steale somthing secretly from the portion of the Leuite, or with strong hand will maintaine his open and grosse oppression.

Heb.13.17.

6 And if the iniuried person taking knowledge of the wrong, which is smartingly done vnto him, seeme but to thinke how he may procure due satisfaction, although it be by intreaty, his actions are straight pryed into, his fame is called in question, he is generally reproched for a hard man, and a couetous, for a peacebreaker and contentious. Now see whether this be the regardfull cariage, which should for his maisters sake be borne to him who standeth betweene God and the people, whose hands do reach foorth that Sacrament, which is the representation, not onely of the Communion of the Saints each with other, but of the vnion also of them with Christ their head. For the office which he beareth, for the message which he bringeth, let him haue that immunity, that if thou wilt not honour him, and regard him as thou oughtest, yet do no ill vnto him, nay, say to him nothing euill. When Saint Cyprian once was enformed, that a Deacon had giuen ill and railing speeches against Rogatianus who was of eminent place in the Church, his spirit could not endure it, but he writeth backe againe, that the Deacon should be enforced to do some penance for that his foule abuse. And yet this man was by vocation a kind of spirituall person, who therefore had some more prerogatiue then a common body, to rebuke sharply if he saw any thing amisse. But in these dates men go farther, then to vse vnseemely speeches, when they

Cyprian. Epist. lib. 3. 9.

they are ready in bitternesse of heart, not to stay till occasion be offered, but to waite opportunity, and spie, nay, seeke meanes true or false, of turning the Prophets of the Lord out of their liuings and houses. As Ionas might not rest and be harboured in the ship, so they shall be remoued: as he was throwne into the sea, where in the reason of man nothing was to be expected, but that he should drowne and perish; so these shall be cast out into the wide world, as men without a place wherin to rest their head, so that for ought which their aduersaries intend, they may famish for want of foode. But whereas all was done to Ionas vnwillingly and forced, and at the last cast they honoured him; men of our age do take their victories ouer their Pastours, as things to be triumphed on: they hold those acts as their crown, their glorie and commendation much to be boasted of. When in truth there is no one thing more infamous in the eyes of all good men, or more to be shamed at, then for sheepe to arise against the carefull shepheard, the children and congregation, against the spirituall Father.

7 We do find in the booke of God, that an euerlasting blot is laid on wicked Doeg, for one part which he played, although he were an Edomite and no Israelite, and therefore the more likely to commit any such outrage. When Saul in his malicious humour, picked a quarrell against Ahimelech and the Priests, for giuing foode to Dauid in his necessitie, and commanded such as attended vpon him, to run on them and slay them, not one man of all the Israelites dared to lay hands vpon them, but Doeg the Edomite was he, who spilt their innocent bloud. This as an euerlasting spot, is registred of him to all posterities. It is for infidels and Edomites to do such deedes as these. But Christian men should submit themselues, with patience and mildnesse, to the moderate reproofs of their wise and carefull Pastors, and not to be offended with them, who labour to do them good, by the word and by their prayers. It is a good memorandum, which Saint Cyprian hath in this case: *Thou art angry with that man who laboureth to turne away the wrath of God from thee*, he speaketh of the Minister, *thou threatnest him who desireth the mercy of God vpon thee: who feeleth that wound of thine which thou thyselfe doest not feele, who sheddeth those teares for thee, which*

1. Sam. 22. 17.

Cyprian. Serm. de Lapsis. *Irasceris ei qui abs te auertere iram Dei nititur, ei minaris qui pro te Dei misericordiam deprecatur.*

thou

thou thy selfe doest not shed. And God knoweth that the good Pastor doth most diligently performe these duties, that is, grieue to see ought amisse, and pray that all may be well, and take pleasure in the true and spirituall welfare of his charge, as well as in his owne, Let him therefore be esteemed as a friend, and reuerenced as a father: I will presse this note no farther.

They cast him into the sea, and the sea ceassed from her raging.

Chrysost. Homil. in Ionam.

8 Saint Chrysostome in that one Homily which he hath vpon this Prophet, doth note, that by the courtesie which these mariners shewed to Ionas, and their very great vnwillingnesse that he should come to destruction, God would teach the Prophet to haue mercy vpon the Nineuits, as these men had on him: that he should by his preaching reclaime them from their sins, and so saue them from ruine: which because God more at large

Ionah.4.6.

laieth downe in the fourth chapter, in the parable of the gourd, I do deferre it thither. But the mercy of these men here, is enforced to turne to iustice. They are compelled to leaue him whom they willingly would keepe. Ionas goeth ouer shipboord, where behold appeareth a miracle, the sea ceasseth from her furie. That which roared so before, and was so disquieted with windes, which wrought and was so troublous, which so becalmed them with a storme, that forward they might not get, and backeward they could not go, that ceasseth vpon the sudden. The disturbance was not naturall, nor the quieting is not naturall, because it cometh in a moment. It was not by degrees, not one step after another as in tempests which are ordinarie, but in that very instant when he was throwne into the water. So miraculous is Gods power, to haue the mightiest creatures, to moue and rest

Genes.7.11.

at his becke. If he command the world to be drowned with water, the Ocean shall breake forth, the fresh springs shall gush out, the very floud-gates of heauen, shall be opened, with a

Exod.14.16.

word, and so all the earth shall perish. If he bid his seruant Moses but stretch forth his hand, the red sea shall part in two, and stand vp as a wall on the right side, and as a wall on the left. This is a great comfort to the faithfull, that they serue such a maister, who so commandeth all the frame of the heauenly and earthly bodies, that he turneth them and windeth them as with a hooke in their nosthrils, and leadeth them so vp and downe, that nothing

thing shall assault them without Gods speciall pleasure. It is he that made the sea here to ceasse from her raging and boyling with such violence.

9 But the reason why it then stayed, was because it had effected the thing which it desired. The fugitiue being taken, the pursuer is now quiet. It is punishment inflicted on the sinner, which in temporall causes allayeth the Lords anger. When Achan had his hire, the Israelits did proceede in their conquest as before. Saules crueltie to the Gibeonites, did procure three yeares of dearth to be sent vpon the land, in the time of Dauid: but when once the posteritie of the offending sinner, was hanged vp by the wronged parties, Gods indignation toward the land was appeased. Princes and Iudges haue here a pathway laid out ready to them, wherein they ought to walke. If God do awaken a land, with a rod of his displeasure, be it famine, or be it pestilence, or be it the sword of the enemie; after a view taken of the actions and ouersights of their people, let them purge their land from iniquitie, by cutting off malefactors, and breaking the backe of sin, and wilfull transgression. There is no sacrifice more pleasing in the eyes of the Lord of hoasts, then that those who dishonour him, should be suppressed by iustice. He did whip vs not long since with a rod of pestilent sickenesse: this yeare he threatneth otherwise, with some feare of a pinching famine. Very likely it is, that if grosse faultes were remooued from amongst our nation, his wrath would ceasse with the cleansing, as the sea did with receiuing our Ionas. If the vsurie of the citie, the oppression of the Landlord, the symonie of the Cleargie, the extortion of the Patrone, the idlenesse in the Minister, the want of loue in the Communalitie, and securitie in all sorts, did but so much decay, or so fast diminish, as it hath increased lately; Gods wrath wold turne to fauor, & we shold more feele his blessings.

Iosua.7.25. & 8.1.
2.Sam.21.14.
1593.
1594.

10 But here in the ceassing of the tempest, by the drowning of the Prophet, we are notably put in mind of him, of whom our Ionas is a figure in this case. It hath bene mentioned before out of the twelfth of Mathew, that his lying in the whales belly, was a signe of the death of Christ, by the witnesse of Christ himselfe; as his casting vp againe, was a signe of his resurrection. The dying of Ionas alone for all, doth signi-

Matth.12.40.

fie

ſie the ſame thing, as was taught out of the twelfth verſe, of this
Ionah 1. 12. preſent chapter which I now handle. But nothing in plainer ſort doth expreſſe vnto vs, the force of the ſuffering of our Sauiour, then the ceaſſing of the ſtorme, at the drowning of the Prophet: euen as Gods wrath was appeaſed, by the death of the vnſpotted lambe. By the fall of our firſt parents, we all were fallen from grace. We had changed not a Nineue for a Tarſus, but a Paradiſe for a torment, and a heauen for a hell. The coldneſſe of our diſobedience was followed with heate of iuſtice; not windes and waues did make after vs, to take vengeance of our bodies, but a weight of angry fury, of purpoſe to deſtroy our ſoules. Not one ſhip, but a world was endangered in this hazard. The Gentile and the Iewe, the ciuill man and Barbarian, were euery moment ready to be drowned in deſperation. In this ſtate of extremity, God pitieth forlorne man, and ſendeth a better gheſt then Ionas was, among thoſe who are paſſengers throughout this vale of miſerie. And although this gheſt was clothed with humanitie, like an ordinary paſſenger, yet in this he differeth from Ionas, that our Prophet alone had ſinned, when all his fellowes were free, hut Chriſt alone was innocent, when all his fellowes pleaded guiltie.

11. We can neuer ſufficiently admire the effectuall force of him, who quieted this great rage. Iuſtice called for a death, take
Iohan. 11. 50. my death, quoth the Sauiour: let one die for the people, the head for all his members. An Oracle had once anſwered, that either
Iuſt. lib. 2. the king of the Athenians, or elſe their army muſt periſh. Codrus who was then king, neuer ſtoode or ſtaggered at it, but gaue his life for his citizens, to ſaue them from deſtruction. The king of men and Angels, had this choiſe put vnto him, that either himſelfe or his, the myſticall head or body, ſhould vndergo a death, He tooke the turne on himſelfe, and ſo wrought a reconcile-
Iſa. 53. 5. ment, from his Father toward his Church. So, *By his ſtripes we are healed. The chaſtiſement of our peace was vpon him.* So he being
Iohan. 1. 29. *the Lambe of God, hath taken away the ſinnes of the world.* He hath freed vs and *deliuered vs from the wrath to come.* His bloud ſpeaketh better things then that crying bloud of Abell, that cryed vengeance from the earth: this from the croſſe cryeth redemption, reconcilement and atonement. So he hath by his bloud

bought

bought a ſpouſe vnto himſelfe, whom elſe he had not had. By the dying of Chriſt, the Church is made, as Eue was made by Adams ſleeping, which is Saint Auſtens compariſon. The Adamant is ſo hard a ſtone, that it can be ſoftened with nothing but the bloud of a goate. Mans heart was growne ſo hard, mans caſe was growne ſo hard, that it could be lenified by nothing, but by the bloud of him, whom the skape-goate in Leuiticus ſo liuely did repreſent.

Auguſt. in Ioh. Tract. 9. *Dormit Adam vt fiat Eua: moritur Chriſtus vt fiat Eccleſia.*

Leuit 16. 8.

12 But to procure our peace, he plucked warres on himſelfe; and what we ſhould haue borne, his humanitie did ſuſtaine with a louely change of our parts. For the vnrighteous ſinneth, and the righteous man is puniſhed: *The guiltie man did offend, and the innocent one is beaten, the vngodly had tranſgreſſed, and the godly was condemned: what the wicked man had deſerued, that did the good one ſuffer, what the ſeruant had endamaged, that did the maiſter pay: and what man had committed, that he a God tooke vpon him.* This bringeth a way to the wandring, this bringeth life to the dying, and ſafetie to the periſhing. For his loſſe was our gaine, his impouerißing our enriching. The worſt which was on Chriſt, was the beſt helpe vnto vs: for *his death was our life, his wounding was our life, his bleeding was our life, his burying was our life, his riſing againe our life*, as Saint Ambroſe truly noteth. This it the aſſured comfort, which the wounded conſcience hath: although he be fallen in Adam, yet he is riſen in Chriſt: although the Law do condemne him, yet the Goſpell doth acquite him: although generation doth kill him, yet regeneration ſaueth him: although the tempeſt of Gods wrath be ready to ſwallow him, yet notwithſtanding the caſting in of this Ionas, procureth a calme vnto him. And ſo hauing Satan maiſtered, and hell gates ſhut againſt him, he dareth to preſent himſelfe before the throne of grace, with chearefulneſſe and boldneſſe, in the confidence of his paſſion, who hath entred into the heauen, and made way to his Father. This is it which holdeth vs when we are liuing: this is it which helpeth vs, when we are dying. A God become a man: the celeſtiall made terreſtriall: our iudge become our Ieſus, to ceaſſe the rage of the ſea, to ſtoppe the wrath of the Father. We find this accompliſhed in our Ieſus: but we may learne it in Ionas, whoſe mariners found their beſt eaſe, by putting him to paine.

Auguſtin. in Meditationibus. *Peccat iniquus, & punitur iuſtus: delinquit reus, & vapulat innocens.*

Ambroſ. in Pſalm. 36. *Chriſti mors vita eſt: ipſius vulnus vita eſt: ipſius ſanguis vita eſt: ipſius ſepultura vita eſt.*

paine. For the casting forth of him, did put them from their perill: when the sea once had him for whom it looked, that immediatly was quiet. And now let vs see what effects all this wrought in the beholders.

Then the men feared the Lord exceedingly, &c.

13 No maruell if this miracle did make them quake: for what flesh can choose but tremble, to see and feele his hand, who shaketh the mightie ceders? It is written of the Israelites, that when they saw Gods power, which he shewed in drowning the Egyptians, and their king Pharao, in the midst of the sea, they began to feare the Lord, and beleeue his seruant Moses. They saw that God could serue them, as he had serued their pursuers, that all power is his owne, that vengeance and protection are in euery place at his pleasure. So these mariners had experience, how grieuous in Gods sight iniquitie was, euen in them who did peculiarly belong vnto him: how he could follow one to the sea: deprehend him with a tempest: discouer him with a lot: and would not rest, till his life had made amends for his folly. How must their heart needes quake? how must their conscience tremble, to thinke on their owne transgressions? their commissions and omissions, the number wherof was great, the hugenesse whereof was horrible? If it were thus with the greene wood, how should it be with the drie? If an Israelite had such measure measured vnto him, how should a Gentile escape? If a Prophet were so punished, how should such a profane man, as all they were, beare that burthen? Signes and wonders and strange punishments, are of force & power, to make men looke backward into their own soules, and make application to their owne consciences.

Psalm. 29. 5.

Exod. 14. 31.

Luc. 23. 31.

14 In which respect, the dulnesse of our age is much to be deplored. We behold as in a glasse, the almightie power of Gods iustice. We reade it, and heare it read out of the booke of the Lord, which to those who are faithfull, is as present, as if their very eyes did behold it. For where faith maketh a doubt, there the sense is neuer satisfied; and those will not beleeue, no not if one should come from the dead, who haue Moyses and the Prophets, and giue no credite to them. The case was tryed in the Iewes of Chorazin and Bethsaida, who saw many of Christs miracles,

Luk. 16. 31.

Matth. 11. 21.

miracles, and yet remained vnbeleeuers. Out of the holy Scriptures we haue heard of strange examples, of Gods punishment toward sin, a whole world drowned for securitie: cities more then one, for their lusts sake consumed with fire and brimstone from heauen: the Israelites stung with serpents, for their murmuring in the wilderness. Nadab and Abihu blasted to death, for offering with strange fire. Vzzah stricken that he died, for touching of the Arke, which did not belong vnto him. Ionas drowned for refusing to go and denounce Gods iudgements: a whole land cursed in the prophecie of Malachi, for sacriledge, and detaining the portion of the Leuite. These things are written for our example: for vs I say, on whom the ends of the world are come.

Genes.7.21. Cap.19.21. Num.21.6. Leuit.10.2. 2.Sam.6.7. Ionah 1.15. Malach.3.8.9.

15 These and the like things are often sounded into our eares; but do we learne thereby to feare the Lord exceedingly? do we apply this plaister, by remembrance of our owne waies, that in such or such a deed, I and I haue sinned more then these; I transgressed in wilfulnesse, with such a prouocation, and with such a one in infirmitie? I were best to withdraw my foote from doubling of such leud crimes. I may preasse vpon God too farre, and ouerlay his patience with mine incroching boldnesse. Who is he that maketh such vse of the fearfull and terrible workes of God? Who taketh these things to heart? The deed declareth the mind, as the fruite maketh the tree knowne. Doth the wanton leaue his wantonnesse, and the adulterer hate his lust? Doth the swearer of our age, remember that his blasphemies are written vp in a booke, and sealed vntill the day of vengeance? Doth Ionas go to Nineue, and rebuke the great and small, with that spirit wherewith he should? No: but either we will say nothing, like men who cannot speake; and so leauing it to yonger persons, we our selues grow to a desuetude, which afterward we peraduenture would be willing to leaue, and cannot: or if we speake at all, it is but a bare and cold narration, neither aiming to teach for faith, nor to informe for manners. We do not cut at the roote of sinne: we seeke not to warme the conscience. Where is our feare of the Lord? our reuerence to his sanctitie? our submission to his maiestie? Yet well fare these

 silly

silly mariners: one example could worke with them, to moue them exceedingly for the time, and to cause them to *sacrifise to the Lord.*

16 In opening of which words, and by a consequent of this whole verse, I must professe vnto you, that here I find among the interpreters, more difference in opinions, then in any thing yet in this Prophecie of Ionas. The text saith, that they offered sacrifice, but what or where, it speaketh not. Some thinke, not at Hierusalem, the place then onely appointed for sacrifice to the true God; but wheresoeuer they first landed. Arias Montanus thinketh that they offered it at Hierusalem, which thing was sometimes done by the Gentiles, as by the Chamberlaine to Candace the Queene of Ethiopia. The Chaldee Paraphrase hath, that they said they would offer sacrifice. Hierome thinketh, that what they did was at sea and not at land. They made such spirituall sacrifice, as the inner man could affoord, thankesgiuing, and supplication, and repentance, and suth like. The Prophet Osee doth call these *the calues of our lips.* And Dauid he speaketh of them, saying, *The sacrifice of God is a troubled spirit.* Howsoeuer, it is not much to the historie, whether it were the one or the other. The holy Ghost doth let vs know, that the motiue which they saw in this action, was so mightie, that it wrung from them a remorse, and so possessed them for the time, that compunction and deuotion was within them, and without them; and as men throughly mortified, they refused to do nothing which was any way religious. They either fell to their prayers, which is a spiritnall sacrifice, or offered something else when they came to the land, or at least they professed that they would do it. But it is a case without controuersie, that they made vowes to the Lord. A thing common among mariners and passengers at the sea, when they feare any shipwracke. If they can ouer-stand that iourney, and escape well from that danger, they will fast, or giue almes, or dedicate some great thing to the Lord. They spare not to speake in the fit, although they neuer meane it. Yea and it may be, that in the extremitie they resolue to performe their vow; but the danger being once past and gone, if they should be vrged to accomplish it, they would thinke themselues as ill vsed,

Gualther. in hunc locum.

Ar. Montanus in hunc locũ. Act. 8. 27.

Hieron. in hunc locum.

Ose. 14. 3. Psal. 51. 17.

as those two were by Caligula; of whom Dion reporteth, that when the said Caligula was sicke, they thinking to get much money, as a reward for their great loue to the Emperour, vowed that on condition he might liue, they themselues would die to excuse him. When indeed he was recouered afterward, he tooke them at their word, and put them to death, lest they should breake their vow, and prooue periured persons. Of likelyhood these thought themselues to be vsed but vnkindly, and so would these vowing ship-men, if they should be forced to performance. But he that will see more of this, let him reade Erasmus his Dialogue, which he calleth by the title of *Naufragium*. What the Scripture thinketh of vowes, and what our Church maintaineth, which is a better argument to be handled against our Popish Votaries, I may touch hereafter, when I come to the ninth verse of the second Chapter. For at this time my meaning is to discourse another matter.

Dion. Hist. lib. 59.

Erasmus in Colloquio.

17 It is a great controuersie, whether this exceeding feare do intend a true conuersion from Gentilisme to the Lord, from idolatrie to true pietie; and in this also the best Expositors do very much dissent. Some thinke them to be become earnest Proselites, and men turned to the Iewish faith: that their feare was sincere from the heart, and perseuerant in them vnto the end, and that their sacrifices were accepted, and all this so much the rather, because the text doth say, that they feared the Lord Iehouah; not an idoll, but the true God. Some other put a condition, that if the heart were iustified with a purifying faith, then their vowes and sacrifices were acceptable and pleasing to the Lord: if otherwise, then it was but a vizard, put on for a litle time, and so throwne off afterward. A third sort are of opinion, that their repentance was only temporary, like the seed which is mentioned in the parable of Christ, to be sowen on the stonie ground, which tooke roote for a litle time, and afterward did wither away. I do approue this last sentence, thinking that although they feared, and tooke vpon them some religion, yet this was not sufficient to apprehend true grace: for they had not heard by the Prophet of the Messias Christ, in whom is all remission and washing away of sinne. Onely the wrath of God in

Ar. Montan.

Caluinus.

Danæus.

Matth. 13. 5.

Act. 4. 12.

punishing, is made knowne vnto them, which is enough to put the vnbeleeuer into a trembling feare, as we know that Felix did quake to heare Saint Paul speake of righteousnesse, of temperance, and of the iudgement to come: and yet Felix was an hypocrite. Neither is this opinion crossed by that, where it is said, *that they feared Iehouah*, for the reprobates do quake at the true God, with a kind of seruilitie, as the diuels of hell do likewise. The awe wherein Pharao stood, when he let the people go, was to the God of Moses. Ahab hearing the threatning of Elias, did humble himselfe to the Lord, but it was not with due continuance. The feare of the God of Sidrach, of Misach and Abednego, was fallen on Nabuchodonosor, when beholding the deliuerance of those three children out of the firie fornace, he gaue forth a proclamation for the seruice of their Lord. And yet it is not to doubted, but these men were reprobates.

Cap.24.26.

Iacob 2.19.

1.Reg.21.27.

Dan.3.32.

18 These sea-people in like sort might well thinke of the Lord, and yet not leaue their idolatry. The people placed in Samaria, were by the Lions which destroyed them, enforced to serue the Lord: yea the text doth say, that they did feare him: but they worshipped their idols also, and so it had bin as good not at all, as to be neuer the nearer to him. The Romans would haue had Christ to be in the number of their gods, placed in their Pantheon; but they cannot away to leaue their old gods, whom they had before. Such half-seruice could not profit these mariners in this place. This was an insufficient comprehension of the Lord, without sound application in particular, by a true faith, which teacheth, that God alone is to be adored by his creatures, and that with a single heart, and an vnderstanding knowledge, and perseuerance vnto the end. Which because the wicked do want, howsoeuer vpon occasion of afflictions and strange wonders, they seeme humbled for the time, yet afterward with the dogge they returne to their vomit, and with the sow which was washed, to their wallowing in the mire. And this recidiuation is more dangerous then the sicknesse: this relapse then the first fall. For those to whom this happeneth, are they whom Iude calleth trees twise dead and rotten, and good for nothing else but to be plucked vp by the rootes. The knowledge which such men haue, doth make against themselues: their

2.Reg.17.32.

Tertullian. in Apologet.

2.Pet.2.22.

Iude vers.12.

thoughts

thoughts against themselues: the motions of their owne mind, when they haue thought vpon goodnesse, shall witnesse hardly against them.

19 We do here out learne two lessons. First, that hypocrites and dissemblers (besides their internall motions, which they haue oft times to goodnesse) in outward and externall points of religion, can go as far as the faithfull, or the best child of God: as these here can offer sacrifice, and make vowes to the Lord. So Simon Magus will be baptized, and Iudas come to the Supper, and heretickes can preach Christ, and Herodians heare his word, and Pharisies pay their tithe, and Iesuites fast and pray; so that ceremonies and the shew which is outward, do not euer import veritie of religion. Sathan transformeth himselfe into an Angell of light. Wolues come forth in sheepes clothing. There be that crie, Lord, Lord, and yet Christ doth not know them. Whereupon that speech is true, that we may more easily know who is an vngodly man, then who is truly godly. For hypocrisie may with a shadow make a disguised shew of the one, but foule and wicked deeds will necessarily discouer the other. Where an irreligious life is lead, and grosse sinnes are committed, it is an euident proofe that the true feare of God is not yet resident in that person. Therfore it concerneth vs to be wary, that we leane not on any one, but as he leaneth on Christ: for as we must take heed, that we iudge not other men in particular without charitie, so we must hold this in generall, that all is not gold that glistereth. 1.

Act 8.13. Matth.26.25. Cap.22.15. Luc.18.12. 2.Cor.11.14. Matth.7.15. 21.23.

20 A second lesson is, that we all looke to our selues, that we satisfie not our soules with any externall action, neither that we apprehend grace by fits or feags, as we are vrged by any present thing that hangeth on vs; but that we labour euermore to retaine the good which is offered to vs; that we quench not the Spirit of God, but stirre it vp in our selues. It is a thing violent to our nature, to haue a mind vnto holinesse, we saile as if it were against the streame. As then in a violent water, if the boate-man slacke a few strokes, in a moment he is carried more downeward, then in a good time before he hath gained by his labour; so we must know, that in losing the hold which we haue of Gods Spirit, we may 2.

lose more in one yeare, nay perhaps more in one houre, then we haue gained in many. It is not enough to weepe when we feele the rod vpon vs, to pray when we are in sicknesse, to crie when we are in danger; but in welfare and prosperitie, God must be thought vpon as wel as in aduersitie. We must not hold our dutie to be then discharged to the full, when in a moment of some great matter we feare the Lord exceedingly, and sacrifise and vow, and do all that we can deuise, and straightway proue like a feauer, haue a cold bowte for a heate, and so fall away from grace, but we must follow that veine, and pursue it to the end.

Bernard. de 2. discipulis eunubus ad Emaus. *Cuius oculi sunt sicut piscinæ Hesbon præ multitudine lacrhymarũ. Hora compunctionis transacta ita superbus est sicut ante.*

21 Saint Bernard in his time found men rebukable for this errour. For writing of the two Disciples which went vnto Emaus, he speaketh fitly to this purpose: *You shall sometimes see a man verie deuout in his prayers, whose eyes will seeme to stand like the pooles of Hesbon, for the multitude of his teares, and yet this man refuseth to beare the yoke of obedience. He bewilleth his pride while he is at his prayer, but the houre of compunction being once past and gone, he is as proud as before.* I would that our age were free from this vnstayed repentance. But I feare that it is otherwise. When we sit and heare a Sermon, a word or two well set on, doth bruise vs much for a moment. Vpon solemne dayes, as at our anniuersary thanksgiuing for the loue of God so farre extended to vs in the enioying of her Maiestie, or vpon other the like occasions, our hearts and eyes and all shall testifie our great feeling. So when we come to the Sacrament, we are very repentant persons; but is it not true of vs, that like vnto the bul-rush we hang downe our heads for a day: that drinking with the serpent, we resume againe our poison of malice and peruersnesse? When we are in the Church, we intend to leaue our bribe-taking; but with the Church we forget it: when our night-thoughts haue well troubled vs, we vow to leaue our vncharitablenesse, and to pluke vp the roote of bitternesse; but rising we returne vnto our ancient euil. In the fields we can protest against our owne oppression, our slandering and reuiling; but when we come home, we yeeld our selues vnto the tempting Angell. This is to dally with God, and to heape wrath on our selues. The most wicked men and idolaters, as Ionas his fel-

Isay 58.5.

lowes

lowes here, can thinke on goodnesse for a litle, and feare the Lord exceedingly, and yet not be the better for it. Sinceritie and simplicitie, and perseuerance and performance, beseeme the child of God. I haue troubled you ouerlong. Lord enrich vs so with thy Spirit, that as we haue begun, so we may end in thee; that thy true feare still possessing vs, we may be brought to thy kingdome, there to reigne by the merite of thy Sonne, to whom with thee and thy Spirit be laud and praise for euer.

THE IX. LECTVRE.

The chiefe points.

1. All creatures are at Gods becke: 3. either to punish the wicked, 4. or to preserue the good. 8. Of the greatnesse of fishes. 8. That Ionas might liue in the bellie of the Whale. 12. How the three dayes and three nights are to be taken in the lying of Christ in the graue. 13. Christ rose againe. 14. And so shall all other men. 16. Some denie the Resurrection. 17. Reasons and examples proueing it. 21. That we should prepare our selues against the time of Resurrection.

IONAH 1. 17.

Now the Lord had prepared a great fish to swallow vp Ionah: and Ionah was in the bellie of the fish three dayes and three nights.

BY this time you may see a very great difference of the seuerall estates wherein our Prophet hath bene: for first he was at land, and there he could not keep him: afterward he was on shipboord, and there he might not keepe him: but now he is in the sea, in the belly of a fish, and there he shall not chuse but keepe him, vntill that himselfe be most wearie of it. God hath a certaine fish in a readinesse for to re-

This Sermon was preached at Easter.

receiue him, which for the space of one three dayes must lodge him. In discoursing whereof, I thinke it not necessary to dispute that question, which hath bene moued in this argument by very learned men, that is, whether that the preparing of this fish for the Prophet, were the new creating of that which was not before; which must intend, that at the same instant of time, a creature of purpose should be made, to swallow him and deuoure him: There needed no such matter: for there were in the sea fishes enough to serue the turne, and the Lord had one of those at hand to fulfill his designement. Much rather the power of the Creator is here to be noted, whose authoritie ouer his creatures is such and so absolute, that in a moment of time he hath them very readily attending, where soeuer he pleaseth. It is he who alone may say, as he doth speake in Iob, *All vnder heauen is mine.* The people say of him truly, *Our God is in heauen, he doth whatsoeuer he will.* There is not any creature in the heauen or earth, or sea, be it body or be it spirit, which is not at his deuotion and waiteth not at his becke. The greatest do him homage, the smallest do him seruice. For he is greater then the mightiest, by whole millions of degrees: and his ouerseeing prouidence taketh knowledge of the meanest. Not a sparrow which lighteth on the ground, not an haire which falleth from the head, but he is interested in it.

Ribera in hunc locum.

Iob.41.2.

Psal.115.3.

Matth.10.29.

2 What is greater then the heauen? yet if Iosuah pray yeto him for one whole day, this euer-wheeling body shall cease his swift diurnall motion. The Sunne shall stand stil in Gibeon, and the Moone in the vale of Aialon. That which cometh forth as a Giant, and reioyceth to runne his course, yet to satisfie Ezechias, and to confirme his faith, shall flie backe as a coward, for ten degrees at once, as then it appeared by the diall of Ahaz. What is tuder, or more vnfit to be dealt with then the earth? yet at his pleasure he shaketh both earth and sea. What is more excellent, or of a more pure and single nature then the Angels? yet he hath bound vp foure of them in the riuer Euphrates: and although they be prepared *at an houre, and at a day, and at a moneth, and at a yeare, to slay the third part of men*, yet these Angels shun not stirre vntill that they be loosed by his precise commandement. And such is his souereigne power, that when he findeth

Iosuah 10.12.

Psal.19.5.

2.Reg.20.11.

Agg.2.7.

Apoc.9.14.

occasion,

occasion, they are freed all in a moment. In like sort, to effect his purposes he needeth not the posts of Persia, whom Haman sometimes vsed; nor the dromedaries of Egypt, nor the swift runners of other nations, to go from place to place, and giue notice of his will: but in the very instant he either doth touch the mind of him who is to be the doer, or he raiseth vp some thing else which shall declare his meaning. God *sendeth foorth his commandement: and his word runneth very swiftly.* The day is his, and the night, the open place and the secret: fish and birds, and beasts and all: the very wings of the wind to cary his precept on them. Vnconceiuable is his Maiesty, vnestimable is his power: the highest things and the lowest, the greatest and the weakest, are euer at his commandement: he hath the keyes of heaven, of hel and of death. This his power so vncontrollable, most eminently appeareth in punishing the wicked, and preserving his owne children.

Ester 3.15.

Psal.147.15.

Apoc.1 18.

3 Ammianus Marcellinus reporteth, that in Mesopotamia among the reedes and bushes growing neare to the riuer, Euphrates, are euermore great store of Lions, which vse to remaine there, being much delighted with the great calmenes and pleasure of that climate. The danger arising from these, both vnto men and beasts, would be perpetuall, but that God hath prouided a remedy to slacke the fury of them, and that in a admirable manner. There are alwayes in that coast infinite swarmes of gnats, which gather much about those Lions, and so worke in them so deliroufly as to their eyes, whom we know to be bright and shining members. But sitting fast on the eye-lids, they do so pricke and sting them, that the raging Lions are forced to scratch with their nailes, least they should remoue the gnats, but indeede they claw out their owne eyes, so that many of them by this meanes growing blind, do drowne themselues in the great riuers, or otherwise become lesse terrible. This is an argument of Gods wisdome, who delighteth in such variety of these inferiour bodies. And yet withall it is an argument of his pulsance, who by so weak a master can ouerthrow such a great one: a Lion by a gnat: and hath those little ones so attendant, as that euery man may see that they are *prepared* by their maker, to ouer-rule the other, to chase them and pursue them, and vexe them

Amnianus Marcellinus lib.18.

them vnto destruction. The tyrants of the earth are fearefull vnto the poore, as the Lion is to the lambe. Their might giueth them abilitie, and their minde doth yeeld them will to treade downe their inferiours. Now for the punishment of these bitter ones, God hath prepared as small things as the gnats, to maister them in their fury. Let Pharao be one man, and Herod be another who shall demonstrate this. The violence of the former, and his cruell oppression towards the sonnes of God, was insolent and outragious. But how doth the grand ruler of the heane trample vpon him, and make him cry *peccaui*, with the basest of those bodies which mankind euer seeth? The hand of his seruant Aaron was but stretched out on the waters, and frogs came in such store, as made him loathe himselfe, and euery thing about him. So the swarmes of flies did force him to be humbled for a time. What hoasts were there of grashoppers, and of deuouring caterpillers, which came forth at one call, as if they had bene reserued before by the Lord, to shew his mighty hand, and his power which is not limited? Nay to reflisie Gods owne finger, there was an army of lice, then whom nothing is more vile, yet prepared they were at an instant, to plague where the Lord commanded. The other, that proud Herod who vpon a glosing flattering speech of the people, assumed to himselfe that glory, which of right appertained to his Maker, was striken with Gods Angell, and so died consumed with wormes. In such manner hath the Almightie euery creature for his messenger, and executing seruant, close standing at his elbow, to vexe and plague, and torture the enemies of his Maiestie, or the oppugners of his glory.

Exod. 8. 6.

24.

Exod. 10. 13.

Cap. 8. 17.

Act. 12. 23.

4 And is he strong to hurt, and is he not so to helpe? To defend and to offend, are they not alike vnto him? protection and correction? His sweete mercy triumpheth ouer his bitter iustice: and his power attendeth his mercy, and the world attendeth his power, and so doth euery thing which is in it. In the twelfth of the Reuelation this is well shadowed to vs. The woman, which is the Church here militant vpon earth, is followed hard by the Dragon: there are found two Eagles wings, by the which she doth escape. Behold, there is one deliuerance, and one not looked-for remedy. The Dragon yet doth not leaue her, but since

Apoc. 12. 13.

he

he cannot come, he thinketh to send home after her: he casteth out of his mouth a water like to a riuer, thinking thereby to drowne her. See another helpe in a moment. The earth openeth herselfe, and swalloweth vp that water which the Dragon had cast forth. To the same effect with this parable or vision, were the Israelites reskued by the red sea, the waters flying asunder, and yeelding them dry footing, as if it had bene on the land, when they were so pursued and made after, by the chariots and horsemen of the Egyptians. How fitly vnto my purpose, was the daughter of king Pharao brought forth, and put in mind to pity poore drowning Moses? How was the iaw-bone of the asse made ready, to be as a sword for Sampson, wherewith he slue so many Philistines? and how was one of the teeth thereof prepared, to yeeld him drinke when he fainted? So admirable is the Lord in the assistance of his Saints, that one thing or another, shall be borne to do them good in their bitter extremitie, as if it were made onely for that purpose. There be few which haue liued many yeares, and in Christian meditation contemplated in themselues on the kindnesse of their God, who know not this ouer and ouer: such comforts and such stayes arising by such meanes, as themselues could not conceiue of, vntill they see things done. Oh the loue of God inestimable, oh his strange wayes for our good! The wicked on the one side may scant his hand, who can raise such meanes to perplexe them: and the faithfull on the other side may embrace his mercy, who hath such helpes at need: and both of them may stand amazed, and wonder at his power, who hath his instruments euermore so ready.

Exod. 14. 22.

Exod. 2. 5.

Iudic. 15. 15. 19.

5 I know not whether in our Prophet is more to be respected, Gods punishment, or his protection. If we thinke vpon his drowning, he doth fauour him, since he had at hand a great fish to receiue him, so that he did not perish. If we thinke of the time and place, where he lay, and how long, that is, in the dungeon of that fishes belly, for three dayes and three nights, it doth double and often multiplie Gods angry wrath vpon him. The event doth giue this testimony, that since Ionas (howsoeuer at the first he fell) was appointed and predestinated to good and not to euill, his deliuerance was as readie as his chastisement was for him: one hand to cast him downe, another to helpe him vp

when

when the ship might not any longer containe him, the fishes belly was in steede of a sea-vessell, to bring him on toward Ninneue. But in the meane while his lying was such, in so many dreads and horrours, and anguishes for his life, nay for doubt of the life eternall, (because wrath was vpon him, which endangered his best part, euen his inward man and his soule) that many deaths had bene easier then a languishing in that prison, where now he had his best repose. So soure a thing is sinne, and disobedience to the Lord. It may be sweete in the mouth, but it is bitter in the belly, like a cup of deadly poyson. Certainely it is a daughter of those Locusts, which haue faces as faire as men, but killing stings in their tailes. It is pleasure with too much paine: sweete meate with too sharpe sauce. And therefore it may be well likened to that herbe Sardonia in Sardinia, of the which Solinus writeth, that it maketh the eaters thereof to looke as if they laughed, but in their laughing they dye. Thus Ionas is preserued; but to testifie Gods displeasure, in the meanes of his preseruation he endureth full many sorowes. Let vs now see if you please, what that was, whereby God so wrought for him.

Apoc. 9. 7. 10.

Solinus c. 10.

The Lord prepared a great fish to swallow.

6. In the Hebrew it is a *great fish*, but it is not added of what kind, or species this fish was. Our Sauiour Christ doth briefly touch this storie, and there the Euangelist in the Greek, doth vse the word *Ketos*, which although sometimes (like to the Latine *Cete*) it be applied to diuerse sorts of great fishes, yet properly it noteth that one, who is the king of fishes, and ruler of the sea, *Balena* the great whale: and it is euermore so Englished in that text. A fish which in diuerse seas, is of seuerall shapes and fashions, as in the Indian Ocean, in the red sea neere Arabia, in the Northren waters towards Island, and in our English Ocean: but euery where very huge, & euery where very mighty. And so this had need to be, who had so wide a mouth, as to receiue the Prophet: who had so large a throate, as to swallow him and not hurt him: who had so vaste a paunch, as to lodge him there and not stifle him. A matter to some men incredible, that among all liuing creatures should be any so capacious; but so vndoubted by a knowne truth, to men that liue neare the sea, or that haue trauelled much by ship; and a verity so confirmed, so consented

Matth. 12. 40.

ἐν τῇ καρδίᾳ τῆς κήτους.

vpon

vpon by all, who haue read the writers either old or new vpon that argument, that he were a man much absurd, who would make question of it. They all agree, that at sea there are fishes farre exceeding the greatest beast on land. And thereof particularly Olaus Magnus doth assigne these reasons, *The abundance of the moisture*, which is fit to dilate and increase any liuing creature, *And the very great depth, where is both store of foode, and safe meanes to escape such other fishes, as are ready to hurt them.* They farther adde, that the Elephant is but little, when he is compared with these water-monsters. That the bellies and mouthes, and throates of some fishes are so spacious, that a man may well be receiued in by them. Gulielmus Rondeletius who hath taken great paines, in displaying the proportions and qualities of fishes, as appeareth in that excellent worke of Gesner *De Aquatilibus* (for those two are oft ioyned together) reporteth of a little small fish (in comparison of a whale) which he calleth by the name of Lamia, that in the Mediterrane sea, some of those haue oftentimes bene found, hauing a whole man swallowed into each of their bellies. Yea he telleth that neare vnto Marseilles, an ancient city of France, there haue bene found of them, which haue had within them *virum loricatum*, a man in some kind of armor. So huge-bellied is this fish, which cometh not neare to the great ones.

Olaus Magnus, lib. 21, 8.

Gesnerus lib. 4. de Aquatilibus.

7 But for the whale it selfe, if any list to reade of the bignesse of it, and should esteeme that too much which Pliny speaketh positiuely, that in the Indian seas there are some of two hundred cubites in length: and the same Pliny out of the bookes of Iuba, that in the seas neare Arabia, haue bene seene some of foure hundred cubites, (for so much is fixe hundred feete) which also Munster deliuereth to vs, in the fift of his Cosmography; then let him heare what Dion a good Historian, doth lay downe of certainty in his fifty and fourth booke: and that is, that in the dayes of Augustus sometimes Emperour of Rome, a whale leaped to the land, out of the Germane Ocean, full twenty foote in breadth, and threescore foote in length. This was so bigge a bodie, as might well receiue the Prophet. But adde to this what I find in Gesner, taken out of an Epistle, which was written to Polydore Virgil, and is

Plinius. lib. 9. 3. Natural. Histor. lib. 32. 1.

Munster. Cosmograp. lib. 5.

Dion. lib 54.

Gesner. lib. 4.

auouched

auouched there as most true, that in the yeare of our Lord 1532. in the Northen coasts of our owne land, not farre from Tinmouth hauen, was a mighty whale cast on land, who was ninety foote in length, which ariseth to thirty English yeards. The very breadth of his mouth, was sixe yeards and a halfe, and the belly so vaste in compasse, that one standing on the fish, of purpose to cut a ribbe off from him, and slipping into his bellie, was very likely there to be drowned, with the moysture then remaining. The hollownesse of this paunch, might containe much more then Ionas; such a mouth might well receiue him, and such a throate might well swallow him. The stories and the Chronicles of our owne land let vs know, that quantities like to these, among fishes are not to be held for miracles. This question concerning our Prophet lying in the belly of the whale, was once proposed to Saint Austen. In answer whereunto he maketh no doubt, but that a whale is great inough, to receiue a farre bigger matter into his belly. He appealeth vnto certaine ribbes, which at Carthage were hanged vp, for euery man to behold: and from the compasse of their hugenes, which were taken from a whale, he biddeth them imagine, how mighty that mouth was, which was but as a dore or gate to that caue or vile dungeon, intending the fishes belly. But he concludeth it to be neither impossible, nor yet vnlikely, that a whale might swallow Ionas. If any should be desirous to heare or see more concerning this matter, let him reade in Iob, Gods owne testimony of Leuiathan, which intendeth the great whale.

Augustin. Epistola 49.

Iob. 40. & 41.

8 But there is another and that a greater difficulty, in that place proposed to Austen, by the meanes of a pagane person: how the Prophet could be able, for the space of three dayes and three nights, to endure the concocting vapour, and strong heate of that belly, which digesteth and resolueth some substances of strong qualitie. The infidels of that time, did hold this to be very ridiculous, and as fabulous a thing as might be: and he that wrote to Saint Austen, seemeth to make doubt of this matter, although otherwise he were a Christian. The learned Father making answer, doth not labor to satisfie the scoffes & scornes of any Paganes, because they do contemne the Scriptures, and all grounds of Christianity, and do call into question not onely this,

Epistol. 49.

this, but many other matters. Yet he saith, that they would haue beleeued this, which they iudge so strange in our Prophet Ionas, if it had bene reported by their owne sond Apuleius, or Apollonius Tyaneus, two notable Magicians. But he speaketh home, vnto those who professe the name of Christ Iesus: Why should they, who do beleeue other miracles of Gods booke, make scruple of this matter? It is not so that one part of the Scripture is true, and another otherwise, but all is of vndoubted veritie. Could the belly of the whale be hotter to the Prophet, then the fierie fornace was to the three children in Daniel? God saued them in the one, and he saued him in the other. Is it more to bring a liuing man, after three dayes from a fish, then it was to raise a dead man, after foure dayes from his graue? Yet we beleeue that this was done to Lazarus. In like sort Christ Iesus being dead for so long time, as Ionas lay in this fish, did come a liue from his sepulcher; which miracle, saith Saint Austen, *We should not beleeue, if the faith of the Christians, did feare the scornes and taunts of the Paganes.* For we know that they do deride that. Thus Saint Austen doth resolue it, acknowledging it to be a miracle, wrought by the hand of the Almightie. Saint Hierome in his Commentary, which he wrote on the Prophet Ionas, doth iumpe in the selfe same iudgement. Those who make question here, saith he, are either faithfull or infidels, Christians or vnbeleeuers. If Christians, then the truth of that word which is inspired by God, must preuaile here, as well as elsewhere, and this by faith must be embraced, as much as other things which are written. If infidels, then no maruell, for they deny both the Old and New Testament. Yet they would beleeue any fable in Ouids Metamorphosis, as that Daphne was turned into a bay-tree, or some other thing of that forging. So he resteth himselfe, on the power of God all-disposing.

Vide Apuleium de Asino aureo. Et Philostrat. de vita Apollon.

Daniel 3 25.

Iohan. 11. 44.

Hieronym. in Ionæ 1.

Ouid Metamorphos. li. 1.

9 These answers may suffise, for all those who feare God in our time; that he who out of nothing, did make the heauen and the earth, and the armies of them both; and spread the one in the circumference, and laid fast the other as the center, which hangeth vpon nothing: who drowned the whole world with water: who in the midst of the Lyons, preserued his seruant Daniel: who by the bones of Elizæus, restored a dead man to life: who

Genes. 1. 2.

Cap. 7. 17.

Daniel 6. 22.

2. Reg. 13. 21.

Act.5.15. who granted to the Apostles, that their shadowes healed many, and so did clothes brought from their bodies; could as easily,
Cap. 19. 12. and with as ready a facility, maintaine one longer or lesse while, within a fishes belly. For grant him to be Almightie; lay that once downe for a ground, and euery thing will follow, which he shall be pleased to will. This is the faith of the Christians: this belongeth to all Gods children. But the Atheists of our age, who are risen out of the ashes of Libanius the great Sophister, or of that scorning Prophyry, or of that derider Lucian, or of Iulian the apostata, do insult ouer this position, of the omnipotency of God, with impiety more then monstrous. They iest at the name of Faith, as a toy made to delude men: and Reason onely must carry it. This may liuely be notified, by that one of their Axiomes, which I once did find written, in the beginning
O vox impia. of a new Testament, *Ratio suadet, fides fallit: Credere quàm fidere prudens malleat.* Almightinesse they approoue not, and miracles "they allow not, and holy writte they regard not. But bring rea- "son or experience from the bowels of very nature, and then we "go with you while you will. And who is he that by these shall be "euer able to iustifie, first that a fish could liue for three dayes and "three nights, with such a one in his belly, with his clothes "and apparell on, (for that must be imagined) and this fish should "neither be choaked with his cariage, nor killed with the moo- "uing and tumbling of him within? and secondly that for so long "a time, a man liuing and not hurt, should be lodged in such a pri- "son? For how could he endure the vapour of a stomacke so hote- "boyling? Where should he haue breath to feede him, and aire "to liue vpon? Thus with an audacions fore-head, they call him to a reason, who doth things beyond reason, and will not tye himselfe to that sifting and that scanning, which the thinnesse, and the basenesse of mans wit can affoord him. He sheweth this
Isay 7.14. very plainely, when he will haue a virgine to become a mother, a Sonne without mans seede, mortall and yet immortall, a creator and yet a creature, most infinite and yet finite, euer liuing and yet once dying.

10 Notwithstanding euen for this purpose, in his wisedome he doth not leaue himselfe without a witnesse: for as impossible things as these, are done euery day amongst vs. This perhaps

perhaps may seeme a paradoxe, and not to be beleeued: but I say it againe, as impossible things as this is, are done euery day amongst vs: but that our custome is to contemne and passe by the strangest matter, if it once grow common among vs; yea when it is so strange, that our vnderstanding is able to yeeld no reason of it. Such actions do moue vs most, which are most rare, and fewest times do fall out. It is no maruell to see the Sunne and the starres in their dayly order, because dayly we may do it; but to see a new starre appearing, as not long since there was one in the signe Cassiopæa, is a matter to moue amazednesse: whereas any other starre might raise as much admiration, if we would but call to mind, that it had bene new in the creation, although in these dayes it be old. Heare Seneca speaking to this: *The whole companie of those starres, wherewith the beautie of the huge heauen is distinguished, neuer calleth people together* to gaze vpon them. *But when any thing is changed from ordinarie, then euerie mans eyes be on heauen. The Sunne hath not any to looke at him, vnlesse he be in the eclipse. No man marketh the Moone, but when she hath lost her light.* He concludeth: *So naturall it is to vs rather to wonder at new things, then at great things.* To speake then to these disputers; I will not say of them, as I find in Athenæus, that Stratonicus a mad fellow said of Satyrus a bad Sophister, that he reputed it for a miracle, how his mother should euer be able to beare him in her wombe for ten whole moneths together, whom no Citie could beare, that is, endure but ten whole dayes together: so bad was he and vntoward. I will take that *pro concesso*, that they were borne of their mothers, yea perhaps of vertuous mothers, who loue God with their soule, and tremble at his iudgements; and withall, do much grieue to see their children degenerate in such sort from their mothers, or rather from their Maker. Yet this I may adde concerning them, that so farre they are like that Sophister, that if they had their demerites, no reformed place or Citie, no Christian common-wealth should beare them & retaine them, who are monsters and not men, being of impudent hearts and faces.

Anno 1572.

Seneca Naturalium quæstion. lib. 7. 1.

Sol spectatorē nisi cum deficit non habet. Nemo obseruat Lunam nisi laborantē. Adeò naturale est magis nouaquam magna mirari.

Athen. Dipnosophist. lib. 8. 7.

11 Let that then be agreed betweene vs (because it can-

not be denied) that they were borne of their mothers, and after the course of common children. Then they cannot vtterly be ignorant what belongeth to a litle infant. It abideth for some whole moneths together in the wombe of the mother, vnformed and vnperfect, but yet a liuing creature. When Mary came to Elizabeth, that child which was afterward Iohn the Baptist, is said to spring in her wombe. This example and common experience which cannot be denied, doth argue life to be in the litle ones. Now then tell me, thou wicked Atheist, how can this be maintained? If there be no breath, how a life? if breath, whence doth it draw it? Thou art taken in thine owne net: the scruples of this question cannot be resolued by thee. Thou art proud in thine owne conceit, and presumest much of thy wit; but yet in the knowledge of naturall effects, thou art much inferior vnto Dauid, as thou must needs confesse, if thou wilt reade his Psalmes aduisedly. But he can say for himselfe, in discoursing of his owne generation, that *fearfully and wonderfully* he was created by God, and that there were miracles in his making. Nay hauing before protested, that Gods *knowledge was too wonderfull, and excellent for him*, and that *he could not attaine vnto it*, he exemplifieth that skill of the Lord, in the curious frame of himselfe in his mothers wombe. Pardon me, thou proud disputer, if I thinke that thy wit doth come much short of the Prophet. If then thou wilt not be wilfull, thou must answer for the infant, that it is done which hath bene spoken of, but the manner how, thou knowest not. Confesse Gods finger there, and confesse Gods finger here; who can do that to a man, which he doth so oft to children; who can do that by sea, which he doth so oft at land; who can do that in a fish, which he doth in euery mother; who can do that in one age, which he doth euery day. This is his power but for once onely, the other is his power alwaies. Then reason no farther reasons, but set open the doore of faith, giue assent to the word of life, and striue not against thy Maker. Thou doest kicke against the pricke: thou impugnest him, against whom thou neuer shalt preuaile. Not the least iote of Gods booke can euer be tainted by thee: the Author is vnstainable, vntouchable, vncontrolable. That is indeed peculiar vnto him, and proper to his word, which one falsly fathereth

Luc. 1.41.

Psal. 139.14.

5. 6.

13.

Act. 9.5.

thereth vpon Virgil, that *the praise of no man doth adde vnto him, nor the dispraise of any man doth take from him.* Since then we haue the warrant of this writer, let vs rest our selues on this, that our Prophet was three dayes and three nights aliue shut vp in a fishes belly.

Macrobius Saturnal. 1. 24. *Hæc est Maronis gloria, vt nullius laudibus crescat, nullius vituperatione minuatur.*

12 The precise account of which time, (being nothing else but a figure of the lying of Christ Iesus in the bowels of the earth, and being appointed for that cause, as Gods owne Son doth witnesse) doth moue me to suppose, that those dayes and nights wherein our Prophet was shut vp in the whale, were not entirely completed thrise foure and twentie houres. For if it were otherwise in Christ who was the bodie, then very likely that it was otherwise in him who was but the shadow: that the signe and the thing signified, the figure and the truth, might haue a due proportion. But the lying of Christ in the graue, concerning the circumstance of three dayes, was in some measure *Tropicall*, and not to be taken literally: for by the figure *Synecdoche*, part of the day is reckened for the whole: and because the light and the darknesse, for foure and twentie houres make but one naturall day, part of the day shall inclose the night which was gone before, so that a peece of the artificiall day shal be accounted for a day naturall. To make this the more euident: the Iewes did account their day to begin at the Sunne setting, which is to be vnderstood of one of their naturall dayes; but their day artificiall, was commonly reputed to begin at sixe of the clocke in the morning, especially about the time of the *Æquinoctium*, when it is apparant that our Saiiour did suffer. Christ then died at the ninth houre, that is, at three of the clocke after noone, on a friday as we call it; and before that the euening was in, on the day of the Preparation, which was that selfe same Friday, his body was layd in graue. That litle time before euening, is by the figure *Synecdoche* (which taketh a part for the whole) reputed for a whole day and a night, that is, the day and night before going. The night then which did follow the setting of the Sunne, and the day which was their Easter, (but by vs is called Saterday) is reckned for the second. And indeed this was complete, both for the day and the night: Then followeth the next night, wherein Iesus arose very early in the

Matth. 12. 40.

Matth. 27. 46.

Synecdoche, vna species est, cum pars pro toto capitur.

Matth.28.1. Marc.16.1. morning, at or before the dawning of the day, and the opening of the light, and this is to be numbred for the third, both day and night, the part taken for the whole by the figure as before. This kind of computation, as with ease it may be gathered from the narration of the Euangelists; so Saint Austen doth approue it, and the late Diuines so accept it. And it should not seeme strange, since in other things we do vse it. The Physitians call that feauer, a tertian or third Ague, which skippeth but one day onely. The Termes of our Vniuersitie are reckened in that maner. The last day of a Terme is reputed for a Terme, and the first day of another, is taken for another Terme; so that according to our vse in some cases, one Terme and two dayes are taken for three Termes. Thus was Christ in his graue, by the space of three dayes and three nights, either in part or in whole; like to which it is very probable, that the staying of the Prophet in the whale, was abridged and abbreuiated for some part of the time, that there might be a full resemblance betweene the one and the other, the seruant and the maister. But herein I will not be contentious.

Augustin. Epist.49. Beza in Ioh. 18.

Concerning the Resurrection.

13 But to say no more thereof, the maine note from this place requireth full vnderstanding, because there is hence deduced a mystery of our faith, I meane the Resurrection, which Christ Iesus himselfe expoundeth to be here very liuely signified. Ionas was in the fishes belly for three daies and three nights: so shall the Sonne of man be for that time in the graue. It must follow thereupon by a necessary consequent: But as Ionas was then deliuered, so shall the Sonne of man then come forth with a sensible resurrection. Christ foretold that he would do this: *Do you destroy this temple*, meaning thereby his body, *and in three dayes I will raise it*, and set it vp againe. This was also foretold by Dauid, although in the person of our Sauiour: *Thou wilt not leaue my soule in hell, nor suffer thy holy one to see corruption*; which text Saint Peter citeth, to auouch Christs resurrection. That he did rise againe, the Euangelists all do crie, the Apostles all do confirme it. How plentifull is Saint Paul in discoursing this argument, that he did appeare oftentimes, one while but to a few, another while to the twelue, but afterward to more then

Matth.12.40. Ioh.2.19. Psal.16.11. Act.2.31. 1.Cor.15.5.

fiue hundred brethren at once? By the vertue of his Godhead, Christ had a soueraigne power to loose himselfe from death: it was a thing vnpossible that he should be holden of it. If his life had bene taken from him vnwillingly and by violence, then very likely it is, that the selfe same violence might haue still detained him prisoner. But his dying was voluntary: he yeelded vp the ghost; and being contented to put himselfe amidst those anguishes and horrors, he abode there at his pleasure on the crosse and in the graue; and from death he returned with the selfe same pleasure, as hauing conquered all, and triumphing in great glory. And then he who came from heauen to disquiet himselfe on earth, so to purchase mans redemption, left death and graue and earth, and with captiuitie captiue, ascended againe to heauen, where he sate him downe in his maiesty on the right hand of his Father.

Act. 2. 24.

Ioh. 19. 30.

Ephes. 4. 8.

14 And by his resurrection our hope is, to be saued: herein doth rest the anchor of our happinesse and true blessednesse. For in vaine had bin his debasing, and in vaine his incarnation, if he had not liued amongst vs. And in vaine had bene his life, and in vaine had bene his preaching, if his death had not followed after. For his life was giuen for our ransome: his bloud it was which did wash vs: his death it was which did quicken vs. But in vaine had bene his death also, if he had not shaken off mortalitie from him, and borne vp his graue before him, and thereby winning his prizes, had not maistered all which resisted. So that we apprehend his resurrection, as the stay and substance of our saluation; as the vp-shot of our blessednesse: from the which if we should fall, we do plunge into vtter ruine. Therefore in the Articles of our faith, this is put for one, that dying, *he rose againe the third day from the dead*. Not that onely he died, for the Iewes beleeue so much, and the Gentiles beleeue so farre; but that he was quickned againe. For, as Saint Austen hath obserued, *the Pagans doe admit this for a truth, that Christ did die: but that he rose againe, is the proper faith of the Christians*, and imparted to no other. Now we hold Christ for the head, and our selues to be the members: what he hath done before, we trust that we shall do afterward. So that by his rising againe, is inferred the resurrection of other, and that of all,

In Symbolo Apostolorum

Augustin. contra Faustum Manichæum, l. 16.

as well the iust as the vniust, and the vniust as the iust: the one sort to reigne with their Sauiour, on whom they haue beleeued; the other to suffer torments, because they haue contemned. So that both great and small, shall stand vp on their feete, in the generall day of iudgement; and appearing before the throne, shall then receiue their last doome of misery or of mercie. And if we did not expect this, the followers of Christ Iesus were most wretched men of all other, who for this hope sealed vnto them, do endure such strong vexations, such grieuances and perplexities. All the Martyrs were most foolish, who lose their liues in this world for the maintenance of Christs glory, which were absurd stupiditie (as Chrysostome hath well noted) if they held not themselues assured that he were come from the dead; neuer die for him who liueth not: and againe, if they beleeued not, that in recompence of their sufferings they should see a better life, and receiue a firme inheritance in the day of last proceeding.

2.Cor.5.10.

1.Cor.15.19.

Chrysost. in Matth. hom. 5

15 Their warrant is sealed vnto them by him who cannot lie, both that their holy seruice shall be rewarded by him, who shall pronounce that comfort, *Come you blessed of my Father, inherite eternall life*; and that there shal be a day, wherein they shal heare that sentence, and that is in the resurrection. There were in former times many figures of that matter, euen before the light of the Gospell, as when Enoch and Elias were assumed vp into heauen, and translated to immortalitie, to shew that other after them should haue the same vncorruptnesse, although by another change: and to make proofe of a life which is elsewhere for our bodies, but shall not be reuealed vntill that generall rising. In like sort, when there were shewed vnto the Prophet Ezechiel great heapes of scattered bones, which the Lord yet put together, and layd sinewes vpon them, and made flesh grow thereon, and then couered both with skinne, and afterward breathed life into them. In Iob is an euident testimonie, *I am sure that my Redeemer liueth, and he shall stand the last on the earth. And although after my skinne* the wormes *destroy this bodie, yet shall I see God in my flesh.* So in the end of Daniel, *Many of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame and perpetuall contempt.*

Matth 25.34.

Genes.5.24.
2.Reg 2.11.

Ezech.37.1.5.

Iob 19.25.

Dan.12.2.

But

But how euident is this in the new Testament? *When the Sonne of man cometh in his glorie, and all the holy Angels with him, then shall he sit vpon the throne of his glorie. And before him shall be gathered all nations, and he shall separate them one from another, as a shepheard separateth the sheepe from the goates.* Matth.25.31. And in the second to the Corinthians, that *we must all appeare before the iudgement seate of Christ, that euerie man may receiue the things done in his bodie, according as he hath done, whether it be good or euill.* But most manifest of all other is that of Iohn in his Reuelation: *I saw a great white throne, and one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found. And I saw the dead, both great and small stand before God, and the bookes were opened.* Apoc.20.11. Then forthwith, *And the sea gaue vp her dead which were in her, and death and hell deliuered vp the dead which were in them.* So oftentimes and so plainly doth God foretell vnto vs this generall resurrection: in so much that it is as certaine, as that the Lord sitteth in heauen, that this shall one day be.

16 As there is in all the faithfull an assenting to this doctrine, and the like might be in very Ethnicks, sauing that their eies are closed, and therfore they cannot see: as a sound to a deafe eare is nothing, which yet is discerned by another man; so the miscreants of all ages, belly-gods, and beast-like men can in no sort endure it. Indeed they haue litle reason, for that the portion is very small which shall then be allowed vnto them. Such were those swinish Epicures, falsly termed Philosophers, who luxuriating in voluptuousnesse, and thinking that to be felicitie, to bath themselues in delight, did enioy the present with the Asse, but vtterly denied the immortalitie of the soule, and by a consequent, that the body shall euer be repaired. Like to them was Sardanapalus, who had this Epitaph on his graue, *Drinke and play, our life is mortall, and our time is short vpon earth, but our death is euerlasting if a man once be come to it.* Athenæus Diplonoph. lib.8.4. *Bibe, lude, mortalis est vita.* Plin. Natu. hist. l.7.55. *Omnibus à suprema die eadem quæ ante primam: nec magis à morte sensus vllus aut corpori aut animæ quàm ante natalem.* Plinie the elder was a man most worthy praise, for his labors which were inestimable; yet that speech of his was impious, and vnbeseeming those good parts which were otherwise in Plinie: *To all men, from their last day, is the same state as was before their first day, neither is*

there after death any more feeling of the bodie or the soule, then was before the birth day. Certainly the Sadduces were in this beliefe, of whom the Euangelist witnesseth, that they denied the resurrection. And you may put them in this number, who in Saint Pauls time did vse this by-word, *Let vs eate and drinke, for to morrow we shall die,* as intending that in death should be a finall end, and we should be no more heard of. The persecuting Gentiles were plainly of this opinion, of some of whom in France, Eusebius witnesseth, that they in scorne of the resurrection, which the Christians do beleeue, did burne many of the Martyrs, and afterward threw their ashes into the riuer Rhodanus, with this foolish exprobration. *Let vs see now if their God be able to reuiue them.* In a word, most of the Pagans in all ages of the world, and all Atheists among Christians (a thing in our time too well knowne) do oppugne this truth beyond measure. At whose liues I do not maruell, if they be like their profession, that is, such (some few ciuill respects excepted) as are fit for those men who feare neither God nor Diuell. I could wish, that since it must needs be that Gods wrath is oftentimes by these plucked downe vpon our land, the sword of the ciuill magistrate would with scueritie prouide some remedy for them, that there might not be in Israel a man who should once dare to blaspheme the name of the Lord. I remember it is recorded of the Athenians, that in the respect which they carried to their false and fained gods, they so detested Diagoras for talking against their heathenish religion, that he standing in feare of his life, was glad to flie the country. But herewith the other not contented, did put forth a proclamation, that whosoeuer it were that would kil that Diagoras, should haue an honorable reward, that was, a talent of siluer for his labour.

Matth. 22.23.

1. Cor 15.32.

Diodor. Sic. Bibl. lib. 13.

17 But to leaue these lawes vnto the Christian magistrate, and to proceed as a Minister, the arguments of all these, and a thousand more of that sure, are but vanitie of all vanities, when they come once to be weighed in the ballance of the Sanctuary, and are counterpoised onely with the high Gods omnipotencie. For why should we tie his power vnto our foolish wit? Suppose that there be dying vpon dying, and deuouring vpon deuouring; that a man be slaine, and his members consumed, some

by

by birdes, some by beastes, some by fishes; and imagine that those creatures be taken, and eaten againe by men, and those men be then burnt, and their ashes throwne into the water, and if we can go farther, let there be as many mutations more; what is all this to plunge his abilitie, who can do euery thing, whatsoeuer himselfe shall please? He can do euery thing, and therefore raise this man. If nature cannot conceiue it, learne to looke a little higher, to grace and faith beyond nature. Plato an heathen man did much reprooue Anaxagoras, because tying himselfe too farre to naturall causes and reasons, he omitted to thinke on the efficient cause of all things, which is surely God the first mooner. This is a monstrous errour of vs also. But will we allow that to God, the like whereof we do allow vnto men? If an image should be made of lead, to the proportion of a man, and the workman which did make it remaining stil aliue, should retaine the mould, or remember the fashion of it with his best obseruation; although this image were now brokē into peeces, and some of the lead thereof did perchance in a wall, ioyne some stones vnto other, or iron to stones in windows, or if some were framed into bullets, or put to other vses, be they neuer so different; yet afterward the artificer hauing these fragments brought together, can refound them, and renew the image in that resemblance, wherein they were before. That which man can do in his trade, can mans Maker do much more, in new framing man himselfe.

Plutarch. de defectu oraculorum.

Lombard. Sentent. lib. 4. Dist. 44.

18 I haue borrowed this reason from the maister of the Sentences: whereunto if any reply, that the comparison is much different, because here the substance remaineth, in the selfe same nature as before, whereas it is somewhat altered in the corruption of the flesh and bones in man, I might answer, that it is recompenced by the greatnesse and the power, and the skilfulnesse of this framer, which so farre doth exceede the ability of all workers. But I rather will strengthen it with that argumēt of Tertullian, who speaketh to this purpose: We were already once made of nothing, when our matter went not before: and is it not as easie, that we should be againe made, when we haue bene before? If after our corruption our substance should be little, yea very nothing at all, yet can we thinke it lesse, then it was

Tertullian. in Apolog. cap. 45. *Recogita quid fueris antequam esses: vtique nihil: nominisses enim quid fuisses.*

was before our breeding? The Author of the first, can as well do the latter. This reason seemed strong vnto Gregory the Great, where he speaketh in this sort: *If a man who hath bene dead should be raised vp, all men breake foorth into admiration, and yet daily is man borne who neuer was before, and no man wondereth at that: whereas without doubt it may appeare vnto all men, that it is a greater worke when that is made which neuer was, then when that shall be repaired* and new made *which was before.* To follow this a little farther, which of vs doth remember what we were, before that we were borne: where was our forme or our matter? Yet we are growne to this quantitie, and come vp to this fashion. If we will speake as Philosophers, the sonne is said to be in potentia of the father: so of the grandfather & great grandfather, although much more remooued. If we will speake as the Spirit of God doth speake, Leui the sonne of Iacob, who was the sonne of Isaac, who was the heire of Abraham, is said to be in the loines of Abraham his great grandfather. The line by this proportion, may be reached a great deale higher. Now how many alterations, corruptions, dissolutions, in nutriment and in food, within men and without, of necessity must there be, within ten generations, before that he be produced who is the tenth successour? Where shall we say was the seed, or what shall we thinke was the matter, from whence he was deriued? Yet God hath so disposed, that by order of propagation, it should be so and no otherwise: and a thousand alterations cannot hinder the course thereof; and a million of corruptions shall not crosse his purpose afterward, but that from earth and sea, and stones, and rockes, and ashes, changed ouer and ouer againe, he can rowze vs and reuiue vs. The perpetuated order of his actions here among vs, doth shew that he can do things which are as farre vnlikely. To adde somewhat more of man, of how small a thing doth he make him, euen that which hath no proportion? how doth he bring out the limmes, and members of the infant? where were his bones and his sinewes, his atteries and his veines? where was his head and his feete, his countenance and his visage? how were these things distinguished in his first generation? We may haue the same consideration of the kernell of any fruite, which being small in quantity, and in resemblance very different from that

Gregor. Moral. lib 6.7. *Cum procul dubio omnibus cõstet, quià plus sit creari quod non erat, quàm reparari quod erat.*

Hebr. 8.20.

Iustin. Martyr. Apol. 2.

August Epistola 49.

that whereunto it spreadeth, is put into the ground. From this there groweth a roote with many things sprowting from it; from thence a stemme ariseth; a barke percase without, a pith perhaps within, here a branch and there a bough, here a blossome and there a fruite. A graine of wheate is put by the husbandman into the ground; and then it is but a small thing, and in respect as nothing. Yet from thence cometh roote, and blade, and stalke, and eare, and corne, yea when the originall of all was dead and euen dissolued. From these things God each day doth raise such sensible matters, and maketh the earth and raine, whereof much cometh from the sea, to depart with their owne nature, and to be turned into them. Why then should it be impossible, or why should it be strange, that he should bring this to passe in man, the best of his creatures, that is, to fetch him out of the dust, or from the middest of the water? Why not one day that in generall, when this in speciall euery day? why not to all, which to each? Reuolue these things aduisedly, and ioyne faith with thy sense, and thy externall feeling, and we shall haue a resurrection.

Gregor. Moralium 6.8.

August de Consolat. mortuorum a 1.Cor.15.36.

19 Remember how that euery winter, the glorie of the trees and all woods is decayed: their leaues lie in the dust, their cheerefull greene is but blacknesse: the sap and life is hid in the roote within the ground: all the tree doth seeme as dead. But when the Sunne cometh forward, with his warming aspect, they resume their former beauty. So it is with the medowes, so it is with the floures, and most delightfull gardens. Their winter is as our death, their spring like our resurrection. The putting of our clothes off, should remember vs of mortality, that we must put our flesh off, and yeeld it to corruption. When we put them on in the morning, and go forth as before, we represent to our selues, the receiuing of our flesh againe in the day of iudgement. What is our bed but a graue? what is our sleepe but a death, wherein we are to our selues as if we had neuer bene, without sense and in darknesse? what is our hastie awaking, at the sound of a bell or other noise, but as our starting vp at the sound of the last trumpet, to appeare before Christs throne? Herein indeed is the difference, that the graue doth hold vs longer, the bed a lesser while. Thus hath the Lord euery way put remembrancers

Gregor. Moral. lib. 14. 28.

Lodo. Viues in Geneth. liaco Iesu Christi.

Epiphanius Hæresi 64. Athenagoras de resurrectione mortuorum.

membrancers in our actions, & daily obseruations, that certainly we shal dye, and certainly rise againe, and certainly be then iudged. The verity of which matter, euen by the light of nature hath appeared vnto some, who neuer did know the Lord. The heathen man Zoroastres did fore-prophecie of a time wherein there should be a rising of all that euer had liued. They were not farre from this, who beleeued an immortality of our soules after death. So did Plato aboue all other of the auncient Philosopers, who both saith, that the soule liueth separated from the body, & that it cometh to an accoût, and if it haue so deserued, suffereth punishment and great torment: yea he mentioneth such a judgement, as wherin the good are set on the right hand, and the euill on the left, as if he had perused the bookes of the sacred Bible. The French Prophets those Druides, as Pomponius Mela noteth, did both beleeue, and teach the immortalitie of the soule, which was a good inducement to inferre the resurrection. For when they held this vndoubtedly, that the better part doth not die, and by a consequent, that the soules of them which had done well, for their good life in this place, should come vnto felicity, they might haue easily bene perswaded, that by a good congruitie, the instrument and copartner and sister of the soule, I meane this flesh of ours, being ioyned in all actions, should in vprightnesse of iustice, be ioyned in the reward, whether it be good or euill.

Æneas Gazæus in Theophrasto.

Plato Epist. 7. Idem de Legibus 12.

Dialog. 10. de republ.

Pomponius Mela, lib. 3.

20 How much to blame are the Atheists and Epicures of our time, who come not so farre as this; but as they deprive our bodies of all future reuiuing, so they teach that our soules, in nothing are different from the beasts: but that in the dissolution, the spirit shall be dissolued, as well as the exteriour man: in which thoughts they shew themselues, to be worse then any Ethnicks. They little conceiue the dignity, and simplicity of that spirit, the single incompoundnesse of that selfe-mooving soule, for so I may well call it, in comparison of the flesh. For as Chrysostome maketh his argument, If the soule can giue such life and beautie vnto the body, with what a life and faireness doth it liue in it selfe? And if it can hold together the bodie, which is so stinking and so deformed a carcasse, as appeareth euidently after death, how much more shall it conserue, and pre-

Chrysost. in Matth. Homil. 35.

serue

serue it selfe in his owne being? So pregnant is this reason, that an infidell may conceiue it, and very well apprehend it: but we which are Christian men may remember a farther lesson: That our Sauiour hath died for vs, and payed a price very great, his owne most precious bloud. For whom, or what was this? for our body which liueth and dieth, and rotteth and neuer returneth againe? for our soule which is here this day, and too morrow spilt and corrupted? How vnworthy were this of him, to endure so much for so little? Shall we thinke him so vnwise, or repute him so vnaduised? No, he knew that this soule of ours must stand before his throne; and this rottennesse must come foorth, by a fearefull resurrection. And if this should not be so, if there should be no accompt, no recompence for ill deedes, no retribution for the good, to what end should men serue the Lord, or what difference should there be betweene the iust and the vniust, the holy and the profane? nay betweene man the best creature that mooueth vpon the ground, and the basest and vilest beast, which hath little sense and no reason? Because it were impiety to thinke this of our just Lord, that so slenderly he disposeth things, let vs with an assured faith, conceiue our immortality, and the hope of a resurrection.

21 As this hath bene deduced from the example of our Prophet, by this or the like sort; Ionas was in the fishes belly, so was Christ in the graue: Ionas came forth from thence, so did Christ rise againe: his rising doth bring our rising, his resurrectiō, ours, because he was the first fruits of al those that do sleep. So to conclude this doctrine by making vse of it very briefly: if this be determined ouer vs, and the houre shall one day come, that all that is in the graue, shal arise and heare Gods voice, and neither the mountaines and the rocks can couer vs from the presence of the Lambe, what ones then and how perfect shold we study to be? how should we prepare our selues against that day of reckning, that our iudge may acknowledge vs to be his friends and his brethren vnspotted and vndefiled, that so we might not tremble to see him, and heare his iudgement? But alas how farre are we from it, and indeed from thinking of it? For, as Chrysostome speaketh, *Some do say that they beleeue, that there shall be a resurrection, and a recompence to come. But I, listen not to thy words,*

1.Cor.15.20.

Apoc.6.16.

Chrysost. in Genes. Homil. 22.

but

but rather to that which is done euery day. For if thou expect the resurrection, and a recompence, why art thou so giuen to the glorie of this present life? why doest thou daily vexe thy selfe, gathering more money then the sand? I may go a little farther applying it to our time: Why do we bathe our selues in folly as in the water? why do we drinke in iniquitie, and bitternesse in such measure? why hunt we after gifts, and thirst after rewards? why seeke we more to please men, then labour to please the Lord? Briefly, why doth security in inward sort so possesse vs, as if with Hymenæus and Philetus, we did thinke the resurrection past? Why do we as that man, of whom Saint Bernard speaketh, that is, *Eate and drinke and sleepe carelesse, as if we had now escaped the day of death and iudgement, and the very torments of hell? So play and laugh and delight, as if we had passed the pikes, and were now in Gods kingdome?* Who seeth not this to be so, although he could wish it to be farre otherwise?

2.Tim.2.17.

Bernard. de interiori domo.

22 The remembrance of this accompt, should be as a snaffle to vs, or as a bridle to keepe vs backward from profanenesse and enormitie. And in these euils let them take their portion, who are incredulous and vnbeleeuers, of whom it is no maruell, that they do hotely embrace them, and eagerly follow after them. For take away an opinion of rising vnto iudgement, and all obseruance of pietie falleth presently to the ground, and men will striue to be filthie, in impietie and in sinne. But because we professe Christ Iesus, and the hope of immortalitie, let vs liue as men that expect it. And since that it is appointed, that all men shall die once, and after it cometh the iudgement; and since the day of death is as vncertaine to vs, as it euer was to Isaac, let vs furnish our selues before hand, that with the oyle of faith, and of good life, in our lampes, we may go to meete the bridegroome. If Christ as our head be risen from the dead, let vs arise from the vanities and follies of this earth, which are not worth the comparing with eternitie in the heauens. If he as the chiefe of his Church, be ascended and gone before, let vs who wish to be members, wrestle to follow after him. Let it be enough, that hitherto with Ionas we haue fled from our dutie, which we owe to our Maker, and that we haue lyen not dayes but yeares, oft three times and three ouer, not in the fishes belly, but in the belly-

Hebr. 9. 27.

Genes. 27.2.

Matth. 25.1.

ly of sin. And let vs beseech the Lord, that since Satan is more desirous to swallow vs into hell then the whale was to deuour the Prophet, that he will free vs from that enemie, and bring vs into his kingdome, there to reigne with his owne Sonne, to both whom and the holy Spirit, be laud and praise immortall. *Amen.*

THE X. LECTVRE.

The chiefe points.

2. The anguish of Ionas in the whale. 3. The vse and force of prayer. 6. Our negligence herein. 8. Inuocation is to be vsed to God onely. 10. Some things in the Fathers fauouring inuocation of Saints. 11. Those places discussed. 14. Some of the ancient are against praying to Saints. 15. Affliction stirreth vs vp to pietie. 19. The great miserie of the Prophet. 21. We are to repute God the Author of our afflictions. 22. God heareth our prayers. 23. There are circumstances to be obserued in prayer.

IONAH 2. 1. 2. 3.

Then Ionah prayed vnto the Lord his God out of the fishes belly, And said, I cried in my affliction to the Lord, and he heard me: out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the bottome, in the midst of the sea, and the flouds compassed me about: all thy surges, and all thy waues passed ouer me.

WHen Ionas was in the sea, being cast out by the mariners, and was now of all likelyhood ready to be drowned, God hath a fish prepared (as before you haue heard) to swallow vp the Prophet. And in the belly thereof, he lay three dayes and three nights, after such a manner, as was neuer heard of before, but no doubt much tormented between hope and distrust; almost quite in despaire, yet by faith againe comforted. This faith of his, when at length it had preuailed, he breaketh forth (euen there in prison) into good meditations, and after his deliuery, when he

wrote

wrote this prophesie, he digested them into a prayer, which is here set downe in a kind of Hebrew verse, not much vnlike to the Lyrikes of the Greeke and Latine Poets. Those words which I haue read vnto you, are some part of this prayer, and that which followeth after, is another part, in both which if something sound, as from him being in danger, and some thing againe as from him being escaped, impute the one vnto the time wherin he did write it, and the other to those conflicts which he sustained while he lay in the belly of the whale, where his bitter meditations, & troubled thoughts, did answer vnto that which is here proposed vnto vs.

2 For the space of those three dayes, he did not lye asleepe, as a man in a trance, or one vnsensible amated, (for right happie he had bene, if that might haue befallen him) but boyling in the extremity of anguish, and great sorrow, as he that had on him a burthen so vnsupportable by his shoulders, that he knew not how to turne him, or to manage himselfe. He felt the wrath of God, perpetuated on him without intermission, which wrath was not contented to haue him ouer ship-boord, and so once to drowne him, but dying he must liue, and liuing he must die in a torturous executiō, so terribly and vncomfortably, that the like had bene neuer heard of. The horrour of death still present, and yet prolonged still, in the middle of the sea, in the belly of a whale, a prison and a monstrous dungeon, did vrge him oft to tremble: but the feeling of Gods displeasure vpon his soule for sinne, and the very great expectation of eternall paines in hell, what thoughts did these now raise in him? Now the soure of his disobedience is fully tasted by him: he may tumble it and reuolue it, and chew it againe and againe. Now if Nineue had bene distant, as farre as the Easterne Indies, or the South part of Æthiopia, and there he had bene sure to be murthered and massacred, by the tyrannie of the gouernour, or ruler of that countrie; he could haue bene well contented, to haue gone thither bare-footed, and thanked God on his knees, who had brought him to such a bargaine. For it is better to trace ouer all the world, then once to go to hell: better to suffer many sorrowes in body, then in soule to die eternally. With which thoughts being so perplexed, as neuer was man before him, and

not knowing what else to do, with a faith tried in and out, and ouer and ouer againe, he falleth at length to prayer, the effect whereof is in this second chapter, by it selfe laid downe vnto vs. But because this prayer is so long, as that at many seuerall times it must be handled, for distinction and orders sake, I think good first to deuide it into a Preface, and a Prayer. The Preface is in the first verse; the Prayer in that which followeth. And there, what subdiuisions are afterward to be made, it shall in his place appeare. The Preface noteth these two things, what he did, that is, *pray*, and to whom, *vnto the Lord his God*.

Then Ionah prayed.

3. Many are the temptations and spirituall inuasions which in this life do befall vs, while the enemie of mankind doth often assaile vs, by himselfe and by the world, and by our owne flesh, that domesticall foe: and many are the afflictions, which the great God in his wisedome, and our good Father in his loue doth lay sharply vpon vs, to punish vs for our sinnes, to make triall of our patience, to strengthen vs in the faith, to make vs loath the world, to teach vs true humilitie, to inure vs to a suffering of greater things for his sake, (for so many are the ends wherfore he sendeth his crosse to those whom he best fauoreth.) In respect whereof, our life is by Iob wel called a warfare, wherin we are to fight, & wrastle against great matters: to the which Saint Paul alluding, saith, that he had *fought a good fight*; being exercised all his time against powers and principalities, against anguishes and great grieuances, much within & more without. The onely stay of all which perplexities, in the very best of Gods children, is earnest and heartie prayer to him who sitteth aboue, who plucketh downe and setteth vp, who ouerturneth and raiseth, who striketh and then maketh whole, who correcteth and then comforteth, who bringeth to the pit of euill, and then doth not cast in; who tempteth not aboue our strength, but in the midst of temptation doth giue an issue, that we may be able to beare it. The sacrifising of our soules vnto this blessed Father, the bending of our knees, the bedeawing of our cheeks, the lifting vp of our hands, the beating of our brest, but withall, and aboue all, the compunction of our hearts and the earnestnesse of our spirits, are the altar that we must flie to, are the anchor that we must

Reasons why God sendeth affliction to his seruants.

Iob 7.1.

2.Tim.4 7.
Ephes.6.12.

Dan.2.21.

must trust to. This is that chaine, whereof one end is tied to the eare of God, and the other end to our tongue: if we plucke, he will listen: if we call, he will hearken.

4 Then it is for our good, that so often in the booke of God prayer is both commended and commanded to vs; and not any way for his profit who is to be sought to, but for ours who are to crie. *Aske, and it shall be giuen you, knocke, and it shall be opened to you. Watch and pray*, saith our Sauiour Christ. *Continue* (saith Paul) *in prayer. Is any of you afflicted? let him pray*, saith Saint Iames, *for the prayer of a righteous man preuaileth much, if it be feruent*. The faithfull euermore haue had recourse to this in their necessitie, as when Iacob feared Esau, he called on the name of the Lord, that he would send him safetie. When the Israelites were driuen to that extremitie, that nothing in mans reason but present death did remaine for them, behind them being Pharao and their enemies to slay them, before them the red sea, a fit place to drowne them; then Moses being troubled in his spirit, although he said neuer a word, hauing his heart as bleeding within him, cried vnto the Lord. When it went hard with that people fighting against the Amalekites, what did Moses but pray for them when he held vp his hands; from which when by wearinesse he did ceasse, they sped ill, but while he continued it, they did conquer? What are the Psalmes of Dauid, but recourses in his passions vnto the highest God? Did not Ieremie in the pit and bottome of the dungeon, fall to calling vpon the Lord? And our Prophet in worse case then euer was any of these, had nothing else to comfort him, but to addresse himselfe to his prayers. When all other helpes do faile, yet this is neare at hand; we need not runne farre to seeke it. And blessed is the reward which oftentimes doth follow these requests, either the hauing of that which we desire, or a contentednesse to leaue it.

Matth.7.7.
Cap.26.41.
Colos.4.2.
Iacob.5.16.
Gen 32.9.
Exod.14.15.
Exod.17.11.
Lament.3.55.

5 The Church of God and the faithfull, haue euermore retained the vse hereof: and sometimes men which haue bin infidels, haue bene glad to seeke to them for it. When the Emperor Marcus Aurelius had almost lost his army in Germanie for want of water, a legion of the Christians which were then in his seruice, had recourse vnto this remedie, and by vehement inuocation did

Euseb.Eccles. Histor.5.5.

did begge raine at Gods hands, which he sent them in great abundance, to the amazing of the Emperour, but the safetie of all his armie: That noble and mightie Constantine, knowing that one in heauen is the true Lord of hoasts, and all victorie commeth of him; that the ioyning of a battell is the losing of a kingdome, vnlesse he do assist, would neuer enter fight, but that first himselfe and his forces, with knees bended vpon the ground, would desire the Lord to blesse them. When his enemies on the other side, and Licinius aboue other, would begin with incantation and seeking to the diuell. But the good Emperour hauing many things of great weight still vpon him, which he knew not how to weild without the helpe of the Highest, (and that was to be had for asking) did so delight in prayer, that in memorie thereof, not as the dissembling Pharisie, but in true feare to his God, and the better to instruct his people in it, by his own example he ordained that his image (which we know that Princes do vse to coine vpon their mony) should be stamped with the resemblance of him praying. The example of Theodosius is in this case not vnfit. Being in a battell which was hardly fought on both parts, but at length his men being put to the worse, and now apparently readie to flie, he throweth himselfe on the ground, and with all the powers of his soule, he desireth the Lord to pitie him, and to prosper him in that danger. God heard the voice of his seruant, and in miraculous manner did grant to him the victorie. To his comfort he found that of Origen to be true, *One holy man preuaileth more in praying, then innumerable sinners do with their fighting. For the prayer of a holy man doth pierce vp to the heauen.* I need not vrge other examples of other in latter ages, who haue euermore made this their refuge in dangers and extremities, to flie with speed vnto the Lord. For Diuinitie buildeth vpon it: Christianitie doth enforce it: no faithfull man maketh doubt of it: very Ethnicks in their seruices to their gods continually did frequent it, and openly did practise it.

De vita Constantini, 3.4.

Ibidem.

Luc. 18.11.

Euseb. de vita Constan. 4.15. Socrat. 5.24. Theod 5.24. Sozom. 7.24.

Origen. in Numer. Hom. 25.

6 In the meane while, the supine securitie of our age, shall I say, cannot be rebuked enough, nay cannot be enough lamented, of which it may be said as one speaketh of the Monkes, that *their fasts are verie fat, but their prayers exceeding leane:*

Gentillettus in examine Concil. Tridentini, lib. 5.

for if we will compare matters that be in secret, with such things as are open, and iudge the one by the other, how cold are all our prayers? If we looke into our Churches, we shall find many of our Pastors to go through their common prayers with very small deuotion, litle moued and litle mouing. The people, that is, not onely young ones, who are of-ward enough from God, and whose feeling is not so passionate, as the Lord in time may make it; but the elder sort very slowly do repaire vnto the tabernacle: euery light occasion doth keepe them away: halfe-seruice doth serue the turne: and for that which is, it were as good to be neuer a whit as not to be the better: they sit there as in a giddinesse, neither minding God nor the Minister, but rather obseruing any thing then that for which they come thither. If it be thus in publicke, what may be thought of those prayers which in secret are powred forth betweene God and our selues, in our closets or our studies, when we rise vp or lie downe? It is to be feared that they are few, and those which be, are very sleepy, rather perfunctory and customary, then warmed with zeale of affection. And how shall God know what we say, when we our selues do not know? how shall he heare that prayer, which we our selues do not heare? Let vs, brethren, stirre vp our selues and be feruent in this, if in any thing; and the tutor for his scholers, the parents for his children, the maister for his family, the Magistrate for his people, the Minister for his flocke, pray euery day that the Lord will blesse them in their inward man and their outward, in their businesses and their studies, in their pietie and their safetie. Remember how holy Iob did sacrifise for his children, lest in vanitie of their youth they should forget the Lord.

Iob 1.5.

7 And let euery man for himselfe giue no rest to his God, but begge of him oftentimes, to double and multiply his gracious Spirit on him. For how dangerous are these wayes, wherein we here do walke? What perils and great hazards are euery day about vs? What drawings on are there to sinne? what enticements to iniquitie? How is the Diuell more ready to swallow vs into hell, then the fish was to swallow Ionas? What Atheisme doth increase? what worldly lusts & affections? Yea we may see many more things to pricke vs on to sollicite the

the Lord of al importunely. The dearth which doth now reigne in many parts of this land, which doth litle good to the rich, but maketh the poore to pinch for hunger, and the children to crie in the ſtreets, not knowing where to haue bread. And if the Lord do not ſtay his hand, the dearth may be yet much more. In like ſort, the ſafetie of Gods Church which in England and in Ireland, yea in many parts elſe of Chriſtendome, as Scotland, France and Flanders, much dependeth vnder God on the good eſtate of her Maieſtie, the hand-maide of Chriſt Ieſus; whoſe life we ſee to be aimed at by the curſed brood of Sathan, vnnaturall home-bred Engliſh. And were it not that his eie, who doth neuer ſlumber nor ſleep, did watch ouer her for our good, it had oft bin beyond mans reaſon that their plots ſhould haue bin preuented. The ſpoils of the Turk in Hungary, & his threats to the reſt of Chriſtendome, ſhould wring from vs this conſideration, that he is to be called on, who can put a hooke in his noſtrels, and turne him another way, as he did once by Sennacherib. There ſhould be in vs a ſympathy and fellow-feeling with our brethren. These things in generall to all, and in particular to each, ſhould remember vs to breake forth into inuocation with the Prophet. It is that which God loueth in vs; it is that which Chriſt with his precept and example hath taught vnto vs. He prayed oft to his Father, and continued whole nights in prayer; and as Saint Cyprian doth well gather, if he did ſo who ſinned not, what ſhould we do who ſinne ſo deeply?

Anno 1595.

Pſal. 121. 4.

2. Reg. 19. 28.

Cyprian. de Oratione Dominica.

He prayed to the Lord his God.

8 The next circumſtance in this preface, is, to whom the Prophet prayed. *He prayed to the Lord his God*: where this note may ſpecially be giuen, that this offending ſoule doth yet dare by his faith to make ſo neare application, as that the Lord is his God. Which point, becauſe it is plainer in the ſixth verſe of this Chapter, where he ſaith, *O Lord my God*, I will deferre it thither. My generall obſeruation here is, that he praied to the Lord. And as his caſe required this, becauſe none elſe could helpe him; and he was to be ſought vnto by ſubmiſſion and humilitie, who before was by ſinne offended: ſo doth the Lord appropriate this honor to himſelfe, and will not haue any other to be ſerued with this ſacrifice. He is a ieaious God, and will not impart his honor

Ionah 2. 6.

Exod. 20. 5.

to any of his creatures. But he accounteth that the greatest argument of dutie which is in man, to be sought to, and solicited by the sighs of the heart, and by the grones of the mind. *Call on me in the day of trouble*, saith himselfe by Dauid, *and I will heare thee, and thou shalt praise me.* And Christ citeth this as a matter appertaining vnto all: *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* But in this inuocation is the maiestie of his seruice. And if we did want other to be called on or prayed to, it should argue that our God either could not, or would not heare vs. The one denieth his omnipotencie, the other doth clip his mercie. But we acknowledge both. *The Lord is neare vnto all that call vpon him: yea all such as call on him in truth.* Then we need no intercessors, but him who is the Mediator of the New Testament, Iesus Christ. We embrace the faith of the Martyrs: we loue the loue of the Apostles: so farre forth as we may, we imitate the obedience of the good Angels in heauen: and we thanke God for proposing such holy examples to vs: but we dare not call on these, lest we should be accounted guiltie of robbery to their master. Whose meaning if it had bin, to bestow any of his honour, or a portion of his glory on any of his creatures, he surely would haue let vs knowne it. But through all the Old and New Testament, is no commandement, no example, no reason why we should do it.

Psal 50.15.

Matth.4.10.

Psal.145.18.

9 Nay we haue much to the contrary. As first that it may be said, that God alone is there called on, which in the whole Bible is sounded out vnto vs. And secondly we may know, that howsoeuer in generall, the Saints which reigne triumphing in heauen, do pray for the consummation of Gods grace on their brethren who are militant vpon earth, which may not amisse be gathered from the soules vnder the altar, and from the eighth of the Reuelation; and the reformed Churches in no sort do deny this: yet we are not to beleeue, that in particular maner they know the deeds of one man, or heare the vowes of another, but specially vnderstand the secret thoughts of the heart, which in prayers do most preuaile. We find otherwise in Iob, that a dead man *doth not know if his sonnes shall be honorable; neither doth he vnderstand concerning them, whether they shall be of low degree.* The speech is of all dead generally. He knoweth not of

Apoc.6.10.
Cap.8.3.4.

Iob 14.21.

of his owne children, much lesse of other men, whether that they be in honour, which is an outward occurrent, and sensible to the eye, much lesse what they thinke in heart, which is proper to the Almightie. That place in Iob, made Aquinas to acknowledge, that the soules of those which are departed hence, do *ex se*, of themselues know nothing done vpon earth; but, saith he, those which are in blessednesse do take knowledge of our deeds by reuelation from God. But neither he nor any of the Papists do proue out of the Scripture, that God reuealeth such things to the blessed which are in heauen. That remaineth to be confirmed. We may ioyne to that of Iob, the confession of the people, *Doubtlesse thou art our Father: though Abraham be ignorant of vs, and Israel know vs not, yet thou O Lord art our Father, and our Redeemer: and thy name is for euer.* Then the Patriarks did not know, and wherefore should they now? For that then they were in Limbus, is an vntrue faithlesse fable, without any ground of Gods word. Yet it is maruell to see, how stiffly the Church of Rome doth maintaine in Saints and the Virgin Marie, the hearing of those which pray, and their intercession for vs. He that shall looke into their reformed Breuiary (for in the old many things were worse) shall see that they are much called on; nay that God himselfe is requested, that by the merits of them and by their mediation, we may attain saluation. There the Virgin Marie is called *porta cœli perpia*, the gate to passe through to heauen: and she is prayed vnto, that she her selfe wil take pitie vpon offending men. And as they say, if these things be not in the Scripture, yet our dutie and the complements which we owe vnto Christ himselfe, do require it at our hands, and all Antiquitie doth make for it.

1. Reg. 8. 39.

Th. Aquin. p. 1. q. 89. a. 8.

Isay 63. 16.

Breuiarium Romanum in Suffragijs communibus in initio.

In orat. in die S. Andreæ Sabbato ad vesperas.

Ad completorium.

In Antiphona à Dominica prima.

Aduentus ad purificationē Mariæ.

10 I will not sift this *Non sequitur* of decency and congruitie, that because Mary was Christs mother, and the Saints were his faithfull seruants, therefore in deuotion to him who was son to the one, and maister vnto both, we should vse very high dutie to them: for God himselfe knoweth best what fitteth, and he hath layed all that downe, and no word of this inuocation. But briefly for Antiquitie, I confesse that in the writings of some of the ancient Fathers, they may find something which seruetb for this purpose. As that Saint Austen in his Confessions doth suppose

Augustin. confess. 9. 3.

De vera Religione, cap. 55.

pose that his friend Nebridius doth thinke on him in heauen. Elsewhere he seemeth to say as much, as that the Angels do heare our prayers, and he proueth it out of the booke of Tobias. So in his Epistle *ad Honoratum*, he mentioneth that the Angels do tell vnto vs Gods benefits sent vnto vs, and deliuer back againe our prayers vnto him. In his treatises vpon Iohn: *We do not pray for the Martyrs; but we rather pray to them that they may pray for vs, that we may walke in their steps.* But in that which some do think to be his Meditations, the Author doth pray to Saints, and in his Sermons *De Sanctis*, vnto the virgin Marie. So Saint Hierome in his first Tome and fiue and twentith Epistle, saith that Blesilla the dead daughter did pray for her mother Paula. So Chrysostome on the Psalmes, doth mention the intercession of Marie the mother of God, and of the other Saints. To these may be ioyned the testimony of Sozomen in his seuenth booke, where Satan is reported to haue railed on Iohn the Baptist, as if by his mediation his purpose were sometimes hindered. I know that much more of this nature may be brought to vphold this doctrine, and yet God knoweth, how sandy is all this weake foundation; how rotten are these supporters, which bend vnder such a burthen? I beseech you to iudge indifferently, when you heare what shall be answered.

Epist. 120.

Tract. 84 in Iohannem. *Sed magis vt orent ipsi pro nobis.*

In Meditationibus Tom. 9.

De Sanctis Serm. 19.

Hieron. ep. 25.

Chrysost. in Psalm. 118.

Sozomen. Ecclesiast. 7. 24.

11. To speake first to that in Sozomen, which is drawne from Satans testimonie, suppose the storie true, which is there but a bare report. And is not this a proofe right substantiall, Satan railed on Iohn the Baptist, because that by his intercession his purpose sometimes was crossed; Ergo Saints are our mediators? What if the diuell there forged? is he not the author of lies? What if this were his policie, to make men turne their seruice from God vnto his creatures? I doubt not but so it was. He saw that the ancient Oracles were fallen downe long before, (as it appeareth by Plutarks testimonie, who wrote a tract to that purpose) with the which in former times he had possessed mens soules for a great space together. He saw that Christs faith did spread, and that by the force of no tyrant it could possibly be extinguished: he saw that the ten persecutions were ceassed by the reigning of Christian Emperours, and there was now no good to do that way: therefore now he will turne ouer

Iohan. 8. 44.

Plutarch. de defectu Oraculorum.

a new leafe, and will take another course to breede flawes in the faith, and by opinion of religion, to supplant Gods true religion, by superstition to ourturne good deuotion. Then beginneth he for to broach some of Antichrists mingled wine (for the Apostle said, that in his time Antichrist had set in footing) and nothing fell out more fitly to his humour, then to spoile God of his honour, by turning to Saints in prayer. Thus is the roaring Lion now become a subtile foxe, and seeketh by errour in the shew of truth, to vndermine holy pietie. Such another deuice was that, when Satan being asked in the time of Iulian the apostata, why the Oracle which was sometimes in Daphne, neare to Antioch, had ceassed, and gaue no answer, he signified, that he might not appeare any more in that Chappell, because the Reliques, and the body of the holy martyr Babylas, were entred in that place. Wherein his meaning was, by a secret insinuation, to inueigle men to the honouring of the reliques and the bones of martyrs and holy men, to the which indeede they afterward fell, with doting superstition. So crafty is this Serpent, to destroy mens soules by fraud. And that example of Iohn the Baptist, I hold to be of this nature.

1.Iohan.2.18.

Theodoret. Hist. Eccles. 3.9.

12. Concerning the authoritie of the Fathers, which are cited to proue this doctrine, I say first, that many bookes are foisted into their works, which sauour not of their spirit. The censures that be vpon them, by Papists as well as other, together with the difference of the style, and many other circumstances, do make that plaine inough. In the most of them this hath bene brought about, either by the ignorance of such as did transcribe and copy them out, before that printing was inuented; or else by the falshood of base authors, who would assume noble names, to things which were most vnworthy. In Cyprian there is nothing, which maketh mention of Charles the Emperour: which if we will interprete of the first Charles called the Great, yet there is so great a difference of the times wherein these liued, that the one was after the other more then fiue hundred yeares. Yet that is said to be written, by Pontius who was deacon to Cyprian himselfe. I ascribe this to the grosse ignorance of the writer, or counterfeit Author. In Austens works there are many things, which are fathered on his name, and

Pontius Cypr. per Pontium diaconum eius.

and that by wilfull falshood. I will name to you one for all, and that shall be his Sermons, as they are intituled, *Ad fratres in eremo*. There in the name of Saint Austen, one maketh the whole tract, willing to do great credit to the order of Austen Friers, as if the great Saint Austen had bene the founder of them. But as the eares of the asse did shew what beast he was, although he had gotten on him the skin of a noble Lion; so albeit that honest man do vse words for his purpose, *I Augustin Bishop of Hippon* did this, and this, and many things, yet the Barbarismes and the Solecismes which are in that worke, do make it plaine, that some worthy wight did hatch that Treatise vp to the world. In his fiue and twentieth Sermon, he doth let vs know the reason, why some holy-daies haue no fasting daies, as Philip and Iacobs day, and Saint Bartholomew and Saint Thomas. A fit argument for Saint Austen, especially as he handleth it. But because he will passe himselfe, and shew of what house he cometh, in his thirty and seuenth Sermon, he saith that himselfe did go into the South part of Affrike, as farre as Æthiopia, to preach the Gospell of Christ, and that he saw there men and women without heads, hauing their eyes standing in their breasts. This tale had had little credite, but that himselfe did see it. The Chamberlaine of Candaces, who was met with by Philip, did come out of this Æthiopia, and shall we be so wise as to thinke that his shape was of such a strange kind of making? Yet we must go a little farther: he doth adde, that in that countrey he saw men which had but one eye, and that in the middest of their fore-heads. The foole had heard or read in Herodotus, or in Pliny, or some one of the ancient, that some such things were talked of, *Acephali* men without heads, *Cynocephali*, men with heads like to dogs, *Arimaspi*, men with one eye in the middle of their fore-head, and other of monstrous shape; all which were imagined to be in the hoate countries, within the *Zona Torrida*, or in the cold coasts of Scythia, whither very few in old time did offer at all to trauell, either by land or sea; for the great heate of the Southerne parts, and the great cold of the Northerne. Yea many in ancient time, did thinke those quarters of the earth, to be vtterly inhabitable, by men of common proportion; neither in the most ciuill countries, of Asia & of Europe, where learning and knowledge

Augustin. ad fratres in eremo.

Serm. 25.

Serm 37.

Act. 8. 27.

Herodot li. 4. Plinius Hist. Natural. 5. 8. Ἀσίφαλοι. Κυνοκέφαλοι.

Ouid Metamorphos. li. 1. *Quorum quæ media est non est habitabilis æstu.*

ledge abounded, was the contrary receiued, vntill that the late discoueries of the Portingales and the Spaniards toward the hotter climates, and of the English toward the colder by sea, & some other few by land, haue let men know the contrary. And indeed vntill very late times the opinion so preuailed, of people of such strange figures, that Authors of good reckening, receiued it for a truth, and left it so in their writings. For that conceit was continued from hand to hand, which at the first did arise from this imagination, that in countries so strange from the ordinary temperature must be people as farre differing from ordinary men; which ground being once layd down, it was no hard thing for fancy, to frame very many shapes; which beleeued once by the simple, and being sometimes talked of, for the commonnesse of the fame were reported by some learned, which were in ancient times, (yet doubtfully and otherwise then their successours entertained them) but such as did come after them, tooke them vp for a truth well ratified, and so did set them downe. Now this honest man, who gladly would shrowd so vaine a tale vnder Saint Austens name, in kindnesse and good nature to the Friers in his Couent, very soberly and aduisedly professeth, that he had seene them. And you know that one eye-witnesse, is better then ten other, who speake onely but by report. Very many such bastard broods are fastned vpon the Fathers, besides here and there whole pages, and sentences shuffled in, and notes that were in the margent, put afterwards into the text, by this Frier and that Monke, when their Nouices were appointed to transcribe their ancient copies. He that would see more of this, let him looke Lodouicus Viues, in his bookes *De causis corruptarum Artium*. Now in these forged writings, are many of those plaine places for prayers to any creature, & especially in Saint Austen, as in the booke *De spiritu & anima*; in his Meditations, and in his Sermons *De sanctis*, all which are expunged by the learned, and shut out from his true workes, as may be seene in the censures on them.

Munster. cosmogra. 5.

Herodot. lib. 3. non credit esse Arimaspos.

De Acephalis & Cynocephalis vt de bestijs loquitur lib. 4.

Viues de causis corruptarum artium.

Aug. de spiritu & anima. Meditat. T. 9. Sermones de Sanctis T. 10.

Vide Censuras Erasmi in hos libros.

13 Yea but in their vndoubted works, there are many things to that purpose. Indeed I do not deny this: but yet take this withall, that if we looke through their writings, we shall find that they set it downe, so waueringly and doubtfully, that a sober man

man would be fearefull, to build his faith vpon it. In the eight Tome of Saint Hierome, are foure Homilies on the Canticles, supposed to be Origens, and translated by Saint Hierome. In the third of them I find this, *All the Saints which are departed out of this life, hauing yet a loue towards those which are in this world: if they should be said to take care of their safety* or saluatiõ, *and to helpe them with their prayers and intercessions to God, it shall not be inconuenient.* How cold a speech is this, *It shall not be inconuenient?* That great clerke Gregory Nazianzene, doth make a kind of prayer, both to the Virgin Marie, and vnto Athanasius: yet see whether in some other places, it be not as a scruple vnsatisfied in his minde, whether that the Saints did know, and take care of the affaires of their friends remaining on earth: whẽ speaking of Basile lately dead, he vseth these words: *But now is Basile in heauen, and there as I do thinke, offereth sacrifice for vs, and powreth prayers out for the people.* He did not know it, but thought it. But speaking of Gorgonia, his owne sister departed, he expresseth his doubt more plainly: *And if thou do take care of the honouring of vs, and if this reward be giuen by God vnto holy soules, that they shall perceiue these things, then receiue my prayer.* If besides other mens opinions, he had bene resolued in it, what needed this *If*, and this doubting? But Saint Austen, whom I honor aboue all the old, for his iudgement, when he canuasseth this question, disputing it of purpose, and not slightly, or by the way, *Whether the soules departed hence, do know what is done here*, how vncertaine is he in it, and rather propendeth to the Negatiue? *Let euery man*, saith he, *take as himselfe will, that which I shall say*; so seeming to crosse the streame, of that which was then reciued. Then he inferreth three reasons; The first was, that if the dead did know our deedes, he certainly was perswaded, that his mother Monica, who loued him so well while she liued, would sometimes haue appeared to him, and taught him something for his good. For God forbid, saith he, that she being now in a life of more felicity, should be grown cruell toward me. But he found that neither by dreame, nor vision, nor any apparition, she had euer bene present with him, and therefore he much suspected, that she had no knowledge of him. Secondly he citeth the place out of the Prophet Esay, that Abraham is ignorant of vs, & Israel doth not know vs. And there-

Homil. 3 in Cantica. apud Hieron. T. 8. *Omnes sancti qui de hac vita decesserunt, si dicantur curam gerere salutis eorum, & iuuare eos precibus suis atque interuentu apud Deum, non erit inconueniens.*

Gregor. Nazianz. Orat. 29. & 31.

Orat. 30. *Illicq; vt opinor, sacrificia pro nobis offert*

Orat. 25. *Quòd si quid nostros etiam honores curas, atq; hoc præmij sanctis animabus à Deo confertur vt ista persequiscant.*

Aug. de cura pro mortuis gerenda, c. 13. *Vt volet accipiat quisque quod dicam.*

2 Esay. 63. 16.

therefore not other men. Thirdly, that Iosias was taken away, that he might not see the euill, which was to come vpon the land, which if afterward he did see in his soule in the heauens, his remoouing had bene in vaine. Thus doth he dispute against it, and doth not answer his owne reasons otherwise, then that it may be said, that the departed may be enformed, what is done here on earth by men, by the soules of other, which dye from hence, or by the Angels. So farre off is this holy Father, when he thinketh of the thing aduisedly, from pronouncing of any certainty, which vnsaiedly and vndoubtedly will maintaine this suspected doctrine.

2.Reg.22.20. 3

De cura pro mortuis gerenda cap.15.

14 Next, to suppose that many of the Ancient, directly and conclusiuely did iumpe in the consent hereof, (which cannot be found, as I haue shewed) yet were this a sure rule of truth? What, when the word of God doth giue no warrant for it? nay doth teach vs the contrary, as before hath bene mentioned? Haue we not learned that lesson, to distinguish men from God? the inspired workes of the one, from the doubtfull words of the other? We hold nothing for Canonicall but the writ of the holy Bible. It is God that cannot lye: but euery man is a lier. Heare Saint Austen himselfe here: *I hold not the Epistles of Cyprian for Canonicall, but I try them and examine them from the Canonicall Scripture.* So to Fortunatianus, *We are not to esteeme the disputings of any, yea although Catholike and commendable men, to be as the Canonicall Scriptures, so that, saiing the honour which is due to those men, we may not dislike and reiect any thing in their writings, if we find that they haue thought otherwise then the truth hath, as it shall by Gods helpe be vnderstood, either by other or our selues. Thus do I in the writings of others, and such vnderstanders of mine would I haue other men to be.* Whatsoeuer then they shall teach, which hath not his foundation vpon the rocke of Gods truth, we leaue it and passe by it, and among other things, inuocation of Saints, or of any other creature. But yet this may be said farther, that from diuerse of the writings of the Ancient, it may be shewed, that this was by some of them held vnlawfull. Among the workes of Saint Ambrose, is found a certaine Commentary on Paules Epistle to the Romanes, and therein there is set downe for an obiection, the reason of the Romish Church, that none dare to

Tit.1.2. Rom.3.4. August.contra Crescon. Gram. lib.2. Epistola 111. Ad Fortunat. *Talis ego sum in scriptis aliorum, tales volo esse intellectores meorum.*

Ambros.in Epist.ad Romanos 1.

approch

approach the person of an earthly Prince for any sute, but by the intercession of some courtier, or other about him: therefore it should be so of our part toward God, vnto whose mightie Maiesty, we must vse the mediation of some which are in his fauour. The absurdnesse of this comparison is answered there in a word, that the reason is most vnlike, because Princes are mē, and know not of themselues, to whom to commit the common-wealth. He meaneth that they haue their power, and presence, and vnderstanding limited, and they must be helped by the information of such as are knowne vnto them: but to God nothing is secret; himselfe doth take notice of it. His conclusion at the last is, that *To winne God vnto vs (from whom nothing lieth hid, but he knoweth the deserts of all men) we needenot any to speake for vs*, or to helpe vs in our prayer, *but onely a deuout minde*. Ioyne hereto the witnesse of Origen. When Celsus had obiected, that first the Iewes, and then the Christians did worship and pray to Angels, Origen in his first booke against him doth disclaime it, but much more in the fift booke, tellying plainely that God alone was to be prayed to, and not Angels. *We are not bid to adore the Angels, or worship them with diuine honour, although they bring the gifts of God vnto vs. For all vowes, all requests, prayers, and thanksgiuings, are to be directed to God, who is the Lord of all things, by the chiefe Priest who is greater then all Angels, that is, the liuing word and God.* And hauing adioyned something of the vnknowne nature of the Angels, that we cannot comprehend it, he addeth, *That this should restraine vs, that none should dare to offer prayers, but onely vnto the Lord God, who alone is abundantly sufficient for all, through our Sauiour the Sonne of God.* He that listeth to reade the place, shall find yet farther matter, making for my present purpose. Lactantius saith, that *Those Angels whose honour is in God, will haue no honour giuen to them.* Yea Austen himselfe denieth that to Angels, to Martyrs and to Saints, which might as well be done, as to seeke to them in prayer. *We build no Churches to Angels.* And elsewhere saith he, *Who euer heard the Priest to say at the altar, I offer to thee a sacrifice, Peter or Paul or Cyprian?* And is it more to build a materiall Church to them, then to offer to their seruice our bodies, which are the spirituall temple of the holy Ghost? or to offer corporall sacrifice, then to offer spirituall sacrifice of prayer

Quia homo vtique est Rex, & nescit quibus debet Rēp. credere.

Ad Deum promerendum suffragatore non opus est, sed mente deuota. Orig. contra Celsum lib. 1. & lib. 5.

Omnia vota, omnes interpellationes, deprecationes & gratiarum actiones destinandæ sunt ad Deum rerum omnium Dominum.

Hoc ipsum cohibebit ne quis audeat preces offerre nisi soli Domino Deo. Lactant. Diuin. Instit. 2. 17.

Nullum sibi honorem tribui volunt, quorum honor in Deo est. Aug. de vera Religione cap. 55.

Nec eis templa construimus. Idem de ciuitate Dei lib. 8. 27.

1. Cor. 6. 19.

prayer and inuocation? I will end this whole matter with a saying of Chrysostome: *Let vs still flie vnto God, who is both willing and able to ease our miseries. If we were to intreate men, we must first meete with the doore-keepers, and perswade parasites and players, and oftentimes go a great way. But in God there is no such thing. Without a mediator he is to be intreated: without money, without cost he yeeldeth to our prayers.* Since then that men are so doubtfull, but God himselfe is so peremptory, that nothing but the Trinity is to be sought vnto by sacred inuocation, let the Church of Rome in this be distinguished from the Church of God, and let vs learne here of Ionas, when misery ourwhelmeth vs, to pray onely vnto the Lord. And thus farre of the Preface.

Chrysost de pœnitentia, Homilia 5. *In deo nihil est tale. Sine mediatore exorabilis est, sine pecunia, sine impensa precibus annuit.*

Affliction maketh men godly.

15 The prayer it selfe is long, and offereth much doctrine to vs, but in these two former verses three things may be obserued. First, that affliction is the meanes to beate men vnto pietie, *I cried in mine affliction.* 1 Secondly, that the misery of the Prophet was very great: *From the belly of hell I cried,* and *all thy waues did go ouer me.* 2 And thirdly that when he cried, the Lord did heare his voice, *Thou hearedst my voice.* 3 To touch them briefly as they lye. He that was contented before, quite to renounce his maister: he that was so farre forgetfull, as that when he should haue gone for his Lord to preach at Nineue, would take a course vnto Tarshish, about businesse of his owne: he that before was so hardened, that he could sleepe most soundly, when he had more need to awake: he that could giue leaue to the mariners, to pray to a God whom they knew not, but he himselfe was not so holy; being now in the fishes belly, so lashed & whipped with iustice, thinketh it not inough to pray, but he crieth out with great vehemency: in earnest and hearty manner, not coldly or at all aduentures, as the hypocrites, who sometimes do slubber vp a few prayers; but with the soule and the minde, and with all the powers of his spirit. Oh the true force of the crosse, of calamity, and of misery, which maketh vs remember that, whereof else we should neuer thinke. God saith by his Prophet Osee, that his people *in their affliction would seeke him diligently.* So when by his seruant Esay, he had threatned the crosse before, *At that day,* saith he, *shall a man looke to his Maker, and his eyes shall looke to the* Ose. 5. 15. Esay 17. 7.

holy

Indic.6.6. *Holy one of Israel.* So in the time of the Iudges: *Thus was Israel exceedingly impouerished by the Madianites, therefore the children of Israel cry vnto the Lord.* The Scripture is very copious in examples of this kind, but yet hath none fitter then this of our Prophet. For he whom fauour could not mooue, to stand when he was vpright, the rod did force him to labour, to get vp againe when he was fallen. The prison could make him humble, whom liberty had enraged. The darkenesse in the whales belly, doth more bring him vnto light, euen the true and heauenly light, then the sight of Sunne or firmament. Thus restraint doth make him holy, to the great benefit of his soule, cleane contrary to that Prouerbe, *Non vsquam belli carceres*, Prisons are good in no place.

16 That aduersity and the crosse, should be a doore to deuotion, is without question a Paradoxe to repining flesh & bloud, which doth euer loue to be in iolity; but yet vnto a Christian man, it is a principle of a sound truth. For when we do luxuriate and grow riotous in the gallantnesse of this world, and haue all things at our pleasure, we forget that God who made vs, who doth cause his Sun to shine on vs; and with the vntamed heyfer which is full fed, and growne perfectly wanton, we kicke against the sole Author of our happinesse and beatitude; with the Magnificoes of the world, and great-mouthed Gloriosoes we do both contemne our brethren, and speake against the Highest. But affliction doth humble vs, & make vs know our selues, as it did Manasses the king of Iuda, who being in chaines, did thriue more for his soule, then he did in his royall pallaces. It maketh vs to say with Dauid, O Lord, *It is good for vs, that we haue bene in trouble.* And with Ieremy lamenting, *It is good for a man that he beare the yoake in his youth.* When the soueraigne dispenser of all things, by his wisdome doth consider that this is our case, by his sober and sage prouidence he sometimes sendeth prosperity, lest we should be discouraged and broken by calamity, but he often sendeth aduersity to exercise vs here, lest we should be puffed vp by the abundance of his mercy. And while his hand is vpō vs, we which else are stiffe and stubburne, will in pliable manner bend. When Numa had broched in Rome, a set order of seruice vnto their heathen gods, and had possessed the people with it, his

2.Chron.33.12.

Psal.119.71.

Lament.3.27.

Linius lib.1.

his successor Tullus Hostilius not onely did neglect it, but contemned it, as accounting that no one thing did lesse beseeme a king, then to yeeld himselfe to the ceremonies and sacrifices of religion. But when he had proceeded long, and gone forward in this veine, a great pestilence grew in Rome, and himselfe lay afterward long languishing of a sicknesse. This did so abate the spirits, and plucke downe the heart of the king, that he who before despised all, did now yeeld himselfe to all both great and small superstitions, and filled the peoples heads with a multitude of religions. Looke what effect these things had with him in his heathenish errors, the same in Christian obedience doth tribulation bring to many of Gods elect; this onely thing excepted, that these flie superstition. Those who in their yonger daies, and in the strength of their time haue scorned the word and the ministery, and haue made no kind of conscience of theft or fornication, but haue sucked them in as water, being afterward pinched with pouertie, or banishment, or imprisonment, or especially with sicknesse (which giueth a man right good leisure, if it be long and sharpe on him, to bethinke himselfe of his follies) with contrition of the heart, and compunction in great measure do flie vnto the Lord, and with many teares wash away the blacknesse of their iniquitie.

17 Then they desire to be with God, and to leaue this vale of misery, which lately they embraced as their greatest treasure, and preferred it before their owne saluation; and the delight whereof they would yet haue followed after, but that misery and calamitie did enforce them otherwise. Wherein we may wel obserue, that nothing so much as affliction doth make vs loue our end, by loathing the bitter potions which we dayly do taste of. When Elias was chased by Iezabel, and was comfortlesse in the wilderness, he crieth: *Now it is enough, Lord take away my soule, for I am no better then my fathers.* But if this gall and wormwood were turned into sugred honey, we should not hasten from this place; but yet we be not readie; stay a litle and a litle. Plutarke in his Pelopidas, telleth that Antigonus had a souldier, who being vexed with an ill disease, and so loathing to liue, was alwayes formost in his seruices, were it skirmish or other fight, and was so resolute, as no man in the armie. The Ge-

1.Reg.19.4.

Plutarch.in Pelopida.

Iudic.6.6. *Holy one of Israel.* So in the time of the Iudges: *Thus was Israel exceedingly impouerished by the Madianites, therefore the children of Israel cry vnto the Lord.* The Scripture is very copious in examples of this kind, but yet hath none fitter then this of our Prophet. For he whom fauour could not mooue, to stand when he was vpright, the rod did force him to labour, to get vp againe when he was fallen. The prison could make him humble, whom liberty had enraged. The darkenesse in the whales belly, doth more bring him vnto light, euen the true and heauenly light, then the sight of Sunne or firmament. Thus restraint doth make him holy, to the great benefit of his soule, cleane contrary to that Prouerbe, *Non vsquam belli carceres*, Prisons are good in no place.

16 That aduersity and the crosse, should be a doore to deuotion, is without question a Paradoxe to repining flesh & bloud, which doth euer loue to be in iolity; but yet vnto a Christian man, it is a principle of a sound truth. For when we do luxuriate and grow riotous in the gallantnesse of this world, and haue all things at our pleasure, we forget that God who made vs, who doth cause his Sun to shine on vs; and with the vntamed heyfer which is full fed, and growne perfectly wanton, we kicke against the sole Author of our happinesse and beatitude; with the Magnificoes of the world, and great-mouthed Gloriosoes we do both contemne our brethren, and speake against the Highest. But affliction doth humble vs, & make vs know our selues, as it did Manasses the king of Iuda, who being in chaines, did thriue more for his soule, then he did in his royall pallaces. It maketh vs to say with Dauid, O Lord, *It is good for vs, that we haue bene in trouble.* And with Ieremy lamenting, *It is good for a man that he beare the yoake in his youth.* When the soueraigne dispenser of all things, by his wisdome doth consider that this is our case, by his sober and sage prouidence he sometimes sendeth prosperity, lest we should be discouraged and broken by calamity, but he often sendeth aduersity to exercise vs here, lest we should be puffed vp by the abundance of his mercy. And while his hand is vpō vs, we which else are stiffe and stubburne, will in pliable manner bend. When Numa had broched in Rome, a set order of seruice vnto their heathen gods, and had possessed the people with it, his

2.Chron.33.12.

Psal.119.71.

Lament.3.27.

Linius lib.1.

his successor Tullus Hostilius not onely did neglect it, but contemned it, as accounting that no one thing did lesse beseeme a king, then to yeeld himselfe to the ceremonies and sacrifices of religion. But when he had proceeded long, and gone forward in this veine, a great pestilence grew in Rome, and himselfe lay afterward long languishing of a sicknesse. This did so abate the spirits, and plucke downe the heart of the king, that he who before despised all, did now yeeld himselfe to all both great and small superstitions, and filled the peoples heads with a multitude of religions. Looke what effect these things had with him in his heathenish errors, the same in Christian obedience doth tribulation bring to many of Gods elect; this onely thing excepted, that these flie superstition. Those who in their yonger daies, and in the strength of their time haue scorned the word and the ministery, and haue made no kind of conscience of theft or fornication, but haue sucked them in as water, being afterward pinched with pouertie, or banishment, or imprisonment, or especially with sicknesse (which giueth a man right good leisure, if it be long and sharpe on him, to bethinke himselfe of his follies) with contrition of the heart, and compunction in great measure do flie vnto the Lord, and with many teares wash away the blacknesse of their iniquitie.

17 Then they desire to be with God, and to leaue this vale of misery, which lately they embraced as their greatest treasure, and preferred it before their owne saluation; and the delight whereof they would yet haue followed after, but that misery and calamitie did enforce them otherwise. Wherein we may wel obserue, that nothing so much as affliction doth make vs loue our end, by loathing the bitter potions which we dayly do taste of. When Elias was chased by Iezabel, and was comfortlesse in the wildernesse, he crieth: *Now it is enough, Lord take away my soule, for I am no better then my fathers.* But if this gall and wormwood were turned into sugred honey, we should not hasten from this place; but yet we be not readie; stay a litle and a litle. Plutarke in his Pelopidas, telleth that Antigonus had a souldier, who being vexed with an ill disease, and so loathing to liue, was alwayes formost in his seruices, were it skirmish or other fight, and was so resolute, as no man in the armie. The Ge-

1.Reg.19.4.

Plutarch.in Pelopida.

neral much liking this, cast such an affection to the valure of the man; that to his great expence, he caused him to be cured, who held himselfe lately incurable. But then looking that his soldier should be forward as before, he found him to do far otherwise, and now neuer offer to come in danger. Asking the reason of this, his souldier maketh him answer, that now he had somewhat to lose, that was a healthfull and sound bodie, with which he should grieue to part; but before when he was in miserie, he had thought his case should haue bene very happie if he might haue bene dead and buried. The wisedom of the Almightie did foresee that in vs, which Antigonus found but afterward, that we who in anguish and persecution do desire the companie of the elect who are triumphant in heauen, and with Saint Paul do long to be dissolued, would lie groueling in prosperitie, as tyed and glued to the ground; and therefore in his loue he doth whip vs oftentimes, that we may seeke vnto him, that we may sue to be with him.

Philip.1.23.

18 This is one great occasion, wherfore the Lord doth send his chastisement vpon vs; and yet in the meane while also he doth aime at this, that we tasting of that bitternes which other things yeeld vnto vs, may euermore flie to him by prayer and meditation; may be reposed on him when other things do annoy vs, when other things do affright vs. It is a good comparison which Chrysostome hath in this case, *that mothers do vse with vizards and bugbeares to fright their vnruly children, to make them flie to their lap, not willing to hurt the infants, but to make them sit close by them. So God desiring to ioyne vs fast to himselfe, being a true louer of vs, doth permit that oftentimes we are brought to such necessitie, that perpetually we may intend to prayer and calling vpon him, and leauing all other things, be onely carefull of him.* Such an attractiue violence, and violent attraction is in the crosse, to draw vs as wel as Ionas vnto the Lord. Happie men if we could see it, and make that benefite of it; which if we will not learne at first, he will come againe vnto vs, and double his rods vpon vs, if we belong to his election. In the meane time we must learne with patience to suffer whatsoeuer cometh from the Lord: since besides all other vses, it bringeth that good vnto vs, as to driue vs to our duties, and obedience to our God. Our land hath long felt the

Chrysost. in Psal.114.

sweet-

sweetnesse of the Lords distilling grace, prosperitie, peace, and plentie, which maketh men forget the author of their felicitie. They with the Oxe, haue tasted the fodder that lieth before thē, but they haue not thought of the giuer. Oh the blockishnesse of our nature, who returne to God litle loue for his great loue vnto vs! Our neighbours of France and Flanders, haue drunke of another cuppe, and haue taken another course. Some yeares now past, religion and true faith hath bene oppugned in France, Edicts haue bene made, that the Protestants or Huguenots (as they call them) should get them out of that countrey, within such a time or such a space, vnder perill of their liues. Thousands of them haue fled, and left their natiue country, but not the care of their countrey; for although they were elsewhere, wishing still good to Sion, they haue hearkned after the aduentures of that Church and commonwealth, and haue found both to be in hazard. Many inuasions and great slaughters, and ciuill warres in that land, wherein those that haue bene the pillars of religion in that country, haue bin oftentimes shreudly shaken. This hath caused them, as London doth well know, to assemble themselues together in their Churches, with solemne fasts and prayers; which of likelyhood they had not done, but that they saw themselues to be fallen into most perillous times. These assemblies and these fasts being many more then we haue had, did argue that more affliction was on them then on vs, which made them so to crie. I would that we might learne by their example to be wise before that we be stricken. But if peace do lull vs asleepe, the rod it is which can awake vs. That we find by our Prophets case, in whom the next thing which I obserued, is the greatnesse of his calamitie.

The greatnesse of his miserie.

19 In the last place I haue noted, that miserie mindeth God vnto vs. Then the greater our miserie is, the more is our mind on our Maker. If this be true, our Ionas might well crie to the Lord, for great and exceeding troubles were at this time shewed vnto him. He saith, that *he was in hell*, yea *in the belly and midst of hell*: and in the third verse plainer, that he was throwne into the bottome, *in the verie heart of the sea*, for so it is in the Hebrew, *that all the floods had passed ouer him, all the surges and* בלבב ימים.

all the waues. What can be expressed more horrible, then this was vnto Ionas? The word which is vsed here, is *Sheol*, which sometimes doth note *the graue* vnto vs, and other sometimes *hel*; and that double signification, together with the like in some few other words, doth cause that question so oft handled, of the manner of Christs descending into hell. But partly because I loue not to extrauagate from my text, (although occasion be here wel offered by the nature of the word bearing so plaine a difference) but especially in a desire of vnitie in our Church, lest some by contradiction should gainsay whatsoeuer is vttered in this argument, (so apt are we to be iarring, which I wish were otherwise) I passe ouer that point in silence; onely obseruing vnto the weake, that we all do hold the Article of Christs descense into hell, but the disagreement is in the maner of his descending, and how that should be expounded. The Prophets words here import, that he was in the fishes belly, as a man might be in his graue, without light, without sight, in darknesse and discomfort, neuer hoping more to liue, then a man who was dead and buried. Or else that he felt in himselfe such anguish of his conscience, because Gods wrath did follow him, and because he knew that himself had deserued euerlasting torment, that now he was so tortured (with an Hyperbole speaking of it) as if he had bin in hell. The Chaldee Paraphrase here hath a word signifying *a bottomlesse pit*, which intendeth to vs, that the sea was very deepe wherein he was, as if he had bene drowned. And this may be an argument, that the sea was very deep there, that the whale which deuoured him was there, whose greatnes was such and so huge, that it would require much water. The whale swimmeth not in the shallowes, neither can remaine in the foords.

20 The greatnesse of this danger, so amplified by the Prophet in many parts of his song, first could not chuse but much disiny him, and fright him home for the present; for what could he thinke of himselfe? that drowned he was, and not drowned; eaten vp, and not deuoured; and yet for euery moment in case to come to his end, besides the pangs of his soule fearing eternal death. Secondly, when afterward he had by the mercie of God escaped from destruction, it might be a great remembrance and

testimonie

testimonie to him of the fauour of the Lord. For the greater was his danger, the greater was his deliuerance. Neither doth that man euer know, what it is to be freed from misery, who was neuer like to feele it. To be brought to the pits brinke, and then and there to be stayed; nay to be in the midst of death, and there to be kept from dying, must needs vrge in the patient, a meditation of thankfulnesse. That consideration of Ammianus Marcellinus in his storie, is very good, that *although it be a matter exceedingly to be wished for, that fortune would continue in flourishing state vnto vs, yet that qualitie of life hath not that feeling with it, as when from a desperate and verie hard estate, we are recalled to a better fortune*. We better know what health is, when sicknesse hath much broken vs. We know what it is to haue store of clothing and competent foode, if hunger and thirst and nakednesse do for a time assaile vs. It is a pretie reason (although the practise thereof were bad) which Herodotus saith, that the Samian tyrant Polycrates did vse to make. He very much exercised piracie and robberie, as well by land as sea, and his custome was to spoile his friends as much as his enemies; whereof he assigned that cause, that when he shold vnderstand afterward that his friend was robbed of any thing, he might gratifie that friend more, in restoring what he had lost, then if he had taken nothing from him. I do not commend his theeuing, but his reason had wit and meaning. God knoweth that when himselfe taketh from vs such things as are not ours, (we are but his disposers, or as tenants at will vnto him) he maketh vs so much the more embrace his mercie, who hath sent grace in wretchednes, and present comfort in extremitie. Our Prophet in his suffering had good experience of these things, which maketh him the rather breake forth into a song of thanksgiuing.

Ammia. Marcellinus. lib. 15

Illa qualitas vitæ non tantum habet sensum.

Herodot. lib. 3

21 *Thou hadst cast me into the bottome, in the verie midst of the sea*: as if he should haue said, now it is otherwise, and the more am I beholding to thee. Where also obserue his speech, that he referreth all his punishment to the hand of the Lord. He speaketh not of the mariners, by whose meanes it was done, much lesse doth he reuile them, as in our time wicked offending persons oft do to the magistrates, or Iudges, or other officers, who do but see that to be done which iust law layeth vpon them,

& they wilfully haue deserued. But Ionas passing by the instrument and meanes whereby God wrought, seeketh vnto the fountaine and originall of the deed. He acknowledgeth that his Maker was he who was offended; that his hand had corrected him; that his wrath must be satisfied; but by all other he passeth.
2.Reg.6.31. That euill Ioram did not so, when his citie of Samaria was oppressed with a famine so grieuous, that the mother did eate her owne child; which extremitie it is likely that the Prophet Elizeus did foretel should fall vpon them for the greatnesse of their sin. But then he, instead of looking vpward to God, whom he should haue sought vnto by fasting and prayer, turneth his anger on the Prophet, the Minister of the Almightie, and voweth himselfe to much euill, if innocent Elizeus were not put to death that day. Blind man who could not looke higher, and see whose messenger the Prophet was. How much better was Iobs behauiour? for when newes was brought vnto him, that the Sabees and Chaldeans by violence and strong hand had taken away his Oxen, and robbed him of his Camels, he did not straitway curse those sinners, and wish much euill on them, but not so much as naming them, did fasten his thoughts on God, and
Iob.1.21. imputed all vnto him, saying most patiently. *The Lord hath giuen, and the Lord hath taken it; blessed be the name of the Lord.* I would that men in our time could carry his resolution. When ought amisse doth befall them, to haue recourse to the Highest, and to suppose that either he doth try them, or doth punish them for their sinnes, or hath some other good purpose. But we rather runne to any thing then that which most doth vrge vs; oft surmising that which is not, and suspecting those that be innocents. And if we can find the meanes whereby all is brought about, we double our force on that; this witch hath killed my beasts; this wicked man hath vndone me; this mightie man hath crossed me: I would he were in his graue, or some mischiefe else were on him. Indeed I do not denie, but that the euill are oftentimes the rods of God, to chasten good men withall; but yet thinke thou euermore, that his hand is it which effecteth all, and that his stroke is in the action. Fasten thy eyes on him, and with sighing & true repentance seeke to appease his wrath; and then the meanes shall not touch thee, no wicked thing shall haue po-

wer ouer thee. But let this be thy song, to vtter forth with the Prophet, *Thou hast cast me into the water*, thou hast laid this crosse vpon me.

22 The third circumstance now remaining, is, that God did heare his prayer. *I cried in mine affliction, and thou heardest me*; and againe, *O Lord thou heardst my voice.* You see that his woe was exceeding, and after the common course of sorrow it droue him vnto his Maker; it enforced him to pray. Where behold the comfort is, that he did not lose his labour; the Lord did heare his voice. This euermore is his propertie, to attend those who sollicite him: to respect those who call on him. *I called on the Lord in trouble*, saith Dauid, *and the Lord heard me at large.* So by Ieremie his seruant, God promiseth to the Iewes, and in them to all his Saints, *You shall crie to me, and shall go and pray to me, and I will heare you. And you shall seeke me, and find me.* So respectiue is the Lord to those who flie to him; which sheweth his great prerogatiue aboue all heathen idols, who may be derided with Baal, that either *they are busie in following of their enemies, or asleepe, and must be awaked*, but surely they cannot heare. But especially to vs it is comfort in extremity, that if sicknesse, or pinching pouertie, or malice of any man, nay if pangs of death do hurt vs, or if in the soule which is our better part, temptation ouercharge vs, and Satans darts hardly driue at vs; if we call vnto that Lord, who can bind and loose, and hath the keyes of hel and of death, he can rid vs and deliuer vs. Yea he so yeeldeth to our prayers, that they shall not returne in vaine, but comfort at the least, and patience in our miseries shall be bestowed vpon vs. It is a good speech in Cyprian, if that tract be his, *De Cœna Domini*: *In the presence of Christ, our teares which are neuer superfluous, do beg a pardon for vs: neither euer doth the sacrifice of a contrite heart take repulse. As often as in Gods sight I see thee to be sighing, I doubt not but the holy Ghost doth breathe vpon thee; when I see thee weeping, then I perceiue him pardoning.* This should be a great instigation, that when any thing doth oppresse vs, be it inward, or be it outward, we should runne vnto the Lord. So may also be that of Austen: *The prayer of the righteous is the key of heauen. Prayer ascendeth vp, and Gods mercie descendeth downe. Although the earth be low, and the heauen high, the*

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Psal. 138.3.

Ier. 29. 12. 13.

1. Reg. 18. 27.

Apoc. 1. 18.

Cyprian. de cœna Dom.

Quoties te in conspectu Domini video suspirantẽ, Spiritum sanctũ non dubito aspirantem.

August. de tempore, Sermon. 226.

Oratio iusti clauis est cœli. Ascendit precatio, & descendit Dei miseratio.

Cum sensibus loquitur si sit solus noster gemitus.

Lord doth heare the tongue of man, if he haue a cleane conscience. It speaketh with feeling, if it be but onely our sigh. A showre of the eyes is sufficient for his eares: he doth sooner heare our weeping then our speaking.

23 I doubt not but all the faithfull do find this easily in themselues, that when they do lay open their soules before the Lord, as Ezechias did the letters of Sennacherib, & when they do earnestly pray, a deaw of consolation, of most blessed consolatiō, is distilled downe vpon them, whereby they are assured that they haue to deale with a father, who seeth their fraile infirmities, and hath compassion on them. *Yea as a father doth pitie his children, so hath the Lord compassion on all that do feare him: for he knoweth whereof we be made, he remembreth that we are but dust.* He knoweth vs to be most ignorant, & most foolish, and vnfit for all goodnesse, very impotent and vnable to keepe off wrong from our selues. He knoweth this & considereth it: & as euermore he supporteth vs, & keeps vs to himselfe as the apple of his eye, giuing when we demand not, & more then we thinke on; so if we lift vp our voices, and poure out our complaints before him, he will neuer faile vs seeking him. Onely this he claimeth of vs, that we aske that which is fit, not vanities or impieties, or to bestow vpon our lusts; for he denieth these things to vs, and our faith hath no warrant to aske such requests of the Lord. And againe, that in those things which are lawfull, we appoint no time vnto him, but in humilitie waite his leisure. For as Chrysostome doth teach vs, *If to giue be in Gods power, it is also in his power to giue when he thinketh good, and the time he best knoweth himselfe.* If we do well keepe these things, and earnestly and vncessantly do make our complaints before him, he will deale with vs as he did with Ionas, he will certainly heare our voice. Lord send vs a mind to serue thee, that by wilfull disobedience we plucke not thy punishments on vs: and if we do turne from thee, draw vs backe to thy selfe, rather by thy temporall rods being layed on vs in great measure, then by heaping earthly pleasures, thou shouldst suffer vs to be choaked with them, that we should fall from thee vtterly. Do thou chastise vs and correct vs in iudgement, not in furie, and there grant vs a mind to see, who it is that doth strike vs, that so we

2.Reg.19.14.

Psal.103.13.

Iacob.4.3.

2.

Chrysost. in Psalm.129.

may

may pray to thee, to be eased in our affliction. And of thy mercie adde this, euermore to heare our prayer, that so passing this troublesome life, with fast hold layed on thy promises, we may come at length to thy kingdome, to the which ô Father bring vs, for thine owne Sonne Christ his sake, to whom with thee and thy Spirit, be glorie and praise for euer.

To the Reader.

GOOD Reader, the words of the text in the former Lecture, ministred me occasion to shew, who it is to whom our prayers are to be directed, that is, God alone; and consequently, that we should not vse any inuocation of Saints. But in the handling of that question so largely, out of the Fathers of the primitiue Church, my purpose was not onely to settle the ignorant for their beleefe concerning that point, but withall by example thereof to let the simpler sort see, what is to be conceiued in other questions disputed betweene vs and the Church of Rome. For the same may be said concerning the Primacie of Peter, the merite of works, free will, prayer for the dead, Purgatorie, and the most part of those controuersies which now adaies are handled. They take out he to maintaine many of their positions if not directly out of the Scriptures, yet from probable shewes out of some of the old Fathers, who were great lights after the time of the Apostles. But first, many 1
bookes pretended to belong to that reuerend age, are conterfeits, and start vp since the lines of those grauie and godly writers; and from these are many of the allegations taken. Secondly the very ancient Fathers 2
receiued some things as true without discussing whereinto when themselue vpon speciall occasions did iudiciously looke, they were either of a contrary opinion to their former, or spake faintly and doubtfully. Thirdly, that which some of them taught was contradicted by other, and so 3
one part must needes erre. Fourthly, they were not so led by the immediate Spirit of God as those Secretaries of the holy Ghost, who deliuered the canonicall Scriptures to the world: and therefore they are no 4
farther to be allowed, then where they consent with the most sacred written word; and that is their owne iudgement of themselues. Lastly, there are many places cited by Bellarmine, Stapleton, and other the aduersaries of the Gospell, which when they are diligently looked into, and weighed by all circumstances, do not purport that for the which they 5

are

are produced. Of all which obseruations it is easie to giue diuerse examples. This I thought good to note, lest weake brethren or credulous preiudicate persons should be too much abused, with the misapplied name of the old and most renowmed Church.

And wheras I haue shewed my opiniõ concerning the supposed strange shapes of men in many quarters of the world, if any should vrge any author of former or latter age against that my assertion, in one word I account them all in that point to be fabulous, and only to haue receiued such rumours and vninstifiable traditions from hand to hand: although some of them, thinking thereby to procure to themselues the fame of men farre trauelled, do auouch that they haue seene such. In our dayes God hath giuen light, and therefore let vs not still delight to be in blindnes. Onely this one scruple is to be remooued away, that whereas constant report hath auerred this to be so, in some one part of Peru, *in the South portion of the West and lately found Indies; and some men of good iudgement, whose aduentures for nauigation that way, haue nobilitated the discoueries performed or attempted by our English nation, haue with firme credence entertained that for a very truth; yet as I esteeme, they may easily satisfie themselues in that behalfe, by the sufficient report of* Pedro de Cieca *in his first part of the Chronicles of* Peru, *chapter 26. who being a Spaniard borne, and now more then fifty yeares agone hauing spẽt seuenteene yeares in his personall peregrinatiõ ouer that countrey, sheweth that not farre from the Line, yea in more places of* Peru *then one, there are people, who being borne in naturall shape as other men, yet do take their infants when they are but a few dayes old, and by certaine diuices which they haue, as with frames of wood, and binding or swathing do make the head of such fashion as they would, as some to be very long, and some to be so crushed together that they haue no neckes, but their heads seeme to be immediate parts of the trunke of their bodies. And this contenteth me for the verity of that matter, and I doubt not but so it will all other, who desire in their minds to be perswaded of things as indeed they be, and not as sometimes they seeme.*

THE

THE XI. LECTVRE.

The chiefe points.

1. Comfort here offered to the languishing soule. 3. What it is to be cast from Gods sight. 4. The feare of Ionas. 5. The elect cannot perish. 7. How Ionas is recouered by faith. 8. and repentance. 9. His desire to see the Temple. 11. How the Church should be frequented. 12. Against those that abstaine from it. 13. The conflict in the Prophets conscience. 14. Grieuous temptation is common to the godly. 16. Why temptation is necessarie. 17. God doth protect vs in it. 18. The benefite which redoundeth to vs by it. 19. Helps against temptation.

IONAH 2. 4.

Then I said, I am cast away out of thy sight: yet I will looke againe toward thy holy Temple.

MAny are the instructions which this Prophecie hath yeelded in the hearing of most of you: aduertisements and warnings against sinne; disputations against Atheisme; obseruations against Papisme; in the person of the marines, comparisons of Gentiles with vs that be Christians; and doctrines of diuerse sorts, as Gods Spirit from time to time hath assisted me. But for informing of the cōscience of a languishing sinner, who groneth vnder the burthen of heauinesse and casting downe, and is almost swallowed vp in the gulfe of desperation, by reason of the feare of Gods displeasure for sin that hangeth vpon him, (which things oftentimes befall some of the litle ones of Christ Iesus) no one matter in this Prophecy is more apparently fruitfull, or more worthie consideration, then that which I haue now read. For what can be more wholesome then Physicke to the sicke, or remedy to him that is ready to perish? And who is more like to perish, then he who feeleth no rest either

ther inwardly or outwardly, in body or in mind; but as it were gasping for breath, doth daily long for comfort in the middest of great distresses? his case being this, that sinne egerly insulteth, Satan fiercely impugneth, and his conscience beareth witnes against his owne soule, that in right, iustice should destroy it. To the reliefe of which tender ones, as I could wish that our speech were oftner directed, (for it is a needfull argument to be handled, and blessed is that speech which bindeth vp the broken, and giueth life to the dying) so the example of my Ionas doth fitly remember me to speake to this purpose, because he is as a glasse for all such to looke in, and thereby to see themselues, and in his case to helpe themselues, with the good assistance of that Spirit who herein is all in all.

2 For in this man may be seene, a most vehement and forcible conflict betweene faith and feare; betweene hope and despaire, betweene sinne and grace: on this hand the flesh sinking with distrustfulnesse into the bottome of hell, being like to acknowledge it selfe a forlorne creature, a cast-away from God, a reprobate from the promises, as if it were some Cain or some Iudas: but on the other hand, the spirit foorthwith mounting into the bosome of the Sauiour, and there apprehending mercie by remission of all iniquities, and forgiuenesse of all transgressions. In the meane while, amidst the one raising vp, and the other hanging downe, is a combat of such bitternesse, as maketh the endurer of it, in the heate of the fishes stomacke oft times to quake for cold, and in the cold of the sea, oft times to sweate for heate. Many feuers and agues cannot shake him, as his owne heart doth now shake him: his boiling is like the fire: his torture is like the hell. How many crownes and kingdomes, what thousands of gold and siluer, what heapes of precious stones, how many lands and seas and whole worlds would he giue, if they were now in his power, to be freed from such a torment, as forced him with extremity to say as here he said, *I am cast away from thy sight*, I am but a damned reprobate? A very fearefull thought, and yet recouered againe by confidence in Gods mercy, which faileth not his at need; so that thereby he is encouraged, to hope that he shall see Hierusalem, the sanctuary of the Lord, and his temple once againe. Which recouery of his should make vs much

Genes. 4. 13.
Matth. 27. 4.

much admire Gods mercy; and yet withall teach vs, to worke out our saluation in great feare and great trembling. But because this text doth note vnto vs some doctrine besides this, and the illustration of that doth make a way for my purpose, I will first touch the other, obseruing in the generall words, these three things to be handled. First the deiection of our Prophet, *I am cast out of thine eyes.* Secondly his arising vp from that motion, and new assurednesse of Gods fauour: *Yet I will looke againe toward thy holy temple.* And thirdly by a comparing of the one of these with the other, the great conflict in his conscience.

1 2 3

I am cast away out of thy sight. 1

3 The Antithesis put betweene the casting away from the sight of his God, and the beholding of his temple, is not to be taken coldly, as if it intended barely, that now he did not see the temple indeede, but he should see it againe: that now he had lost his country, but after his deliuerance the time should come, that he should returne thither, as if he had made this accompt and no more, that for a while he was depriued of some temporal fauours, or terrestriall benedictions, but should be restored: for this had bene little, and in comparison as nothing. But it signifieth a suspition and mistrust of the losse of all Gods loue, a putting out of his protection, a reiecting or casting off to wrath and eternall damnation. For the eyes of God, being taken in good part in the Scripture, do still import his fauour, and in his fauour is life, and hapinesse, and felicitie spirituall and celestial. Moses saith of the land of Canaan, that *It was not as the land of Egypt from whence they came*, that is, a place hatefull to him, inhabited with idolaters, *But the eyes of the Lord God are alwaies vpon this*, that is to say, his gracious loue, *from the beginning of the yeare, euen vnto the end of the yeare.* So God promiseth to Salomon, in behalfe of the Temple at Ierusalem, *I haue hallowed this house (which thou hast built) to put my name there for euer, and mine eyes and my heart shall be there perpetually*, that is, my most kind blessing, and the presence of my grace. So Dauid, *I said in my haste, I am cast out of thy sight*, that is, I am depriued of thy sweete assistance. and in another place, *The eyes of the Lord are vpon the righteous:* As much as, he doth tender them, and cherish them with his prouidence. It is the feare of our Prophet, lest the kindnesse of his

Deut. 11. 10. 12.

1. Reg. 9. 3.

Psal. 31. 22.

Psal. 34. 15.

Maker,

Maker, wherewith he had embraced him, ſhould be vtterly taken from him, and now nothing but hell fire and brimſtone ſhould remaine for him, to plague him in another world.

4 The heauineſſe of the hand of God, which had followed after him with that rigour: the multiplicitie of his puniſhment, by a tempeſt while he was in the ſhip, by drowning in the ſea, and by impriſonment in the whale, the horror of his transgreſſion, and diſobedience toward his God, the remembrance of that grace before, from which he was now fallen, of a Prophet to become a runnagate, do ſo amate his heart, that whē he thinketh of himſelfe, he reſolueth as a deſpairing abiect, that he hath no fellowſhip in the inheritance of Gods Saints, but that as an outlaw, he was quite to be ſecluded from the couenant. So that now either he ſuppoſeth, that he belongeth not to Gods election, and that he had neuer bene booked in the regiſter of thoſe Saints, which were appointed vnto life; or that the Lord as a man doth varie and repent, and had altered his purpoſe concerning him. The firſt was againſt himſelfe, to thinke himſelfe to be a reprobate, appointed and predeſtinated before hand vnto euill. And how wofull a thought was that, to perſwade his ſoule, that nothing belonged vnto him but damnation? The ſecond was againſt the Higheſt, that his counſels ſhould depend vpon our mutabilitie, as if his eternal purpoſe and decree, which is from euerlaſting, were tyed to our well doing, and did not much rather diſpoſe vs, and inable vs to do well. Whomſoeuer he ordaineth to the kingdome, he doth teach the way to that kingdome. Chriſt Ieſus who is the life, is alſo the way: he that giueth the one, granteth the other. Where he intendeth to beſtow the end, there he doth firſt beſtow the meanes, which ſhall leade to that end. We are choſen not being holy, but *That we ſhould be holy*. God then contemplating in himſelfe, his counſell which is immutable, retaineth ſtill his ſecret purpoſe, and whom he hath once choſen, that man he chooſeth euer. Whom he loueth, he loueth to the end, neither doth he for euermore caſt one of his little ones out of his ſight.

Ioh. 14.6.

Epheſ. 1.4.

Iohan. 13.1.

5 Then it is a wrong opinion, either of the Papiſts teaching, or the Prophet here miſtruſting, that any of Gods faithfull ones, can be finally caſt away. Saule may haue a ſpirit of Prophecie, and

1. Sam. 19.24.

and Iudas another spirit of doing miracles, and both of these may come to naught: but where the spirit of adoption, that spirit of sanctification, hath once made his residence, it doth euer inhabite there. The child of God shal be brought to repentance, and acknowledgement of his fault, to confession and contrition, and faith and hope and glorie, through many seas of temptation, and downefals of despaire, through Vrias his death with Dauid, through denying of Christ with Peter. Either youth or age, life or death, in him that is elected, shall apprehend the promises. Be it the ninth houre, or the eleuenth houre, yet there shal be a time. The Eternals *beneplacitum*, shall haue his effect vndoubtedly. And although that holy man Moses, can desire to be razed out of Gods booke, rather then his people should perish, and Saint Paule wisheth that he might be accursed, to saue those which were his countreymen in the flesh: yet this shall but shew their great zeale and loue vnto their brethren, as also their earnestnesse for Gods glorie, which they thought might more appeare by sauing of a multitude, then by their priuate safetie: but this tainteth not Gods decree, who will certainely make vp his worke, wheresoeuer he beginneth it. And if the Spirit of the Almightie, do in some places of the Scripture, speake of blotting out of that booke, which is the booke of life, this is not by and by to be taken literally, but that God therein doth frame himselfe to our capacitie, as sometimes in like sort he attributeth a foote or hand, or eare or eye, to his owne diuine Maiestie. In all which, and other places of the same qualitie, the speech of Origen is most true, that as the most ciuill man if he were to go among Barbarians, (as suppose the Moores or Tartarians) had neede to learne the language of that people, if he meane to speake vnto them, or do any good among them: so when the Lord would teach vs in the Scriptures, he contempereth his phrases to our capacity, and speaketh to vs in our owne toung. And this he doth in the case in question, resoluing by the speech *of wiping out of Gods booke*, an assurednesse that they shall neuer haue any portion in the fellowship of eternitie. But if it seemed vnto any, that they were likely to be of the number of the elect, yet that seeming should be frustrate. Notwithstanding, the purpose of his good pleasure, in truth is neuer varied.

2.Sam.11.17.
Matth.26.70.
Mat.20.5.6.
Exod.32.32.
Rom 9.3.
Psal.69.28.
Origen cõtra Celsum, lib.7.

6 Then

6 Then whosoeuer is once growne vnto that measure of faith, that vpon a setled knowledge, he can meditate in himselfe of Gods true loue toward him, & can satisfie his owne soule, not with a foolish lightening, or hasty fond perswasion, (which may befall an hypocrite, or temporarie beleeuer) but with a resolued confidence, that his God is his father also, and dareth to cry Abba, father; that he is sealed vp by his Maker, against the day of redemption; that he is one of that number, whom Christ hath bought with his bloud; that whether he liue or die, yet euermore he is the Lords; *That neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come*, no, that neither hell nor diuell *shall be able to separate him from the loue of God which is in Christ Iesus our Lord*: this man neede not stand in feare of casting out of Gods sight, or perishing from his fauour. And if that his sin, or Satan sometimes suggest the contrarie, or his owne heart do discourage him, this is but a temptation, which notwithstanding must be strongly resisted, with heartie and earnest prayer. For the infallible word of God hath taught vs to say with Saint Paule, *If God be on our side*, what matter *who be against vs?* And *God iustifieth: who shall condemne?* And with Saint Iohn in his first Epistle: *I write these things that ye may know that ye haue eternall life*, And *we know that he heareth vs*, And *we know that we are of God*. We do not rest vpon our selues this full certaine perswasion, this assurednesse of hope; for that were to build on the sand, that were to leane on a reede, which breaketh, and the splints thereof do runne into the hand; but we stay it vpon the power of God, and on the loue of our Christ, from the hands of whom, none are able to plucke that away, which they haue chosen. In confidence of this, a man may be bold to say, although I be sicke yet God is mighty: Although I be weake yet Christ is strong: looke what is too light in my flesh, that his Spirit doth make vp. His grace is sufficient for me. I dare to say with Saint Bernard (and it is an excellent saying,) *Three things I consider wherein my hope doth consist, the loue of his adoption, the truth of his promise, the power of his performance. Now let my foolish cogitation murmure as long as it will, saying, Who art thou, or* knowest thou *how great that glorie is, or by what merites thou hopest to obtaine it? And I will answer boldly,*

Rom.8.15.
38
31
33
1.Ioh.5.13.
15.29.
Heb.6.11. τὴν πληροφορίαν τῆς ἐλπίδος.
2.Cor.12.9.
Bernard de 7. misericordijs Serm.3.
Charitatem adoptionis, veritatem promissionis, potestatem redditionis.

I know whom I haue trusted, and I am assured that in very great loue he hath adopted me, and that he is true in his promises, and able in his performance: for he can do what he will. This is that strong foundation whereon we may build safely: this is the stay of a Christian, vnto the measure whereof if any can find that yet he hath not attained, let him pray to God to enlarge his knowledge and vnderstanding. But let vs most firmly hold this, that whom he hath once chosen to a true feeling of his grace, he doth neuer vtterly cast them away from his sight and good fauor. This then was the fault of our Ionas, and argued in him great infirmitie, when he broke forth into this passion which sauoured so of desperation. And so much of this matter.

Yet will I looke againe toward thy holy Temple.

7 You haue now seene him at the worst: for worse he could not well be; a prisoner in a strange dungeon, without light, without company, without comfort in a whales belly, so disquieted in his anguish, that he accounteth himselfe a reprobate, and inheritour of hell fire. He had bene a wofull man if he had stayed there, disgraced and left by his Sauiour: but as his soule was departing, he fetcheth it backe againe with a sigh and gaspe of faith. He plucketh in the reine of his owne heart; he giueth the checke to himselfe; he recouereth in the instant, when he was in the pits mouth, ready to sinke eternally. This sheweth that in former time he had bene vsed to temptation: being practised in Gods seruice, he knew well what belonged to faith, when he did so soone apprehend it. He was not ignorant that he had offended, and offended a fearfull God; yet such a one as would haue compassion vpon a repenting sinner. This griefe of his, was sustained by a trust in Gods free promises, who hath said, that *if the wicked will returne from all his sinnes that he hath committed, and keepe all his statutes, and do that which is lawfull and right, he shall surely liue, and shall not die. All his transgressions that he hath committed, shall not be mentioned vnto him.* The two wings of faith and repentance, do mount him vp into heauen, euen from the gates of hell. His faith kept him from blasphemy, that in the heate of his extremitie he had still a mind to God: which maketh him to speake vnto him, not as the desperate miscreant, whose maner is to speake of

2.

Ezech. 18. 21. 22.

God in the third person, not to God; he hateth me, he plagueth me, he detesteth me, he doth not loue me, which words argue no hope remaining; but in his bitternesse he turneth his speech vnto the Lord, *I am cast away from thy sight, I will looke againe to thy Temple*; so in want of hope shewing a hope, a confidence in diffidence. This is the fruite of beleeuing the sweet mercy of our Sauiour, that in the day of sorest triall it is able to keepe vs vpright, who else should fall downe groueling. As a ship without his ballace, is tilted and tossed at sea, and cannot endure the waue: so is that soule right vnstable, and euery houre apt to perish, which hath not faith in temptation. It is written of the Cranes, that when they do intend in stormy and troublesom times to flie ouer the sea, fearing lest by the blasts of the wind their bodies which be but light should be beaten into the sea, or kept from the place whither they be desirous to go, they swallow some sand and litle stones into their bellies, whereby they are so moderately peized, that they are able to resist the wind. While we do crosse this troublesome world of sinne and great temptation, it is faith which must be our ballace, it is faith which must preserue vs equally vpright, or recouer vs when we are going. Now it stood the Prophet in stead, in the bottome and depth of misery, to haue feeling what belonged to beleeuing vpon the Lord.

Solinus cap.15

8 This beleefe inferred repentance, which is acceptable in great measure to our most gracious Father. As he scorneth not the weake man falling, so he embraceth him that riseth; which point Nouatus and his fellowes, with their hard harts did deny. If the prodigall sonne can say good *Father I haue sinned against heauen and before thee, and am no more worthy to be called thy sonne*, he runneth to him, and falleth on him, and kisseth him as his beloued. He liketh in vs a sorrow for that wherein we haue faulted. It was a good speech of Saint Hierome, to call repentance after sinne, by the name of *a second boord or planke after a shipwracke*. In a wracke at sea, a boord oftentimes doth saue a man from drowning, by his lying fast thereupon. But if he be beaten by the violence of the waue from this first planke, and be now floating in the water; if a second by some accident be affoorded him, and he can keepe him fast thereto, it setteth him free

Luc.15.21.

Hieron.ep.65 *Secunda post naufragium tabula est culpam simpliciter confiteri.*

free from all danger. It is more then apparent, that we haue suffered a wracke, and are diuing into the sea of sinne and desperation, euen ready still to be drenched. The first table which relieueth vs, is the Sacrament of Baptisme, which by the bloud of Christ washing vs, and for the couenants sake doth acquite vs from the guilt of originall sinne: from the which if we be beate off, by the force of actuall crimes, the second plank is repentance to be caught at, which if we hold fast, & do not leaue, it will bring vs into the hauen of blessed and quiet rest. Then let vs euermore call vpon God, to bestow vpon vs this compunction of heart, that since euery day we fall, we may dayly rise againe, and not sinke vnder our burthen.

9 The weake Prophet now leaning on these two such assured staues, first sorrowing, then beleeuing, doth raise himselfe vp with a correction: that although he had said before, that he was cast away from Gods sight, yet he will not leaue it so: he will not giue ouer there, but once againe he will looke vnto Gods holy Temple. Once againe I will see Hierusalem, and the place of thy true worship. Which words, as Hierome noteth, do either import a confidence and hope that it should be so, or a wish that so it might be. And in the Hebrew, the future tense which is vsed in this place, is very frequent for wishing. Both shew a will to the *Temple*: by which some vnderstand the whole seruice of God, circumcision, and the sacrifices, and the expounding of the Law, or whatsoeuer else was of specialtie in the tabernacle of the Lord; so taking one for the other, the place for the duties in it, making that which was so eminent, as the matter and the obiect of his confidence and faith. He certainly had a mind, not to die there where he was, as vnprofitable, and in a place so obscure, but openly to honour God whom he had so dishonoured before: and therefore now he was desirous, in conspicuous manner to draw other to his obedience. But of all places he chuseth the Temple to do the deed, because that was the house where God had put his name, who although he be euery where by his being and presence and power, yet he was more apparently conuersant there by his speciall grace. This did make that house and citie to be counted an holy mansion, the very ioy of the earth, the beauty of the world,

Hieron. in Ionæ 2.

Euter præsenter, Deus hic & vbique potenter.

the glory of all nations, the pallace of the great King, the delight and paradise, and garden of the Highest. There was the Arke of the Couenant, the Tables of the Testimony, the Cherubins and the Mercy-seate, all being strange things of much excellencie: but the summitie of all happinesse, was the residence of Gods fauour there.

10 All which how much the faithfull esteemed and accounted of, Dauids example may teach vs, who when there was but a Tabernacle, whose beauty was much inferiour to the magnificent Temple of Salomon, so grieued that himselfe in his flights and persecutions was hindered from assembling within those courts of the Lord, that he witnesseth for his owne part, that neuer *Hart did so bray* to find the brooke of water, as his heart and conscience did thirst for that place; yea his teares did trickle downe, to thinke that he might not come there. And elsewhere he complaineth, that the sparrow and the swallow were happy, being compared to him, for they might come to the Altar, to make their nest neare about it; but leaue to do that was denied vnto him. But afterward, when Salomon had erected his famous house to the Lord; that had many extraordinary blessings granted to it, at the time of the dedication: when God witnessed by his presence, that he heard the requests of Salomon, among which these were some, that if famine, or plague, or any other affliction did vexe the harts of the Israelites, and they then came into that Temple, and there prayed to be deliuered from that crosse, the Lord would remoue it from them. Yea if they were out of their own land, either going against their enemies, or captiues in other countries, if they turning their faces about to the coastward of this house, should either pray for victory, or for release from their captiuitie, their God would graunt it vnto them. The Iewes afterward obserued this euermore in the earnestnesse of their prayer in what land soeuer they were, turning them toward the Temple: not tying superstitiously the power of God to that place, but knowing that the same house was not erected in vaine. And witnessing withall, their obedience vnto the Lord, and to men the constancy of their profession, who held that place as the seale of the Lords assured protection ouer them. So when Daniel in Chaldæa would pray, he

Psal. 42. 1.

Psal. 84. 3.

1. Reg. 8. 37.

44. 46.

set

for his windowes open toward Hierusalem, to the hazard of his life. And truly the maiesty and great fame of the place was such, that when the second Temple (which was a far meaner matter) was raised vp, the Princes of the earth, which were of the very Gentiles, did repute it and esteeme it a thing most holy. The regard which was borne to that sanctuary, by Alexander the great, sometimes king of the Macedonians, by Ptolomeus Philadelphus, by Pompey the great Romane, somewhere of did these offer sacrifice, as it is testified by Iosephus; and the coming vp of the Eunuch of Candace the Queene of Æthiopia, who resorted thither of purpose for to worship, do make this very plaine vnto vs. Then our man (who sometimes had bin a Prophet, and of likelyhood had gone vp to Hierusalem to do his deuotions, contrary to the custome of the Israelites in his time) had great reason to bethinke himselfe of this place.

Dan.6.10.
Agg.2.4.
Iosep. Antiq. 11.8. & 12.2. & 14.8.
Act.8.27.
1. Reg.12.27.

The doctrine to be deriued vnto vs from hence is this, that since in substance we are inheritors of that faith which the Israelites and Iewes did hold, and in stead of their Temple haue the Churches of the Christians, which are places seuered to Gods seruice, and for the assembly of his Saints, and the gathering together of his people, that we therefore should beare the like affection to these, as they did to that house, and this so much the rather, because the substance is here, which there was but the shadow; there the figure, but here the truth; there sacrifices made of beasts, here the true Lambe Iesus Christ. We should therefore resort to these sanctuaries with greedinesse, euen as to the type of heauen: we should ioy to be there, and see all other there whom we loue: and a Christian man loueth euery man. Christ did frequent the Temple, he called it an house of praier: Anna that widow so much commended, liued in the Temple: the Apostles came to this: and after that Christ was ascended, the holy men who were in the time of the Primitiue Church did reioyce to see the Oratories and places of deuotion which were built in honour of Christ. They knew that if the priuate praiers or lifting vp of the handes of one man were acceptable to the Lord, the the voice of a multitude making their requests ioynly together, would more sound in the eares of God. If the Sauior hath made a promise so be in the middle of them where two or three

Ioh.2.14.
Math.21.13.
Luc.2.36.
Act.3.1.
Math.18.20.

three are gathered together, with what an eye of compassion is he present to looke vpon hundreds of thousands of his, assembled into one place? Then let vs account it our happinesse, that we may ioyne our prayers vnto a great congregation, which God denieth to his best children, in the time of persecution, and of banishment, and great sicknesse: and let vs presse to this place as to that where bread is broken, which is the very food of life. For herein God giueth a most approued argument of his loue, that we are not forced to runne from this sea to another, from this land vnto that, so to enioy this blessing: but we need no more but euen step out of doores, it is so brought home vnto vs. And let vs each man exhort that brother of his, who yet wanteth vnderstanding, to hasten vnto this banket: for it is a good token of more grace which is afterward to follow, when men come to this place, although it be for other purposes. God catcheth them vpon the sudden; the hooke is fastened in them, before themselues be aware. Austen came with another mind to heare Saint Ambrose preach; it was to obserue his words, and his eloquence, and the maner of his gracious deliuerie, (for Ambrose was an eloquent and sweet man) but at length the matter of his Sermons tooke him, and made him a good Christian; So mightie Gods word is; and hearing is the meanes to bring men vnto faith, by which faith they are saued; and this is the place of hearing. *If any man*, saith Chrysostome vpon Iohn, *do sit neare to a perfumer, or a perfumers shop, euen against his will he shall receiue some sauour from it: much more shall he who frequenteth the Church*, receiue some goodnesse from it.

Amos 8 12.

August Confess. 5. 13. 14.

Rom. 10. 17.

Chrys. in Ioh. Homil. 52.

12 Then they are much to be blamed, who do willingly and of purpose absent themselues from this place, be they either the stiffe and stubburne Recusants, whose fancie and refractary will, is called by the name of conscience: who being inuited to the Supper of the Lambe, yet keepe themselues away, and therefore according to Christs parable, are well compelled by the Magistrate to come in. It is a most blessed compulsion, for a man to be driuen to truth, for a woman to be forced to heauen. Or be it the idle person, who preferreth his rest and sleep before his owne soules saluation. In which case he is worse then the Iew, of whom (as Ambrose well obserueth) the Prophet saith,

Luc. 14. 23.

Ambros. in Psalm. 129. Serm. 19.

that

that he honoreth God with his lips, although his heart be farre from him. The Iew did yeeld his speech, and the Iew did yeeld his presence, & seemed to giue some countenance to the word, but this slothfull man commeth not so farre. Or be it the ancient Donatist or Rogatian, in times past so peeuishly bent, who abstained from the assemblies of all other men whatsoeuer, which were not of his opinion, and tied to a small corner in Affrica, that Catholicke Church, which is so far diffused ouer all the face of the earth. Vincentius one of their companie, is iustly reproued by Saint Austen, because when *the Lord had said that all the earth should be filled with his maiestie, Amen, Amen, so be it, so be it*, for so it is in the Psalme; he would sit at Cartenæ, some meane place belike in Affrica, and with ten perhaps of his Rogatians, which yet remained with him, would say, *Non fiat, non fiat*, that it should not be so. Or be they our new Barrholists, sprung from the seed of the Donatists, who because they conceiue, that some spots & spotted men do yet remaine within the Church of England, they single themselues from vs by a schismaticall rent. They forget that the spouse *is blacke* while she remaineth on earth; that in the field where the best seed is said by Christ to be sowne, tares spring vp as well as wheate; and both must grow together vntill the day of haruest. That in the womb of Rebecca, which was a good figure of the Church, is Esau as well as Iacob, which cannot be discerned vntill the time of their birth. And this birth is the iudgement. What a holy and wise saying is that which Austen hath in this behalfe: *We suffer many in the Church, whom we can neither correct nor punish. But yet for the chaffes sake, we do not forsake the threshing floore of the Lord; nor for the bad fishes sake do we breake the nets of the Lord; nor for the goates which are to be seuered in the end, do we leaue the flocke of the Lord; nor for the vessels made to dishonour, do we flit out of the house of the Lord.* Let the spirit of singularitie, carry these men in our time headlong while it will, but let vs loue the publicke meetings of the faithfull, the Sacraments duly administred, the word sincerely taught, the deuotions vttered here. Let vs hold it our ioy and crowne, that we may so come together; that we may not onely with our Prophet here, looke toward the temple; but that if we will, our feet

Isay 29.13.

Psal.72.19.

August. Epist. 48.

Cantic.1.4.

Matth.13.24.

Genes.25.23.

August. ep. 48. *In Ecclesia nonnullos toleramus quos corrigere vel punire non possumus.*

Psal. 122. may stand in the gates of Ierusalem. We do sinne against our soules, when by a fainte we debarre our selves from the fellowship of the faithfull, and communion of Gods Saints. And so now ceasing this, let vs come vnto the third thing which was at the first proposed by me, and that is, the grieuous conflict which Ionas here sustained.

The combat of the Prophet.

3 And what can be stranger to a man at first sight, then that he who late before was the Prophet of the Highest, and therefore much in his grace, acquainted with his counsels and purpose touching Israel, where he had long preached, one more aboue his God, should now with such a horror, as a desperaising person, be vp, and then downe, be at the first so distrustfull, although afterward resolued. But the remembrance of that fauour which he before enioyed doth deiect him the more; that after so large measure of Gods bountifulnesse toward him, he should be vnthankful. For now his conscience crieth out against him, that he was most vnworthy to haue any part in the Redeemer, who had turned from him so wilfully. Now he breatheth out displeasure and indignation against himselfe. So fearfull a thing is sinne, it doth so wound the soule. Hence great fights do oftentimes arise vnto the faithfull, where the flesh armed with desperation, hyeth on loade euen to destruction, but faith holdeth out a buckler wherewith she wardeth the blowes. Notwithstanding betweene the one and the other, there is a combat hardly fought out, much ebbing and much flowing, much rising and much falling, that the waues are not so various, as the thoughts of this sufferer are, disputing, *pro* and *con*, acquiting and condemning. Whereunto at the last a victorie commeth, but it is with great difficultie in the meane while, the inward man and the outward, the spirit and the flesh most vehemently

Iacob. 1. 12. wrastling. Now as Saint Iames hath told vs, *Blessed is the man that endureth temptation*: he that striueth and standeth, and in the end conqueresh shall not lose his reward. But in the meane time it maketh the weake one, the tender and sickly conscience to droope and be discouraged, so that being heated violently, he thirsteth after comfort. In which case, since God himselfe is so

Psal. 51. 17. farre from despising the broken and contrite heart, that in very

truth, he doth loue it; and Christ for his part came for that purpose, not to breake the bruised reed, nor to quench the smoking flaxe, we are in example of them both, (the Father and the Word) to bind vp the broken, and to seeke out that which is perishing. Matth. 12.20. Luc. 19.10.

14. Then to speake to this argument, whosoeuer thou art that groanest vnder this heauy burthen, strengthē thy feeble knees, & resume thy decaying spirits. If the motions of thy mind be fearefull beyond measure, yea vnfit to be spoken, and vttered by thee; so that thou art ashamed euen to name them; as, that Gods being is not certaine; that the Scriptures may be doubted of; that Christ was not the Messias and Sauiour of the world, that thy sins shall not be forgiuē thee; that thou belongest not to Gods election; that the promises of his mercy appertaine to other men, but are not true in thee; that thy best way were to dispatch thy selfe of thy life, by some fall, or a knife, or by drowning, or otherwise, sinte thou art but a forlorne person, and a cast-away in Gods sight, (which is a most fearefull & vncomfortable thought,) yet vnderstand that these suggestions and a thousand more of that kind, are but attempts of thine enemie, who would willingly rush vpon thee: but know that thou herein art not alone, such conflicts are very common. The Prophets and the Apostles, the best Saints of Gods haue endured the. How great was Iobs extremitie, when he cursed the day of his birth, and being impatient and vnruly, he satisfieth not himselfe, againe and againe to curse it? In what a case was Dauid, when he seemed to feare vtter perdition? *Cast me not away from thy presence, and take not thy holy Spirit from me.* He speaketh as if he doubted of his election. It was not well with him, when he distrusted God in his promises, daring to say vnaduisedly in the midst of his distresses, that *All men are lyers*, that was, euery one of them, who did tell him and that from the mouth of Samuel, the true Prophet of the Lord, that he should be the king ouer Israel. How was Ieremie on his knees, when he cursed and fretted bitterly, and wished that he had neuer bene, or would that he had bene slaine at his first entring into the world? How was Elias troubled, when he cried, *It is enough, Lord take away my soule!* How did Peter striue in himselfe, whether he shold deny Christ or no? Iob. 3.1. Psal. 51.11. Psal. 116.10. Ierem. 20.14. 1. Reg. 19.4. Mat. 26.75.

and

and imagine what he thought of it when he had done it, and wept bitterly. What disquietnesse did the pricke in the flesh bring to Saint Paule, when it made him pray thrise; that is, very many times, that he might be deliuered from it? But how hote is this conflict betweene the flesh and the spirit, when he termeth himself a wretched man, and knoweth not how to be freed from the bondage of sinne, that body of death? Yet at the last, to his inward consolation he remembreth himselfe, that it should be done by Christ Iesus. Now, who were dearer to God then these, who higher in his fauour, then Iob a mirrour of patience, and Dauid a man after his owne heart, and Ieremy who specially was preserued in the desolation of Ierusalem, and Elias who was taken vp into heauen with a whirle-winde, and Peter a great Apostle, and Paule the Doctor of the Gentiles? Ioyne Ionas here to the number of these, a Prophet once, and appointed to euerlasting life, yet in one place he would needs be dead, and in this place he thinketh that he should be damned. And as it was with these, so it is in our dayes. The Ministers of the Gospell who are employed in their calling, and know any thing in the world, haue manifold experience of such cases of conscience, although they speake it not to euery man.

2.Cor. 12.7.8

Rom.7.24.

Ionah.4.8.

15. Some for one thing, and some for another are troubled euery day: for fancies and tẽptations do arise a thousand waies: especially in those who are weake in mind or body, by reading or by hearing, by being too much alone, by children and by friends, by prosperity or aduersity, by a word spoken at aduenture, by any thing which the mind of the troubled partie doth apprehend. Where faith is not extinguished, or plucked vp by the roote, but weakened for a time, as the Sunne vnder a cloud, is shadowed for a moment, or as fire vnder the ashes, is raked vp and not seene. And when it hath bene amated and discouraged for a time, then it breaketh foorth againe, and peraduenture it is then a second while dismayed, as the ship vpon the sea, sometimes is caried vp to the heauen, and then downe againe to the deepe: or as the winter water which freezeth in the night, and melteth in the day, and hath his intermissions, and therein many alterations. In this appeareth Gods prouidence, and his endlesse loue in protecting, that he so ballanceth discomfort, with an equal

Psal.107. 26.

equall weight of comfort, that euill and distrust doth not preuaile; but if the scale do tippe downe, it riseth vp againe vpon the sudden. If the challenger be on the left hand ready to defie vs, the defendant is on the right hand as ready to maintaine vs. If the inuader be behind vs, the protector is before vs: yea if a strong armed man hath set footing in our house, a stronger then himselfe cometh, and driueth him from the possession. But he will keepe vs thus exercised; and he doth it in great wisedome. Luc. 11.21.

16 If we had not this to quicken vs, we should yeeld our selues to securitie, and be ouergrowne with the weedes, and mosse of carelesse negligence. For *as flesh*, saith Origen, *If it be not sprinkled with salt, doth putrifie and corrupt, although there be great store of it, and that of the best: so the soule will presently grow loose and licencious, if it be not as it were salted with continuall temptations.* The best would grow to be high minded, and proud in his owne conceit: but by this we are much humbled. So we are made the fitter to receiue the crown in heauen, which is for the lowly minded, and is neuer giuen to any, but to those who do get a victorie. And how can there be a conquest, vnlesse there be a fight? how a fight without an enemie? Then this life is our striuing; the other is the reward which we receiue for our striuing. *Here we wrastle*, saith Saint Ambrose, *but we are crowned elsewhere: here is the striuing, there the reward; there the wages: Therefore while I am in this world, I do yet wrestle, I do yet striue, I am yet driuen at that I may fall.* But the comfort is that which followeth, which Ambrose addeth in that place: *But the Lord is mightie, who supporteth me whē I am thrust at, who setteth me vp when I am slipping, who raiseth me tilting aside.* This is physicke for thy sicknesse, and remedy for thy dull, whosoeuer thou art that groanest in thy soule: thou hast much ready to hurt thee, but thou hast more to helpe thee: thou hast a strong one against thee, but thou hast a stronger for thee, one who loueth thee and respecteth thee, and pitieth thee at thy need. And if he be for thee, what matter who is against thee? He bringeth thee vnto this battell, and his hand is vpon thine enemie, to limite how farre he shall vrge thee, and farther he cannot go: no tempting aboue thy strength. He looketh on thee, and relieueth thee, and doth as much, saith Saint Austen, *as cry to thee out of heauen, I looke*

Origen. Homil. 27. in Numeros.

Ambros. in exhortat. ad virgines.

Hic quidem luctamur, sed alibi coronamur.

Rom. 8.31. 1. Cor. 10. 13. August. in Psal. 39.

Spectio, vos luctamini, adiuuabo.

vpon

vpon you: do you wrastle, I will helpe you: do you conquer, I will crowne you. Nay, he maketh vs conquer; he breatheth into vs a strength, which shall neuer be ouerborne. Well thou maiest haue blowes, and bruses, and shrewd bruses in the heare of thy fight, but the victorie shall be thine: floating thou shalt not sinke, encountring thou shalt not perish.

17 If he were ignorant of that case wherein thou art, then thou mightest iustly feare, and suspect his ignorance; but he conceiueth of thy infirmity, and therefore as a father he taketh compassiō on thee. He knoweth *whereof thou art made, he remembreth that thou art but dust.* Yea to the end that he might the better vnderstand, what thy miseries be, amidst such strong throbs of temptation, he let his owne Sonne take flesh vpon him, who became a man clothed with mortalitie, that therein by humane practise, and not onely by diuine contemplation, he might be tempted and feele assaults, and so, as the Author of the Epistle to the Hebrewes speaketh, *He might the better be able to succour those that are tempted.* Now what ingedest thou at all to shake or quiuer, when his shield and his safeguard do perpetually attend thee? The experience of things past, should encourage thee for hereafter. Remember how he hath kept thee, & cherished thee in his bosome in former times, when thou wast in danger. That did abode good vnto thee. He who loued thee then, will loue thee still. When Dauid had to do against Goliah, no impression wrought so forcibly with him, as recounting what he had done before. When I was a boy and kept my fathers sheepe, a Beare came and tooke a sheepe out of my flocke, and I killed that Beare: then a Lion came and did as much, and I killed that Lyon also. Surely that Lord which saued his seruant from the paw of the Lyon, and of the Beare, wil deliuer me also from this Philistine. Bethinke thy selfe in the like. Thy God hath euer fauoured thee euen from thy mothers wombe: when thou wast not, then he made thee, when thou wast lost he redeemed thee, when thou wentest astray, he reclaimed thee: when thou wast naked, he clothed thee, when thou wast hungrie he fed thee: he hath nourished thee and maintained thee: when thou wast ignorant he did teach thee, and hath giuen thee some good measure of knowledge and will to serue him: he hath admitted thee by Baptisme,

Psal. 103. 14.

Heb. 2. 18.

1. Sam. 17. 34.

Baptisme into the fellowship of his Saints, he hath sealed his affection toward thee, by the Sacrament of his body and his bloud; in great griefes he hath stood by thee; in anguishes he hath blessed thee; the pit hath bene open for thee, but yet thou neuer didst fall in; Satan hath gaped and roared, but yet his fangs haue not touched thee; in conflicts thou hast bene safe; thou hast bene preserued in combats. How fully should these sound experiments confirme thee in thy faith? how should this liuely feeling, for the delightfulnesse of the ioy conceiued thereby, as it were melt thee in kindnesse toward thy God? Why shouldest thou not say with Dauid, *What shall I render vnto the Lord, for all his benefites toward me?* or *I will loue thee dearely ô Lord my strength?* Psal.116.12. Psal.18.1. I will honour thee, I will embrace thee, (I want words to expresse it) I will ioy in thee, I will deuote my selfe wholy vnto thy seruice. With thy fauour and louing countenance, with thy hand and thy heart, thou hast helped me, kept me, saued me; thou hast strengthened me, blessed me, & I know that thou wilt neuer leaue me. For thou art the same God for euer, and continuest thy goodnesse daily ouer me.

18 He who hath learned these lessons, maketh true vse of the battels betweene hope and despaire, betweene the flesh and the spirit: and the farther he goeth forward, the more alwaies he doth conquer. He recounteth thus with his owne heart; God might haue suffered me to haue frozen in my dregs, to runne on to all filthines & vncleannesse with the worldlings, to haue died before that I had vnderstood what belonged vnto his seruice, and so to haue dropped downe to hell, before that I knew what I did; but he hath dealt better by me, he hath affoorded me more grace. Now he bringeth this fire of temptation, to warme me, and resolue me, but it is to good, and not to euil, I doubt not but I am his, I shall not perish finally. He slubbereth me to scoure me, he rubbeth me to make me brighter; he whetteth me to make me sharper. If I were not pressed and vrged, I should not know what he doth for me: but to releeue me when I neede, to helpe me when I am ready to drowne, to saue me when I am sinking, to quicken me when I am at deaths doore, is an argument of such fauour as he can better giue then I can well conceiue. And since I haue these testimonies of his assured fauour,

let-

let the world allure and slily entice, let the flesh insult while it will, let Satan tempt and not spare, let doubts and thoughts and distrusts, be eger and eger againe; in life and death, either day or night; I know who it is that bought me, and payed for me with his bloud, and I know that he will not leaue me. As Saint Austen saith, *A mightie man will not lose that which he hath bought for his money, and will Christ lose that which he hath bought with his bloud?* I doubt not but my Ionas in his troubled meditations, did grow to these resolutions, and by thinking thereon, did shake off that his heauie passion, that he should be cast away from Gods sight. It was a liuely feeling of former mercies which made him to breake forth into so religious an insinuation, as if he did bleed with tenderness and softnesse, calling vpon God, *ô Lord my God.* Wherein he shewed so sound an hope, that although he shold kill him (as Iob saith of himselfe) yet he would not leaue him, but would euermore trust in him: although his sinne did more then abound, yet Gods grace did superabound.

August. in 17. Sermon. 8. Tom. 10.

Ionah 2.6.

Iob. 13.15.

Rom 5.20.

19 These words well vnderstood, and applied vnto the conscience, may serue for euery soule which languisheth with griefe taken for euill motions. But because euery tender spirit, is not growne so farre in Gods schoole, and where so hard a siege is laid by Satan, there cannot be too many helpes, therefore some other remedies may be added vnto this before named: for the describing whereof, I could wish more leisure to meditate vpon them, and more time to vtter them, but it shall now suffise to poynt at them. Then first, when any Christian shall feele himselfe hardly laid at, let him haue recourse to Gods word, and the comfortable writings of other wise and learned men. There is better balme in the Scriptures, then euer was in Gilead; there is a refreshing riuer; the very well of life, which will giue strength to the fainting. And therein no booke more profitable then be the Psalmes of Dauid. Secondly, let him resort vnto the temple, where the word of God is taught. Ionas did thinke of this, before all other matters. Here, that is, in the house of God, Dauid did find wholesome instruction, when he was so affretted with the prosperitie of the wicked, that he had almost renounced the seruice of the Lord. How was he troubled with that conceit, and could not be resolued, vntill he went into the Sanctuarie? God dire-

1

2

Psal. 73.1.17.

directeth the mouth of the Preacher, that when himselfe scant thinketh of that particular fruit, he speaketh to the heart of some one man in this point, of some other in another. Thirdly, let him 3
pray to God, both in publike and in priuate. The Lord loueth to be sought to by vs, and it pleaseth him to be called vpon; and in the midst of our prayer, if it be with vehement intention of our spirits, he will distill downe a deaw of the sweete influence of his grace, that we shall arise vp more setled. Hearty and earnest prayer, what cloudes doth it not pierce, what heauens doth it not enter? Fourthly let him not feare, to impart his griefe to his 4
friend, but especially to the Minister who is learned and feareth God. They are made for such purposes, and such things are not strange vnto them. Man is ordained for man, to helpe him and to comfort him, and more eyes do see better then fewer, and what a ioy to the mind, is a word spoken in season? But the faithfull Minister, of all other things doth hold this for his charge, to hearken to such complaining, to raise vp such men lamenting. He that conuerteth a sinner, doth saue a soule from death, and Iacob. 5.20.
couereth a multitude of sinnes. If that precept of Iude do belong vnto any man, it is vnto him: *Haue compassion of some in putting* Iud. 22.23.
difference, and other saue with feare, pulling them out of the fire. This is to imitate Christ, who *Will not breake a bruised reede, nor* Matth. 12. 20.
quench the smoking flaxe. This is to seeke out the lost, and to bind vp that which is broken. Vnto these this may be added, that it 5
shall not a little helpe to haue conference with such, who in former times haue bene exercised with the like temptations, that out of their experience being plentifully powred out, the distressed mind may be relieued. None can speake more sufficiently, and vnto better purpose, then he that hath felt the same fire, wherein this grieued soule is now burned. And they who are in this case, are not a little reuiued, to know that any other hath bene troubled like themselues, which they will hardly beleeue, thinking that none did euer beare such a burthen, as is vpon their shoulders. Lastly, as they ought rather to remember their 6
former deliuerances, then the griefe which presently is vpon them: so they are rather to beleeue the speeches of other men, I meane Gods children, who come to yeeld comfort to them, then their owne troubled thoughts, which being perplexed and

disquieted

disquieted with frightful imaginatiõs, can giue no setled iudgement. This matter were worthy a longer speech, but I am forced here to end. Lord comfort those that are comfortles, and strengthen thy weake children, that they may not be so cast downe & plunged into perdition, but that in their greatest temptatiõ they may retaine thee still for their Sauiour, that liuing in thy feare, & dying in thy faith, they may come to eternal glory. To the which ô Father bring vs, for thine own Sonne Christ his sake, to whom with thee and the holy Spirit be glory for euermore.

THE XII. LECTVRE.

The chiefe points.

2. The circumstances aggrauating his danger. 6. Which do the more shew Gods mercy toward him, and other sinners. 8. Why God suffereth his to be in miserie. 9. Particular consideration doth most stirre vp our affection. 14. By fearing small crossings in doing our duties, we incurre other very great dangers. 16. All helpe is to be ascribed to God. 17. How a godly man may desire that his life may be prolonged. 20. The faithful ought particularly to apply Gods loue to themselues. 22. Which the Church of Rome doth not.

IONAH 2. 5. 6.

The waters compassed me about vnto the soule, the depth closed me round about, and the weedes were wrapped about mine head. I went downe to the bottome of the mountaines, the earth with her barres was about me for euer, yet hast thou brought vp my life from the pit, ô Lord my God.

THe feareful conflict which the Prophet sustained, in the verse next before going hath bene made plaine vnto you. A passion of little lesse then distrustfull despaire, did vexe him and disquiet him for the time. From the terrour and danger whereof, being recouered by the effectuall apprehension of grace, by aliuely faith, he returneth to contemplate the perill of his body; which

which as it was great, in the middle of the sea, in the belly of the whale, which was irrecouerable in mans iudgement; so he seeketh to expresse it by multitude of words, repeating it, and reuoluing it with varietie of phrase, but all tending to one end; yet with such copiousnesse, especially being in so short a prayer, that a man would wonder at first, how the Spirit of God, which vseth to speake pressely and briefly, so that no one word may fitly be spared, should so runne vpon one thing, with difference of speech, but in substance all agreeing. Yet the vse of it is such, as of words fully replenished with sanctity and holinesse, as shal appeare in his due place. In the meane time that which he saith is this.

2 First, *the waters did compasse me about vnto the soule:* to the death, saith the Chaldee Paraphrase, as intending that he was now likely to be drowned, his life to depart from him, his soule to be seuered from her carnall habitation. Dauid also doth vse such vehemencie of words, *Saue me O God, for the waters are entred euen to my soule.* Neither is there any speech which more liuely discouereth the earnestnesse of that which is presently in hand, be it prayer or perill, or desire, or detestation, then the name of *soule* doth. *As the Hart brayeth for the riuers of water, so panteth my soule after thee O God. My soule thirsteth for God.* This noteth an entire affection, and earnest desire wherewith Dauid was moued, *As the Lord liueth, and as thy soule liueth, I will not leaue thee,* saith Elizeus to Elias. A very passionate affirmation. Iacob in Genesis giueth this censure of Simeon and Leui: *The instruments of crueltie are in their habitations. Into their secret let not my soule come.* This argueth a perfect detestation. So the depth of danger is purported here, when he speaketh thus, *the waters compassed me vnto the soule;* the enemy of my life, the water which hath no mercie, was aboue me, and below me, and round about me, without me and within me, that my being was death, my hope was but destruction, nothing possible vnto me but drowning, as farre as mans wit might imagine. Secondly, *the depth did close me round about.* I was not in the shallow as a man in a lake, who lying downe may be stifled, but standing may be safe; but I was in the maine Ocean, which is called for the hugenesse of it, *the gathering of*

1. Psal. 69. 1. Psal. 42. 1. 2. Reg. 2. 2. Gen. 49. 5. 6. 2. Gen. 1. 10.

 waters,

Iob 41.22. תהום.

waters, and elsewhere *Tehom, a gulfe or bottomlesse pit*, I was in that vastnesse, which sometimes cannot be sounded by very long lines; I was in waters by multitudes, and there not diuing or floating vp and downe, but as closed and shut vp, as included in a sepulcher, or made fast in a prison: this deepe pit, this darke pit, this vncomfortable dungeon had closed her mouth vpon me.

3 Thirdly, *the weeds were wrapped about mine head*. The sea doth beare weeds, as well as shallow water; yea somewhere very strangely, strangely I say, that in such places as where the depth seemeth to be of incredible greatnesse, weeds should be seene in abundance in the vpper superficies, the very top of the water, and that so plentifully, that in nauigation the course of ships is stayed sometimes by them. Experience hath confirmed this in the huge Atlanticke sea, as men saile to America, whereout doth grow a very strange Dilemma or Diuision, because either they be there without any rootes at all, and that is very maruellous, or because the rootes do go downe exceeding deepe in the water, which is not otherwise affoorded by nature in thinne spindy bodies. But that weeds do grow in the sea, and those of some price, Solinus letteth vs know, saying that shrubs and weeds in the Ligusticke sea, are those from whence our Corall cometh. Such then being in the bottome, are about the head of our Prophet; he is wreathed and tangled in them: or as some do suppose, he was so fast in the water, as if he had bene tied there; with as litle hope of rising or comming vp againe. But the words here being positiue, that his head was wrapped in them, I imagine that when he sunke & went downe to the bottome, he there strugled for life, as men do that are dying, and by that meanes he was intangled in the weeds, as if some net had bespread him. And in my iudgement this cleareth that doubt, which ariseth vnto some, in the third verse of this Chapter, where because it is reported, that he was in the very bottome in the midst of the sea, and all the waues and surges did go ouer and ouer him, they suppose the meaning of it to be, that as soone as he was cast forth ouer shipboord by the mariners, the whale forthwith deuoured him, on which because the waues passed, and he was in the whale, he saith, they went ouer him: and because the fish went downe to the bottome of the sea, the

Leuius in nauigat. ad Bressiam, cap. 21.

Solin. cap 8.

Tremel. in Ionæ 2.

Ribera in Ionæ 1.

Pro-

Prophet in the fish is said to do the like. Whereas this place doth rather inforce, that betweene the time of his casting forth and the swallowing of the whale, there was some pretie litle space, which in this text is insinuated.

4 Fourthly he dilateth his sorrow, by adding that he went 4
downe *to the bottome of the mountaines*. It is very likely that it was some Cape or Promontory, which did shoot foorth from the continent or firme-land, whereof there are very many in all the sea shore neare to Iapho; both Syria and Iudęa being described to be hemmed in with mountaines. And this argueth all to be done, not very farre from the shore, because a tempest deprehended the mariners at the first, soone after that they put from land. Or else he may meane the rockes, which being in the midst of the water, haue the hugenesse of pretie mountaines; and this desolate man is now fallen into the clifts or concauities, of one or other of these. He is then euery way a prisoner, fast fettered in the sedge, and closed vp in the hollownesse of the mountaine which was ouer him. Thus water, and weeds, and earth, haue all conspired to drowne him. If otherwise he might haue risen, yet now the hill is vpon him, not fainedly as Ætna was said to be Virgil. Æn. 3.
on Enceladus, but verily and indeed, not to crush him with the weight, but onely to keepe him there, and detaine him till he were drowned.

5 And this he maketh more plaine vnto vs in the fifth cir- 5
cumstance, when he saith, *The earth with her barres was about him, and that for euer*. Barres are to make things strong, as in doores or otherwise. Then the strength of the earth had him within her keeping; euen that which Dauid doth call the pillars of the earth, *I will establish the pillars of it*. He was now as in a Psal. 75. 3.
pit, fast bolted and surely kept, and as it seemed vnto him for euer and for euer, neuer hoping to escape, and to be freed from that danger. He held that the doome of fearfull death was pronounced ouer him, the sentence of dissolution and destruction, and now he is in the midst of his dolorous execution. Thus he doth paint out vnto vs the abundance of his misery, proposing himselfe as a wretched spectacle for the time, enuironed with such woes, as he knoweth not how to describe them. The water that did compasse him, euen to the very soule; the depth did

round beset him; the sedge was about his head; he was at the rootes of the mountaines; the great barres of the earth were closed and made fast vpon him. What more could a carnall man wish vpon his enemy, if he would wish to be neuer afterward troubled with him on earth? This is the full recounting in particular, of those feares which were vpon this sinner. Now let vs see the vse of these words.

6 If I should be asked here, why I haue vsed this paraphrasticall exposition, so much speech in a case so euident and apparent, whereas doctrine and store of matter, is more fit and acceptable to this auditory, I must forthwith shrowd my selfe vnder the Prophets shield. He thought good to write it, and I thinke not amisse to touch it. If any man shall say, vnfruitfully; he doth wrong to Gods Spirit, who throughout all the whole book of the Scripture, hath put no one thing in vaine, although the dimme eyes of our weaknesse cannot hastily comprehend the mystery of his meaning. The speaker then and the reader, are in this case to pray God, that he will descend and come downe vnto them, that he will touch the heart of the one with the key of knowledge, and that he will seare the lips of the other with the coale of the Seraphim. And then this shall be gathered out of it. The vehement inculcation of so many degrees of misery, doth the more magnifie Gods great mercy vnto our Ionas. The harder his necessitie was, the more welcome was Gods ayd. The more grieuous that his wound was, the greater was the cure. The more dangerous the sicknesse was, the more gracious was the healing. Beyond hope to saue, beyond thought to preserue, in a deplored state, and at a desperate pinch to succour, is an eminent grace and fauour, neuer enough recorded, neuer enough reported. My danger was vnspeakable, my perill was vndescribeable: all hope was past and exiled; yet now in this wretched tenure, O Lord my blessed God and euerlasting Father, thou hast brought vp my life from the pit. Now his obstinate hard affection beginneth to yeeld: this doth euen melt the heart of the Prophet in kindnesse, to see that from the bottome of millions of extremities, he was deliuered by the free grace of his Maker.

Isay 6.7.

7 The remembrance of this benefit, doth so stir vp his mind, in

in his holiest meditations, and giueth such life to his motions, that he doth not satisfie himselfe, but the more expresse his misery, the more to extoll Gods mercy. He thinketh himselfe the more deeply deuoted to such a Sauiour. The lower he was deiected, the greater was his deliuerance; and the more sound his deliuerance, the more sufficient should his thankfulnesse be to the Lord. Now he seeth his God to be a God of power and maiesty, able to free from any thing. Where his creatures do depresse, there he alone can lift vp. Although the wind rage, and the sea roare, and all the earth be disquieted, yet he doth beare sway ouer them. Then we need not despaire in the waues of woe and extremitie, if our faith be not extinguished. It is Gods greatest glory to rid from greatest euils. Where all mans helpe is wanting, there his finger is most conspicuous. It was a good speech of Philo the Iew, which he vttered on this occasion: when that beast Caligula could be perswaded by no reason, nor by any mans intercession, but that his image must be set vp at Ierusalem, which would quickly haue inferred the adoration of it, and he was so earnest on it, that there was no way but do it or die; Philo turned him vnto his fellowes, and bad them not be discouraged, for *where mans helpe doth ceasse, there Gods helpe doth begin*. Then it proued so with them; and so it doth with other oftentimes: but nothing could be more euident then this to him who wrote my text. He ioyeth that in such a downefall he did tast of Gods goodnesse: but the particular contemplation of his heauinesse, by recounting speciall circumstances, doth wring from him more gratefulnesse, more thanksguing.

Philo Iudeus de legatione ad Caium.

8 When Christ being inuited came to the Pharisies house, he had some entertainment of him, but no way to be compared with that of the woman reputed the great sinner. She washed his feet with her teares, and wiped them with her haire, and afterward kissed them, and annointed them with ointment. She could not content her selfe with many demonstrations of her affection toward him. The Sauiour Christ who knew all things, did yeeld the reason of it, and that was, *she loued much, because much was forgiuen her*. Then where much is receiued, there should be much returned. That man is very blessed, whose eyes are opened so, as to see and iudiciously behold what it is that

Luc. 7. 36.

is done for him. The Lord oft times doth leaue vs very farre to our selues, that we may take knowledge of our infirmitie, and then giue him entire and complete praise, as vnto him belongeth. Adam was quickly fallen, but he was not so hastily raised vp againe, by the actuall and present performance of the promised seed. Man might wrastle and struggle to get vp againe, and cast his deuices, and beate his braines long, but all would not serue. God suffered him to languish almost foure thousand yeares, and the longer he did lie, the deeper still he did sinke. This time of long staying, was first to make man without all excuse; who if he had bene restored immediatly, peraduenture would haue boasted in the pride of his heart, that it had bene a needlesse labour for God to repaire him; for as in time he had fallen, so in time he would haue risen, without helpe of any. Now God tooke away this exception. Secondly it was to remember man of his lamentable state, who had lyen vndeliuered so many yeares and ages, and thousands of times, and now at a desperate pinch, was set on foote againe by the free fauour of God. The opinion of which mystery shall take deeper roote in vs, if therein we vse our selues as Ionas did here, that is, specially recount the euill then sustained, and seuerally remember the good things now receiued. If we will say as Zacharie the father of Iohn Baptist said, that *when we sate in darknesse and in the shadow of death*, a light was giuen vnto vs; and adde withall, that Adam had condemned vs, and Eue had vndone vs: our hands were polluted, our hearts were defiled, our deeds were depraued, our tongues were profaned, our thoughts were corrupted, our knowledge was decayed, our vnderstanding darkned, all the powers of our mind euen to the death were wounded: the world triumphing without, the flesh insulting within, and Satan gaping for vs, as for a prey surely accounted of; yea hell and damnation being in vs and on vs: yet the riches of the mercy of him who redeemed vs by his owne precious bloud, did frustrate our enemies, did supply all our infirmities, did amend our defects, and set vs at libertie, that nothing should be layd to the charge of vs.

Genes. 3.6.15.

Lodouic. Viues de veritate fidei, l. 2.

Luc 1.79.

9 This sweet recapitulation moueth a tender conceit in soule, and is pleasing vnto God, who delighteth in that conscience

ence which is bruſed with ſuch often and ingeminated motions. It argueth a liuely feeling and true touch in that which is for the preſent thought vpon. How doth the Spouſe of Chriſt in the Canticles, fetch backward and forward the deſcription of her loue? how particularly doth ſhe ſpeake? It is not enough to ſay, that *her welbeloued is white and ruddie, the chiefeſt of ten thouſand*; but, *his head is as fine gold, his locks curled and blacke as a rauen: his eyes are like doues vpon the riuers of waters, which are waſhed with milke, and remaine by the full veſſels; his cheekes are as a bed of ſpices, and as ſweete flowers; and his lips like lillies dropping downe pure myrrhe.* Yea ſhe goeth forward to his hands and legs and mouth. When Ieremie in the heate of his Lamentations was deſirous to moue commiſeration at Gods hands, if it might be, he holdeth it not ſufficient to ſay, *the citie is ſolitary which was lately full of people, ſhe is now as a widow*, but in ſpeciall he doth amplifie the deſolation of it: The fire had deſtroyed her buildings, the ſword had ſlaine her mighty ones, the famine had pinched her tender ones; the walls and ſtreets and temple were ruinated and defaced; the Princes and the people, the Elders and Prieſts and Nazarites had loſt their ancient glory. What ſhould I ſay of Dauid, when once he doth complaine, then euery thing is too litle; and where he doth giue thankes, there nothing is too much. In the two and twentieth Pſalme: *I am like water powred out, and all my bones are out of ioynt: mine heart is like waxe, it is molten in the middeſt of my bowels; my ſtrength is dried vp like a potſheard, and my tongue cleaueth to my iawes, and thou haſt brought me out into the duſt of death.* There he ſpeaketh of buls and oxen, and Lions, and dogs, and Vnicornes, for by ſuch names he calleth his enemies that oppreſſed him. So when he cometh in another moode to giue thanks, he feareth not to ſpeake; in the abundance of his grateſulneſſe he ſpareth no coſt to vtter it. I will name one place for all: *I will loue thee dearely O Lord my ſtrength. The Lord is my rocke and my fortreſſe, and he that deliuereth me, my God and my ſtrength, in him will I truſt, my ſhield, the horne alſo of my ſaluation, and my refuge.* What words almoſt could he deuiſe, which he hath not here put in?

Cantic. 5. 10.

Lament. 1. 1.

Pſal. 22. 14.

Pſal. 18. 1.

10 I would that this age of ours, which is ſo apt to learne

all euill, could learne this one good lesson, either of Ionas here, or of the other parties whom I haue named, to lay vnto the hart such things as do befall vs, or the workes of God which we see; and then to abide and dwell vpon them, not slightly but in serious contemplation, betweene God and our soules. But the truth is, it is farre otherwise. We are aliue and quicke in Gods businesse onely, while the sharpe spurre doth pricke vs. It is the rod which doth quicken vs, but not so much as it should. Commonly and for the greatest part, let there come vpon vs weale or woe, good or euill, great blessing or small blessing, we are dull and insensible. We obserue not as we should, by amplified circumstances, what it is that is vpon vs. We feele the rod, but it is as men sleeping, or in a trance: we see Gods goodnesse ouer vs, but it is like men standing a farre off; great things do seeme but small things to vs. When we come to giue thankes, we put all in one grosse summe; and if we begin to pray, we huddle our needs together. In a word, our best laying open of our hearts before the Lord, which should be with an exquisiteness and curiousnesse if it might be, not of words so much and of forme, but of matter and sighs and groanes, and compunction and contrition, is but shuffled and scambled ouer. Lord lay not this idlenesse and great negligence to our charge. If we come to a Physitian, we lay open our griefe by parts; this ach is in the head, this distemperature in the stomacke, this griping is at the heart. In our merchandize or businesse committed to our seruants, we examine all from point to point; let vs do so in Gods benefits: it shall procure in vs a more ingenuous acknowledgement then we euer did imagine. One example or two to teach this.

This was preached on the seuenth of September, the birth day of our Queen Elizabeth.

11 This present day doth remember vs of the birth of her, by whom vnder God we do receiue a multitude of great blessings, as the free course of the Gospell, an admirable peace, prosperitie and abundance. He is litle lesse then a brutish creature, or at least he is a very ill minded subiect, who hailing age and experience, doth not giue the Lord thankes for her. Yet in this so apparent a chaine of Gods benefits, let vs examine it from linke to linke, and it shall wring out better motions from him who is best minded. That the euerlasting Father should bring

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her to the crowne and sceptre of this kingdome, through so many difficulties. Her brother (as he supposed, to preuent a greater mischiefe) denying her that prerogatiue: her sister comming betweene: and matching with that Prince, who was then held the chiefe flower of Christendome; a certaine expectation of issue being betweene them; the Spaniards thereat ioyous, as hoping thereupon to tyrannize and dominere at their pleasure. Nay yet much more then this. The Clergie giuing counsell to take away her life: Gardiner thirsting for her bloud, as a wearied man would long for water: Storie daring to say, when some each day were burnt in question of religion, that these were but the branches, they should strike at the roote: a suspitiō of strong treason against her sister, being sought to be fastened on her: imprisonment of her being procured in rigorous and hard manner: yea the very sentence of death, as it is thought, once being gone out against her. Yet that the Lord should deliuer her from all this, and aduance her to the guiding of this land and people: That he should so preserue her being a woman (and therefore by nature weake, and exceeding fearefull) in so many plots laid against her: Pope Pius with his Anathema deposing her from the Crowne, and absoluing (if he could get vs to beleeue him) her subiects from their obedience: Pope Gregory by the setting vp of his Seminaries, inueigling some of her owne to play some trecherous part against her; in oft intended inuasions; in a rebellion once plainely attempted; in conspiracies of sonnes of Belial more then twenty; To bring her yet notwithstanding, to such an age of her life; to such a yeare of her reigne; and if this be to little, if we will serue God and honour him, to giue vs hope that more shall be added vnto her dayes, and by a consequent to our happinesse: To carry her who in her selfe is a moreall dying creature, apt to be broken like a glasse, yet as if she had bene borne in the bosome or hand of Angels, so that nothing hath annoyed her. This particular analyzing or scanning of the graces of God vpon her, will wrest from vs a true ioy, with feeling and vnderstanding. And what we do in her, we may all do in our selues.

Ioh. Foxus in vita Cranmeri, Edit. 4.

Idem de periculis D. Elizabethæ.

Pius 5. in Bulla sua, 1569.

Gregor. 13.

12. Let vs runne from step to step, through Gods fauours shewed

Bernard. de diligendo Deo.

Tantillos & tales.

shewed vnto vs. Either as Bernard doth, *God deserueth to be loued by vs, because he loued vs first*, that is something, *so great a God as he is*, that is more; *so feruently as he doth*, that is yet more; *and freely, whereas we were such little ones, when as we were such bad ons.* Or otherwise if you please: To create vs when we were not; to make vs men, not beasts; to redeeme vs when we were lost, and that with so inestimable a price: among mē to grant vs to be Christians, and not infidels, Turkes or Iewes, who are bitter enemies to his Sonne: to giue vs so long a life, as that we may comprehend what pertaineth vnto his seruice: to bring vs in place, where we may see his Sacraments to be administred, and heare his word taught, to touch our hearts with faith, and an earnest desire of perseuerance, to fill our consciences with spirituall ioy, and comfort in his promises; in sickenesse to stand by vs; in aduersitie to vphold vs; in temptation to strengthen vs. All this should make our hearts pant, and say with Dauid, *What shall I render to the Lord for all his benefits toward me?* or with the Patriarke Iacob, *I am not worthy of the least of all thy mercies, and all the truth, which thou hast shewed vnto thy seruant.* So to thinke, when other begge, that we might begge likewise: when we see other depriued of their senses or common vnderstanding, to remember that the same might be our portion; or banishment, or imprisonment, or bondage and captiuitie. But there is a Lord in heauen, who hath dealt otherwise with vs, and giuen vnto vs a maintenance from our cradle, clothing vnto our backe, and bread vnto our belly, yea peraduenture to come from state of necessity, to such a condition, as rather to be able to giue then to take, to helpe then to be helped. We may go on in these meditations. When euil hath bene conspired, when mischief hath bene contriued, then he hath affoorded vs that fauour, as to go on the thornes vnpricked, to walke in the fire vnburnt. When slanders and defamations haue bene deuised, and such complaints made and suggested against vs, yet all hath vanished as the smoke, and in the vprightnesse of a good conscience, we haue gone quite vntouched, as if no such thing had befallen vs. What sweet thoughts should this worke? what passions of admiration? what embracings of Gods mercies? He who knoweth this and performeth it, doth make true vse of that which befalleth him, in crossing ouer the troublesome

Psal. 116. 12.

Genes. 32. 18.

some sea of this world, and in passing through this wretched vale of misery.

13 I beate this point the more, as partly to demonstrate that these words of my text, which seeme to vs so barren, are not altogether without their fruite; yea if nothing else should be gathered from them, but that which I haue already taught (although I doubt not, but another man might find some other doctrine in them, as God doth giue diuerse conceipts to diuers of his seruants.) So againe to draw each of vs to a speciall consideration of that good or that euill, which hath or doth fall vpon vs. It is a very dull age, euen the dotage and last time of the world, wherein we do now liue: our memory is decayed, by reason of the heauinesse of our spirits, and the earthinesse of that corruptible carcasse which hangeth so fast vpon vs. Then we haue neede be wakened with often and loud remembrances, that as drop after drop doth pierce the hardest stone, so thought after thought may make our dead heart to be plyable. This is the course of our Prophet, by manifold repetitions of the dangers wherein he was, to acknowledge the Lords ayde, to be so much the more ouer him; and himselfe the more beholding, the more bound and deuoted to such full mercies on him. Great loue requireth a great measure of returning retribution, if that possibly may be; if not that, yet of consideration, and earnest contemplation, and acknowledgement to the vtternost. Take Ionas here for an example of behauiour in like danger. This was my case, this my state, this my forlorne hope of rising, *Yet thou hast brought my life from the pit, ô Lord my God.* This word *yet* cometh with an Emphasis, which confesseth that his helpe came more welcome. But before that I speake of his restoring, one little note more from hence.

14 The danger wherein Ionas was fallen, being thus expressed by himselfe, and that with so sensible a feeling, might recall into his mind, the vanity and folly of his former feare, which was, that when by the Lord he was appointed to go to Nineue, Ion. 1. 3.
he would needes vnto Tarshish. I shewed in the third verse of the first chapter, that among some other reasons, the feare of danger might make him change his course. It might haue bene, that in Nineue he should haue bene much disgraced, it might,

haue

haue bene quite despised, perhaps by the king imprisoned, peradventure put to death. It was best for him to escape all this; good sailing in the hauen: good sleeping in a whole skinne. The safest way were to make sure worke, and not to come there at all. But what a change did he make? He feared a little hurt, and now he hath a great deale. He suspected, that onely one thing might annoy him, and now he hath found another. Nay in truth for euery ten, he doth receiue a thousand. Before he did distrust that his body might haue smarted; now body and soule pay for it. Before he might haue had some man perhaps his enemy, but God his friend assured; now not so much as any man is his friend, and God like to a furious enemy doth chase him, and make after him. In this sort, such who in the Lords causes will not depend vpon him, but in their imagination cast great perils to themselues, thinking to auoid those by declining from their dutie, in that their turning away, do plunge themselues into greater dangers. They thinke that they flie from a dogge, and they turne them vpon a cockatrice. They hope to escape a blow, and receiue a deadly wound. They imagine to saue a finger, and are pierced to the heart. Saule would not displease the people, by killing the king of Amalek, but he displeased the Lord, which was a higher matter. He was vnwilling to lose so much cattell, but he lost his crowne and his life. Pilate would not offend the Emperour: what? spare him who was said to be the king of the Iewes? But he plucked on himselfe the anger of the great King, and Emperour of the heauens. This is a fault too common among the sonnes of men, to dread that which is little, and to passe by that which is more; to make a straining at a gnat, & to swallow vp a whole Camel. It is an excellent saying, which Chrysostome hath to this purpose: *It is a point of extreme madnes, to stand in feare of those things which are not to be feared, but to laugh at such matters as in truth are dreadfull. In this,* saith he, *men do differ from children, that these (as not hauing their vnderstanding perfect) do feare vizards, and men clothed with sackes; but thinke that it is nothing to reuile their father or their mother: and they leape into the fire or* touch *candles which are burning, but they quake at some noises which are not to be feared. But men do care for none of these things.* If we looke vpon our selues, & sift our heart as we ought,

Terentius. *Ego inportu nauigo.*

1.Sam.15.9.

Ioh.19.12.13.

Matth.23.24.

Chrysost.in Psal.48. *Personas timent hominés-que saccis induto.*

we

we shall find our selues in the number of these babies and silly infants, when we make much scruple of some trifles, but respect not a higher dutie, and so to escape the raine, we run our selues into the riuer.

15 What is more common amongst vs, then when we are in hope of preferment, to feare this or that crosse? the anger of this mightie man, or of that noble woman? If their names be but vsed, or their letters be procured, although vpon wrong information, yet if they be induced to mooue something inconuenient, or scandalous, or amisse, (be it neuer so much against the will of the writer, for that he wanteth true notice) do we not more feare to faile their vniustly extorted motion, then we dread the Lords displeasure, or the great account which one day we must yeeld for our selues, when no Prince of the earth shall be able to protect vs? Thus for mens sakes we leaue God, (for so it may be termed, when we decline from iustice, and that which should be done) and when we thinke that we haue dealt most subtilly and most wisely, Gods finger is vp against vs, and ouerturneth all our policies. Yea peraduenture he whom we haue serued, or she whom we haue feared, by the motion of the Spirit of the Lord, is made a rodde to whippe vs, considering that we haue dishonoured them, in making them the authors of vnfit actions; or else that perso for some worldly respect, is drawne away from our purpose, and so the hope of our labour is frustrated and made nothing. And then this wound remaineth vpo our conscience, that we haue done this and this, which our heart did tell vs was vntoward and indirect, or at the least to be doubted. And what a griefe is it to vs, to haue such a worme within vs, fretting and gnawing on vs? The way to preuent all this, is euermore to looke on Gods feare, and his precise commandement, and not to swarue from that, and then he whom we sincerely serue, will either send vs the fruite of our desires, or patience in the contrarie. *The kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whither soeuer it pleaseth him:* Then how much more the heart of other inferiour persons? If he thinke that it be fit for vs, where-about we go, he will send it vs; but when he pleaseth: if not, his will be done. Onely this is our comfort, whether that come or not, the

Prouerb. 21

the bird is safe in the bosome: sorrow shall not vpbraide vs, that we haue feared men more then the eternall God: that we haue for the pleasure of any, made ship-wracke of a good conscience, or very farre aduentured toward it. Take heede then by the Prophet, that in seeking to flie such harme as is but imaginarie, or little in comparison, we do not runne our selues by offending of the Lord, into danger which is inuitable. Now go we a little forward.

Yet thou hast brought my life from the pit.

Vulg. edit. *Subleuabis de corruptione vitam meam.* Tremelius & Anglica editio Geneuensis.

16 The common translation hath in the future tense, *Thou wilt lift vp my life.* The Septuagint, *Let my life ascend from corruption.* The Chaldee Paraphrase, *It is readie, or but a small thing vnto thee, to bring me from corruption.* The best do translate it by the time that is past, *Thou hast brought my life from the pit, or corruption.* He ascribeth all to God, as mooving in him, and liuing in him, and in him hauing his being. So the faithfull do euermore. *I wayted*, saith Dauid, *patiently for the Lord, and he enclined vnto me and heard my crye. He brought me also of the horrible pit, out of the mire and clay, and set my feete vpon the rocke, and ordered my goings.* A gracious God, who can strike vs, and can heale vs; can foile vs, and can raise vs. He whippeth vs by number, and scourgeth vs by measure, and when we turne vnto him, he will quicken vs and reuiue vs from death and the gates of hell. Ionas sinning is punished: Ionas crying is helped. While stubburnnesse is on hm, downe must his proud heart: but when feare and faith possesse him, he is hoyssed vp againe. Let vs then change our heart, and God will change his hand, in the midst of his roughnesse toward vs. Saint Austen in those eight questions which were proposed to him by Dulcitius, speaketh fitly to this matter. When the woman came to Christ from Syro Phænicia, he said vnto her, *The childrens bread is not to be throwne to dogs: but afterward, not O dog great is thy faith, but O woman great is thy faith. He changeth his word because he saw her affection changed, and he vnderstood that the same reproofe of his was growne vp to good fruite.* So it is with this patient: when his faith once breaketh foorth, he shall come from corruption.

Act. 17. 28. Psal. 40. 1.

Augustinus in 8. quæstionib. Dulcitij. *Mutauit vocabulum, quia mutatum vidit affectum.*

17 But what may be the matter, that he so much reioyceth, that he should liue againe? The words which go before from the

the beginning of the chapter, do shew a fast hold to be laid on Gods fauour by faith, (howsoeuer for some little time it was dismayed) a remission of sinnes, and a hope of life eternall, although he had very much transgressed. Then since his life was sealed vp against another world, why should he desire to be here againe? why should he so reioyce that he should be deliuered? Very shame might haue enforced him to hate the light. The report of the mariners, who would freely speake wheresoeuer they came, might spread the name of him, as of a most infamous person. He might be pointed at with the finger, by children and vile folkes, as he went in the streete. Howsoeuer, Gods children should thirst to be aboue, should long to be dissolued, and be at home with their Father. So did Saint Paule in the new Testament, when *He desired to be loosed*: So did Elias in the old when he cried, *It is now enough, ô Lord take my soule, for I am no better then my fathers.* And who would be in his pilgrimage, when he might be in his countrey? who would be in the sea, when he might be in the hauen? who would be watring, when a crowne might then be giuen him for his victory? who would be in the way, when he might be at home in rest? It seemeth then at the first sight, that the Prophet doth take ioy in his losse, and desireth that for a benefite, which was a harme vnto him. But when all these things are scanned as they should be, it will appeare farre otherwise.

Philip.1.23. 1.Reg.19.4.

18 Now it was no time to feare the shame of the world: he was rather to seeke to please one, and that was his old Maister; yea if he displeased all other by it. It was a good resolution of him, who did write the eigth of those Epistles, which be in the end of Saint Hieromes workes: *Let euery one say what himselfe will. In the meane time according to my small vnderstanding, I haue iudged it better for my selfe to blush before sinners vpon earth, then before the holy Angels in heauen, or wheresoeuer the Lord will shew his iudgemẽt.* And to wish as Elias wished, were but to be impatiẽt; wherein Ionas is not behind, as appeareth in the fourth chapter. And his ease was not like Saint Paules, who might yeeld vp his soule in quietnesse of conscience, as hauing in his heart a testimony of the Lords good acceptance of his labors in this world. Now he who is setled in such an opinion, neede not feare to depart

Hieron. Epistola 8. in fine operum.

Ion.4.3.

part from this transitorie habitation: nay he may well long to dye. But with Ionas it is otherwise: he standeth yet in a mammering, and knoweth not which way to turne him. Yet he is not quite exempted from that conflict of his, betweene hope and despaire: yet (although his faith be not extinguished) he is not assured, how the Lord will take his sinne at his hands. This maketh him wish for more time to testifie his obedience; to make a recompence if it might be, for his sinful rebellion; or at the least to wash away his iniquitie with many teares. And hauing this purpose in him, to aske pardon with sighs and sobs, he ioyeth with all his heart, that time is permitted him, to performe the vowes of his soule, and to remoue away from the Church of God, that scandall which he had offered.

19 Moreouer if he had died in the sea, and the belly of the fish, his departure had bene violent, and layd vpon him for his sinne, as a grieuous punishment for vngodlinesse: and such a kind of death, the faithfull seruants of the Lord haue no desire to dye. It may well be gathered out of the thirtieth Psalme, that the sickenesse of Dauid there insinuated (for that Psalme may best be vnderstood of sickenesse) was laid vpon him for one fault or other: perhaps for presumption, he thought that he was too strong. But whē for that cause, he felt the hand of the Lord sharply chastising him; he beggeth that he might not in such a sort go down to the graue: *What profit is there in my bloud when I goe down to the pit? shall the dust giue thankes vnto thee? or shall it declare thy truth?* For some one reason or other, which the Spirit of God hath concealed, Hezechias was not ready, when the Prophet Esay came vnto him, and told him that he must die. This did make him turne himselfe to the wall, and weepe, and pray to the Lord, that if it might stand with his good pleasure, that sentence might be reuersed. Then it is not our best safetie, at euery time, and in euery case, to be remooued hence, but vpon some occasion we may ioy with Ionas, that longer time is affoorded vs to bethinke our selues. This is his exceeding comfort, that though the pangs of death were vpon him, yet that God once againe brought his life from corruption.

Psal. 30. 6.

2. Reg. 20. 3.

O Lord my God.

20 The onely thing now remaining, is the confident appellation,

lation which he vseth to the Lord, *Iehouah O my God*. This sheweth a faith beyond faith, and a hope beyond hope; when he knew that the Lord was angrie, and extremely wrathfull at him, yet to cling in so to his mercie, as to appropriate to himselfe a portion in his Maker. For what greater insinuation of confidence can there be, then by particular application to apprehend Gods mercie: to lay hold vpon him as on a father; and that not as we say, with a reference to the Communion of Saints, *Our Father which art in heauen*, but my Father and my God. This hath bene the perfect trust of the faithfull in all ages, which hath encouraged them to approch with boldnesse vnto the throne of grace. *My God, my God*, saith Dauid. And, *Thou that art the God of my saluation*. And Iob, *I am sure that my Redeemer liueth*. *My spirit* (saith the virgin Marie) *doth reioyce in God my Sauiour*. *My Lord and my God*, saith Thomas. Paul saith of himselfe, *I liue by faith in the Sonne of God, who hath loued me, and giuen himselfe for me*. This true faith doth close with God, and incorporateth it selfe into the bodie of the Redeemer.

Math.6.9.
Psal.22.1.
51.14.
Iob 19.25.
Luc.1.47.
Ioh.20.28.
Galat.2.20.

21 And this is it which bringeth comfort vnto the wounded soule and afflicted conscience, not that Christ is a Sauiour, for what am I the better for that? but a Sauiour vnto me. That I am one of the adoption, reconciled and brought into fauour, sealed vp against that day, when the quicke and dead shall be iudged; my portion is with the Highest, mine inheritance with the Saints. How could flesh and bloud euer beare the heate of strong temptation, without this firme persuasion? What is it to my belly, that bread is prepared for other, vnlesse I be assured that my part is therein? What is it to my soule, that Christ hath died for other, vnlesse I know that my sinnes are washed away in his bloud? It may be good for Moses, it may be good for Paul, or Peter, or Iames, or Stephen, but what is it vnto me? It is *Meus* then and *Tuus*, as Luther did well teach, it is *my God and thy Sauiour* which doth satisfie thirstie consciences. There is the ioy of the Spirit, when men come to that measure. Then it is a blessed doctrine which instilleth that faith into vs; and in that, if in any thing, doth appeare the fruit of the Gospel which is preached in our dayes, that people sicke and dying,

Luther in Epist. ad Galatas.

being taught before in their health, can giue diuine words, and right admirable speeches, in this behalfe whereof I speake, sayings full of holy trust and assurance; which as it is a thing most comfortable to themselues, beyond all gold and treasure, which are but as dung and drosse, to a man yeelding vp the ghost; so it bringeth good meditations vnto the standers by, in causing them to acknowledge very euident and plaine arguments of election in the other, whom they see to be so possessed with ioy in the holy Ghost, and so rapt vp, as if they had already one foote within the heauen.

22 But it is otherwise with the ignorant; they lie groueling vpon the ground, and cannot mount vp with the Eagle. So is it in that doctrine which the Church of Rome doth maintaine, when their people are taught, that they must beleeue in generall, that some shall go to heauen, that some belong to God: but to say or thinke, that themselues shall be certainly of that number; or constantly to hope it, that is boldnesse ouermuch, that is ouer-weening presumption. They are to wish and pray that it may be so with them, but yet it appertaineth to them euermore to doubt, because they know not the worthinesse of their merits. A most vncomfortable opinion, which cannot chuse but distract the heart of a dying man, that he must not dare to beleeue with confidence that he shall go to God, that Iesus is his Sauiour, and the pardoner of his faults. No maruell if the life and death of such who hearken vnto them, be full of sighs and sobs, and grones, and feares, and doubts, since quietnesse and setled rest cannot be in their hearts. They haue a way to walke, but what is the end they know not. They are sure of their departure, but whither they cannot tell. A lamentable taking, and wherein of necessitie must be small ioy. How contrary hereunto doth Saint Paul speake? *being iustified by faith, we haue peace toward God, through our Lord Iesus Christ.* How contrary to this doth Saint Iohn speake in the name of the faithfull? *we know that we are of God.* How doth deiected Ionas yet keepe him fast to this tackling, when he crieth, *O Lord my God?*

Roman.5.1.

1.Ioh.5.19.

23 And this is the surest anker, whereunto a Christian man may possibly know how to trust. This is it which in the blasts

of

of aduersitie, will keepe him fast at the roote; which in the waues of temptation will hold him fast by the chinne; which in the greatest discomforts, and very pangs of death, will bring him to life againe: to ground himselfe vpon this, as on a rocke assured, that his God is his Father, that Iesus is his Redeemer, that the holy Ghost doth sanctifie him; that although he sinne oft-times, yet euermore he is forgiuen; and albeit he do transgresse dayly, yet it is still forgotten; that whether he liue or die, yet euer he is the Lords. Good Father leade vs so by thy most blessed Spirit, that we neuer do fall from this: but although sinne hang vpon vs, as it did vpon the Prophet, yet raise vs so by thy loue, that laying hold on thy promises, and the sweetnesse of thy fauour, we may reape eternall life; to the which O blessed Lord bring vs, for thine owne Sonne Christ his sake, to whom with thee and thy Spirit, be laud for euermore.

THE XIII. LECTVRE.

The chiefe points.

3. Gods election is sure. 4. One argument thereof is to remember the Lord after affliction. 6. That cogitation is verie comfortable. 7. The good and bad doe differently remember God. 8. The wicked do it with a murmuring. 10. Especially in death God is to be thought on. 11. Therefore it is good to thinke on him in health. 12. Else wee shall not be willing to die. 14. Churches are to be vsed reuerently. 15. God heareth the prayers of his seruants. 17. By vanitie is signified euill. 19. As Adams fall may therein be comprehended, 20. or idolatrie, 21. or curious crafts and studies, 22. or adulterie and carnall sinne, 23. and ill gotten goods, 24. and ambition.

IONAH 2. 7.8.

When my soule fainted within me, I remembred the Lord: and my prayer came vnto thee in thy holy Temple. They that waite vpon lying vanitie, forsake their owne mercie.

IT is euident vnto vs, by the whole processe of the Chapter before going, that the transgression of Ionas did seeme vnto the Lord a grieuous transgression: and his fall may seeme to vs a very strange fault, that a Prophet exercised before in Gods seruice, among the Israelites, acquainted with secrets and reuelations from aboue, should so vary from the tenure of pietie and obedience. But great sinnes require great punishments, strange faults require strange chastisements. Our Ionas, as I thinke, may make his profession, that it hath bene so with him. A tempest did follow him, which would not giue him ouer: a lot did discouer him to be a malefactor: and when he could answer to the euidence no one word but *guiltie*, which imported his confession, the mariners, will they, nill they, must cast him ouer ship-boord: where after sinking downe to the bottome of the water, after wrapping and intangling of his head within the weeds, he is caught

caught vp by a fish, in whose belly he is lodged, for three dayes and three nights. Here how perplexed his state was, who can imagine? Without foode, without light, without company and comfort: a man drowned, and not drowned; deuoured but not digested, aliue but yet as dead, in perpetuall expectation of the fearfull dissolution of his soule from his bodie. Nay the torment was greater which he sustained in his heart, that horrour in his conscience, that conflict in his soule, as if God had forsaken him, and giuen sentence vpon him, as on a reprobate cast-away, a firebrand of hell, an inheritor of damnation. Woful sinner, who for his fancies sake, and vpon the suggestion of flesh and bloud, would draw such a iudgement to himselfe, as which a man well aduised would not haue sustained, but the space of one day, for any treasure on earth. For it is a fearfull thing to grapple with the Highest, or to wrastle with our Maker.

2 As this anguish hath bene largely before touched, so to make it vp complete, he addeth as the conclusion of his misery, although not of his prayer, that *his soule fainted in him*, it doubled it selfe together (as some men do translate it) as the knees of a man dying do double; it was as ouerwhelmed, fainting as in a swound, his life was at last cast, euen ready now to go out, as a consumed lampe: the gaspes and grones and pangs of very death were vpon him. Yea throbs of desperation did oppugne him with such violence, that the hope of eternall life seemed for some moments to be exiled from him; his forlorne soule was sinking in diffidence and distrust. So the best are deiected when God doth ecclipse his presence and comfortable aspect. But that absence and forbearing maketh a more tender feeling of succour when it returneth, a more aboundant thankfulnesse: for it deserueth gratefulnesse in great measure, to be brought from the depth of sorrow to the height of ioy; to be saued from extremitie. Ionas yet striketh this string, amplifying Gods mercie ouer him, from the circumstance of the time: when my ghost was giuing vp, when all hope was past and gone. Which argument, because I fully handled in my last Lecture, I would now leaue it, and teach some other doctrine. These two verses note two persons; the former of them the Prophet, the latter

ſome other men, who waite on lying vanities. The actions of the one of them, and the other, are here ſpecified, and the fruite which both of them do reape. Then theſe two perſons yeeld two parts, to be handled by Gods aſſiſtance. In the former which concerneth the Prophet, theſe circumſtances are: what he did, and how he ſped: what he did, in that he ſaith, *he remembred the Lord*; how he ſped, in that he addeth, that *his prayer came vnto God in his holy Temple.*

I remembred the Lord.

I 3 The purpoſe of Gods election, in foreappointing ſome vnto life eternall, is a matter ſo immutable and vnchangeable in it ſelfe, that nothing can impeach it. The fleſh with her frailty, the world with his ſubtiltie, the multitudes and millions of infernal ſpirits cannot alter that decree. There may be ſome ſhadowes and ſeemings to the contrary, but the ſubſtance is kept inuio-
Matth. 16. 18. lable. The very gates of hell preuaile not againſt him whoſe the determination is; neither preuaile they againſt his. No creature can croſſe the intent of the Creator. He can bring vs, he can force vs, from ſin vnto ſorrow and heauineſſe for ſin, from filthineſſe vnto innocency, from tranſgreſſion to repentance, from forſaking of goodneſſe to embracing of grace. He it is who can regenerate vs, renew vs and reforme vs, remould vs and reframe vs; that naturall corruptions and actuall deprauations, euen ido-
2. Reg. 5. 1. Luc. 19. 2. Act. 9. 1. Matth. 26. 70. Luc. 8. 2. latry with Naaman, or extortion with Zacheus, or perſecution with Paul, or denying Chriſt with Peter, or entertaining of ſeuen diuels with ſinfull Mary Magdalen, ſhall be to vs no preiudice, no detaining of his fauour. Where he appointeth ſaluation, there euery thing in his time ſhall worke vno ſaluation; but it muſt be in his time. He draweth the vnwilling to him, the broken he bindeth vp, the loſt he ſeeketh out, he toucheth that with remorſe, which was before as the Adamant, the hardeſt heart he doth mollifie. He that ordaineth glory to any, will giue
Ioh. 14. 6. him grace to attaine it. He who is the life, is the way leading to that life: he who giueth the one, granteth the other. Where he determineth the end, there alſo he offereth the meanes to apprehend that end. As before more at large.

4 But there is no meane more direct to bring any to God, then to teach him to know God, who neuer knew him before:

and

and such a man as did know him, and now is as if he were fallen away, to bring him to remember him; that he may once againe assume that confidence and resolution to himselfe, that he who loued him before, will returne his affection toward his soule, if it do seeke vnto him. Which fauour, looke to whom God in his mercy granteth, it is an assured argument that he is not such a lost child as who finally shall perish. For with this sweet remembrance (for so I may well terme it, when it commeth after bitter temptation and a grieuous fall) doth go a faith of that nature, that if it be once admitted to presence, it will neuer out againe; no iustice can dismay it, no iudgement can affright it; but although it creepe on his knees, it will to the mercy seate; from which albeit rigor should offer to repell it and remoue it, yet it clingeth & clutcheth so fast, that it will not out any more. Then, the best men who haue fallen by the infirmitie of their flesh, thinke their case very happie, if that may be granted to them, to haue God in their mind, and to haue recourse to him: and they make much of that motion, retaining it and pursuing it, as the best way to their blessednesse: they account this in greatest difficulties, as the first step to a conquest, as the first linke of a chaine, which being plucked, will bring on much more with it.

5 In the two and fortieth Psalme Dauid complaineth thus: *My God, my soule is vexed within me*; but yet he addeth for his comfort, *therefore will I remember thee*. In the seuenty and seuenth Psalme, *In the day of my trouble I sought the Lord, my sore ranne and ceassed not in the night: my soule refused comfort.* But *I did thinke vpon God.* What a ioy was it to Iob, when after losse of all, after his biles and botches, and scraping them with a pot-sheard, after his wiues temptation, after his friends reprocching him that he was a sinfull hypocrite (else God would not haue so plagued him) he found that grace with his Maker, as to grow to this resolution to say, *Lo, though he slay me, yet will I trust in him.* For it is the onely rocke of contentment, the best and sole assurance, which languishing soules can haue, to runne vnto the Lord, all-sufficient for his power, and mercifull in his loue. Ionas was past the pikes, and now entring vpon a victory, when after his deiection and discouragement in his

Psal. 42. 6.

Psal. 77. 2. 1.

Iob 13. 15.

suffering, he beginneth to remember God, whose amiable countenance he had seene so oft before, and whose fauour he had enioyed. And that is a great matter vnto a wounded soule (whereby he may close againe with the Highest, and gather in with the Iudge) to haue had former experience of his loue, as of a father. This experience bringeth hope, and hope will neuer cease to beg, and vrge for pardon. *God is my King of old*, saith the Church of God in affliction, and it resteth it selfe on that. When Habacuc had complained of those, who in his time did grieuously persecute the faithful, his refuge is the remembrance of the Lords foregoing fauour, which euermore had sustained him. *Art not thou of old*, saith he, *my Lord my God, my holy one? Therefore we shall not die.*

Psal.74.12.

Habac.1.12.

6 The fillest soule among vs, may hence deriue some comfort to himselfe: that is, when any fearfull waues of temptation do grow on vs to drowne vs, then to thinke on the mighty Iehoua, who alone can rid vs out. If Satan speake against vs, what matter is it if God be for vs? If our sinnes within vs be great, yet is the Lords mercy greater. What blacknesse can be so filthy, as that Christs bloud cannot wash it? I cannot owe so much, but my God can forgiue it. I cannot want so much, but my Sauiour can supply it. If I looke vpon my selfe, behold wo and damnation; but if I looke vp to heauen, there I haue a strong redeemer. Now as for earthly matters, and these corruptible trifles, with which we haue to do, they are to the regenerate man, farre lighter then the other. If penury or pouertie come, God hath inough for all, he can relieue in abundance. If sorrow oppresse the mind, it may endure for a night, but ioy commeth in the morning. If sicknesse do vexe the body, what Physition is like to the Lord? If Achitophel should take counsell, God can turne it into foolishnesse: if Doeg should lay snares, he can destroy and breake them. And all this may be soundly warranted to me, by those former experiments which I haue had. I haue liued so many yeares, and haue euer bin preserued: I haue slipped oft, but neuer fallen; or fallen, but risen againe. I haue bin much bruised, but neuer broken: in aduersitie he hath helped me, in temptation he hath succoured me: he is the same God euer, most gracious and most kind; him will I serue in

Psal.30.5.

2.Sam.15.31.
1.Sam.21.7.

weale,

weale, him will I seeke too in wo.

7 Well fare this good remembrance, and flying to the Lord; vnto whom the holy men of all ages haue had recourse, the Patriarkes and the Prophets, and euery grieued soule. And whither could they better go, then to the spring of grace, then to the wel of power? No fishing vnto the sea: no seruice to a kings: where most is, most may be gotten. No seeking like to that which is to the King of kings, who is more then a sea of bounty. But in remembring him, remember this withall, that it be with a liuely faith, with a confident apprehension of the sweetenesse of his loue. For in this, the elect do differ from the wicked: both of them are in distresse, and both remember God: but the one of them with a hope, the other with a horrour: the elect firmely beleeuing, that his God doth thinke vpon him: that although the beames of his countenance, for a time be shadowed frō him, yet they will breake forth againe: that he smiteth, but not to death, he striketh, but not to kill. Whereas on the other side, the vnbeleeuing sinner, be he hypocrite or idolater, doth thinke that his God or gods, haue vtterly forgotten him; or if they do remember him, it is but for to plague him, to vexe him or torment him: by which meditation, he breaketh out into wrath and most impatient fury, sometimes raging with heate, sometimes despairing for feare; euermore quaking with horrour. So the one of these liueth, and recouereth, and daily approcheth more neare to the Lord; the other sinketh and fainteth, as the melting yce doth in the sun-shine; or else fretting he blasphemeth, not vnlike to a stroke of thunder, which ratleth and maketh a great noise, but presently dissolueth, and goeth away vnto nothing.

8 We find such in the Scripture. In the eighth Chapter of the Prophecie of Esay, God threatneth thus vnto Iuda, *Then he that is afflicted and famished, shall go too and fro in it, and when he shall be hungry, he shall eurn fret himselfe, and curse his King and his gods, and shall looke vpward.* Here is a thinking vpon those, which were but supposed gods, but it is with indignation. When Samaria was besieged, and famine did shrewdly pinch it, Ioram that wicked king thereof, had God in his memory, but to murmure and fret at him. His message vnto the Prophet shewed that, when he durst to say, *Behold this euill cometh of the Lord: shall I attendon* 2.Reg.6.33

Isay 8.21.

him

him any longer? As if he should say, that he would no longer
31. waite the Lords pleasure. His words before shew as much, whē in steed of making his prayer to the Almighty God, he doth curse and ban himselfe, if he did not that very day, take off the head of Elizeus the Prophet of the Lord. In the sixteenth of the Reuelation of Saint Iohn, it is reported that a great haile did
Apoc.16.21. fall, euery stone as bigge as a talent; but it is added withall, *That men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.* Among heathen men, the wisest haue herein fouly fallen, being deiected to desperation, vpon euery
Tul.lib 1.Epistol.ad Quint.Fratrem. great occurrent. *I would pray to the gods for these things*, saith Tully, ad Quintum fratrem, *but that the gods haue giuen ouer to heare any thing of my prayers.* Among the old Romane historians which haue writtē, who was wiser then Cornelius Tacitus? mē do now study him for policy. Yet in the first of his history, recounting those great grieuances, which befell Rome by the ciuill warres,
Tacitus Histor.lib.1. vnder Galba and Vitellius, he vseth this desperate speech: *Neuer by greater slaughters on the Romane people, or by more iust iudgements was it approued vnto vs, that the gods do not at all respect our safety & security, but to take vengeance on vs they are ready inough.* Here policy hath forgotten the very first grounds of piety, which are patience and humility. Liuie a graue writer although otherwise superstitious inough, as appeareth by his Prodigia, and yearly monsters, yet tasteth of these dregs, when in his fourth booke he
Liuius lib.4. writeth thus: *Here followeth a yeare, which for slaughters and ciuill vprores, and famine was very famous. Onely forreine warre was wanting, wherewithall if our state had bene laded, things could hardly haue bene staied by the helpe of all the gods, but* that they had runne to ruine.
Vix ope Deorum omnium res sisti potuisset.

9 Thus the wisedome of this world, is nothing else but foolishnesse, nothing but doting folly, whē it cometh indeed to the crosse, or to the fiery triall. The knowledge of God is wanting, or at least the laying hold aright by faith is wanting. And where faith is not to be found, there is neither hope nor patience, which are two infallible notes of a iust and Christian man. *There is nothing*, saith Saint Cyprian, *which putteth more difference betweene*
Cyprian Serm. de bono patientiæ. *the iust and the vniust, then this, that the euill man in his aduersity, doth complaine and impatiently blaspheme, but the good doth suffer quietly.*

The

The iust hath trust in his Sauiour, but the other hath no part in him. What maruell then is it, if the wicked do fret and rage without comfort, since he hath no share in him, who is the God of comfort? What maruell is it, if he perish? Plutarch tell[illegible] that this is the quality of Tigres, that if drums or tabo[illegible]ound about them, they will grow mad, and then they te[illegible] their own flesh, and rent themselues in peeces. If the vn[illegible]eeuing reprobate do heare the noise of affliction, h[illegible] ready to rent himselfe: but by cursing and swearing, [illegible] will teare the body of Christ from top to toe in peec[illegible]. As Ionas did remember God; so the reprobate will not forget him; but it is not to pray vnto him; not to beleeue vpon him, for he hath not so much grace, but to ban him and blaspheme him. I could wish that such prophaneness as this, might neuer be heard of, in earnest or in play, in the life or death of any man. We should thinke of him with a reuerence, we shold mind him with a feare; in prosperity with a trembling, in aduersity with a hope. There should be no fretting against his prouidence, no grudging against his punishment. When my soule did faint within me, *I remembred the Lord*, saith Ionas, I remembred him to beseech him, I remembred him to intreate him, I remembred him to embrace him, to trust in him as a deliuerer, to beleeue in him as a father. I called to him and doubted not: and he afterward heard my voyce.

Plutarch de superstitione.

10 Saint Hierome doth giue this note vpon this place, taking it out of the Septuagint. That because he thought vpon the Lord, when his soule did faint, and was ready to dye, we by his example, should aboue all things mind our Maker, when we are in the fits and pangs of death. A very needfull doctrine, if any thing may be needfull; that when we must dislodge, and be remooued hence, when our glasse is so farre runne, that immediatly a change must follow, and that not to a trifle, or toye, which is to be contemned; but either to heauen or hell, either to perpetuall ioy, or to euerlasting torment; we haue him in our meditations, who is to be our iudge, who is to scanne our actions, and to peruse our conscience, and giue the last sentence on vs: that then with our best remembrance we thinke vpon his mercy, and contemplate on his great loue, in the redemption of his Sonne, and desire him for his blouds sake to take vs into his

Hieron. in Ion. 2.

fauour. That this lesson might the better be taught vnto vs, Iesus the Sonne of God, and fore-runner of our faith, when he was ready to yeeld vp his spirit, did commend his vnspotted soule, to
Luc.23.46. his most righteous Father: *Father into thy hands I commend my spirit.* Good Steuen the eldest Martyr, did tread these steps right
Act.7.59. after him, when at the time of his death he cried, *Lord Iesu receiue my spirit.* And euery Christian man should struggle and striue to do so; to shake off as much as may be, the heauinesse of his sicknesse, and as hauing that one prize, that last great prize to play, should stirre vp his spirit in him, and should then pray to God to comfort him, to conduct him vnto heauen, to leade him along to glorie. It is a good thing to liue well; but because death is the vp-shot, which maketh or marreth the rest, it is the best thing to dye well. He who hath begun aright, hath halfe that whereat he aimeth; but to begin is our hurt (it shall be a witnesse against our conscience) vnlesse we do perseuere. The man
Matth.24.13. who shall be blessed, must continue to the end.

11 Then may the dangerous state of such be iustly deplored, who in their life time haue so fondly doted vpon the world, that when death which is Gods baylife, doth summon them to appeare before the iudgement seate, they do least of all other things know, wherewith he should be furnished who cometh there: but as before in the time of their health, so in their despaired sicknesse, do thinke onely vpon their Mammon, admiring it and embracing it, and kissing it in their thought, as if they were wedded to it. But neither of themselues, nor by the instigation of the Minister, (who is a remembrancer for the Lord) can they be any way vrged to speake of celestiall things, to call on God for mercy, or to professe their faith, and confidence in their Sauiour. And this worldly imagination, first ministreth hope of life, they not dreaming that death wil take them, till on the sudden both body and soule, do eternally dye together. Next if they do conceiue, that it must be so, and there is no way with them but the graue, then is their heart oppressed with sorrow, and a huge weight of griefe, that there must be a separation from their beloued treasure. And lastly if their memory do serue, there must be an vnsetled ad vnresolued disposing, with disquietnesse and much vexing, of that which hath bene ill gotten, so

this

this child or to that friend, and much ſtirre there muſt be about the pompe of a funerall: by which meanes all good motions are ſo ſtifled and choaked, that there is ſcant one word of him, who made all and muſt iudge all. See what it is, in our life time to thirſt after this traſh, to repoſe our ful contentment and bleſſeneſſe in this droſſe. When the heart ſhould be lifted vp to the celeſtiall contemplation, this hangeth ſo about it, that it cannot but lye groueling vpon the rotten ground.

12 Vaine glorie, or any ſiniſter paſſion which doth poſſeſſe the mind, hath the ſame effect; and ſo hath ignorance of the true God; which ignorance and vaine glory, as I ſuppoſe, were the reaſons, wherefore Titus the Romane Emperour (who was among the heathen a mirrour of men) was ſo loath to depart from this earth; when knowing that he muſt dye, being caried as he was in his horſe-litter, he looketh vp toward heauen, and moſt bitterly maketh complaint, that his life ſhould ſo be taken away, from him, not deſeruing ſo ill. How vaine are all the ſhewes of vertue, without the knowledge of Chriſt Ieſus? Yet the end of Saint Ambroſe, was in a more holy manner, when he being ſpoke vnto by his friends, to pray that yet he might not dye, made this anſwer as he lay, at the very doore of death, *I haue not liued ſo ill among you, that I am aſhamed to liue any longer: neither am I afraid to dye, becauſe we haue a good Lord*, vpon whom he then did truſt. There can be no better meditation, to any man at that time of departure, then to thinke on that good Lord. It cauſeth a willing and faſt leauing of this world; a perfecting and completing of all, that hath bene here begun; which is more to be deſired, then all the land or treaſure, which euer the Sunne did ſee. When the time of receiuing the reward cometh, it is good to be ready. It is beſt to be aduiſed of our ſtanding, but moſt of all of our falling. He that for a long time runneth nimbly, but ſtumbleth immediatly before the marke, hath loſt his former labour, and is depriued of the price. If at any time, then at that time, when our ſoule doth faint within vs, and is leauing her habitation, together with our Prophet, let vs thinke vpon our God. Now let vs come to the next circumſtance, and that is how he did ſpeed.

Sueton. in Tito. cap. 10.

In vita Ambroſij. *Non inter vos viui vt viuiſſe me pudeat.*

And my prayer came vnto thee into thy holy Temple.

13 Ionas

13 Ionas in great misery, and expectation of his end, hath his mind vpon his Maister, and with faith he remembred him, and he remembred him to pray to him. Now his prayer was not vnfruitfull, as that which is made to idols, or vnto hard hearted men, but by the fauour of the Iudge, it hath audience to the full. It came to God in his Temple, which is not to be intended, as taken of the heauen, the chiefe seate of his Maiestie, and residence of his power, (although in generall all the prayers of his elect and chosen, do ascend and go vp thither) but in more speciall manner it is meant of the Temple, which Salomon did erect: where together with the Arke of the couenant, and the Cherubims and the mercy-seate, the presence of Gods grace, was in most peculiar sort. And this house was to the Iewes, a visible signe and Sacrament thereof, so that according to the request which Salomon made to God, they repaired thither, when any thing did oppresse them, as apeareth by Hezechias, who layd open the letter of Senacherib, in the Temple before the Lord. Yea whensoeuer the Israelites were in a strange land, in bondage or captiuity, and called vpon the Lord earnestly, they did turne themselues to that coast, which way this house did stand, as I then made plaine vnto you by the example of Daniel, when I handled the fourth verse of this present Chapter. Then to say no more of that point, his prayer was directed to him who sate in this Temple.

1.Reg.8.31. 33.
Isay 37.14.
Daniel, 6. 10.

14 But obserue withall, with what reuerence he speaketh here of Gods house, *The temple of thy Holinesse*, for so it is in the Hebrew, or *into thy holy Temple*, as we commonly translate it. If we referre the appellation of holinesse to the Lord, who is so holy as he, whose sacred goodnesse and sanctitie doth exceede the thought of all creatures? In Leuiticus, he speaketh thus, *Be you holy, for I the Lord your God am holy*. So in Exodus it was written in that plate, which was in Aarons forehead, *Holinesse to the Lord*. If we take it of the Tēple, this also was a holy place, cōsecrated vnto piety, and dedicated to religion; whose inner part by an excellency, was called *Sanctum Sanctorum, the Holy of holies*, as implying that the rest was also of good quality. From hence all prophaned persons and polluted things, were precisely bid to be kept. The violating of this house did much offēd the Lord,

אל-היכל קדשך.

Leuit. 19. 2.
Exod. 28. 36.

as

as may be seene many times in the Prophets; and Iosephus is of opinion, that nothing sooner brought destruction to Ierusalem, then the execrable deedes committed in the Temple. The place was made for all kind of goodnesse, and deuotion to the Lord; but it was so farre abused, as any thing which is most filthie. These are warnings to vs, that since in our age Churches are as much to the Christians, as that Temple was to the Israelites, or at least they are sequestred houses, to serue God truly in, that we vse them with all reuerence, for his sake to whom they belong: that as we repute them, to be consecrated matters, so in truth we do vse them, as Gods most holy Temple. Which whether men do or no, let the chopping and the changing in symoniacall sort, the buying and the selling of these Churches as of most profane things, witnesse vnto the world. If we should be silent, yet let the preassing in of the vilest, right Ieroboams Priests, proclaime the truth herein. Let the carelesnesse of those Pastours, whom God hath blessed with skill, make open declaration, who do minde that field or barne, whence corne or wooll cometh to them, oftner in one moneth, then the pulpit in a yeare. They can enquire for a Curate, where one may be had best cheape, (not respecting whether he be able to teach,) or what payments be to the Prince, or impositions to the state, but how the people shall be instructed, they do not regard at all. And on the other side, let the generall behauiour of men throughout the land, speake whether those that be of the congregation, do vse these houses as sanctified things or no. Looke into their cold coming on the weeke dayes, in such places where Lectures are continued; their talking and gazing about when their soule should be instructed; their reuoluing of their worldly businesse; their obseruing rather of eloquence in the Minister or Preacher, or in some, what may be carped at, then how their owne life may be bettered, or their conscience informed; their perfunctorie praying, and formall inuocation of him who requireth the heart. These matters shew that it is made vnholy by vs, which in it selfe is ordained to be holy. Of likelyhood the temple at Hierusalem was vsed in another sort, whē the Prophet here called it holy: otherwise he might iustly haue feared, that God had not bene there to haue heard him, when he cried out of the fishes belly.

Ioseph. Antiquit. lib. 20. 6.

1. Reg. 12. 31.

15 But

15 But hitherto the Temple was not relinquished by him, as the later house was afterward, when a voyce was heard in the night saying, *Migremus hinc*, let vs be gone from this place; and therefore the Prophets prayer which was directed hither, found the successe which it wished. It came thither to the Lord. The distance of the place, the great depth of the water, the shutting vp in the whale, yea the odiousnesse of his sinne, could not detaine his crying, and seeking to the Lord. He who in the fourteenth of Exodus, did heare the cry of Moses, although neuer a word were vttered, and he who heard Hannaes prayer, when her lippes onely did mooue, and no word was spoken out, did attend Ionas when he besought him with faith, and implored his gracious goodnesse ouer him. He hath bid vs call vpon him in the day, that is, in euery day of trouble, and he hath said that he will heare. It is he that neuer failed any of those who seeke to him. As in all other matters, so in this he hath a prerogatiue aboue all other: he can heare, and he will heare. Heathenish gods are but delusions, and imaginarie toyes; he who prayeth to them prayeth to nothing. Baal may be iested at, as sleeping or being busie. Idols are but dead stockes; they cannot mooue themselues, and therefore not helpe themselues, much lesse those that pray to them. Yet a man exceedeth all these, if they were in number ten thousand: although oftentimes he debaseth himselfe, as a seruant vnto these. But how short of God doth this man come? This will not if he could: another could if he would: a third both could and would, but is absent, and therefore ignorant what it is that is begged of him. The power of all is so limited, that the greatest cannot grant the tenth thing which is asked, and either themselues do confesse this, or vse base shifts to couer it. And how hardly do men part with that which is in their power? As Seneca writeth, on a time a Cynike Philosopher asked a talent of Antigonus, who would gladly haue bene reputed a bountifull Prince. His answer was, that a talent was too much for a Cynike to receiue. Then the other asked him a peny. That, saith he, is too little for a king as I am to giue. How oft soeuer such answers be giuen from men, they do neuer come from God. He giueth without reproching; he heareth without delaying. But we must aske that which is

Ioseph. de bello Iudaico lib.7.12.

Exod.14.15. 1.Sam.1.11.

Psal.50.25.

1.Reg.18.27.

Seneca de Beneficijs lib.2.17.

is lawfull, and we must aske in faith, and wee shall not haue a denyall.

19 It pleaseth him to yeeld so much vnto our prayer, appointing that as the instrument whereby we do approch him. And indeed it is a good meanes to come into his presence. For prayer is so piercing, that it will get to the seat of God, through the very heauens and cloudes. It is winged and ascendeth vpward, being made light by the heat of fierie pure deuotion. The winde is not so quicke: the lightning is not so nimble, which goeth from East to West, as this is in his passage. In a moment it ascendeth from our tongs to Gods eares. His eyes see our eyes weeping: he well conceiueth our grones; he well vnderstandeth our sighs. If heauinesse do oppresse vs, and sorrow weigh vs downe, yet if our knees be bent vnto him, our hands held vp on high, or our breasts be beaten before him, or our cheeks be dewed with teares, we shall be eased from all. Then this is the onely remedie, in agonies and in anguishes, for the afflicted soule to seeke to. It hasteneth to and fro, and neuer returneth emptie. Our sinning and suffering Prophet, this drowning and dying Ionas, did cry from the middle of the whale, from the bottome of the sea, from the very belly of hell, and as he said before, so here againe hee professeth it, the Lord did here his voyce: his prayer came to Gods temple. Now you haue heard what he did, and how likewise he sped. Let vs here come to the secód part, which noteth some other persons, whose words and deedes are otherwise.

They that mayt vpon lying vanities, forsake their owne mercie.

17 These words do imply a kinde of Antithesis, or contrarie successe betweene him before mentioned, and those who do now follow: as if he should say, I scant looked for mercie, and yet I did find it; I prayed and was heard: but these might receiue mercie, and themselues do forsake it. These are such which *Observe*, or *keepe*, or *mayte vpon lying vanitie*, in stead of truth, not ignorãtly falling into it, but wilfully pursuing it. Such as set their whole labour on that which is but errour, and make a studie of it. Now those who with such eagernesse do follow wrong paths, the further they go on, the more they go astray. They bend indeede all their diligence to somewhat, but is it to

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lying vanitie: vnder which name the Scripture doth comprehend all things which are besides pietie and the true seruice of God. *I haue hated them* (saith Dauid) *who giue themselues to deceitfull vanities.* And in another place: *Trust not in oppression and robberie, be not vaine.* Gods Spirit doth account euery thing to be but vaine, and lying, and deceitfull, which cannot endure the triall, which faileth vs and falleth from vs; and when we most trust to it, is least able to do vs good. Such are all earthly things without the grace of God being ioyned to them; as riches which are so much desired, and honour which is so hotely sought, or beautie, or strength, or friends, which helpe not in that day, when iudgement or vengeance cometh.

Psal.31 6.

Psal.62.10.

18 Such are all the inuentiens and deuised figments of men, superstitions and false religions, Pharisaical obseruations, Papisticall dreames and fancies, for whose sake, whosoeuer will leaue the true prescript of Gods word, he may be said to forsake the fountaine of liuing water, and dig vnto himselfe broken pits. He may be said to haue turned from the Lord who is only truth, and to haue embraced falshood; to haue refused grace, and forsaken his owne mercie. For whereas God hath promised to be merciful to all such who serue him as he hath taught; by their neglecting of true deuotion, they also neglect that mercy which was offered to them before. So they make themselues vnworthy of remission and pardoning of their sinnes. And in this case the end doth proue heaule, like to that rule of Aristotle, where he saith, that *it must needs be in progresse of time, that of counterfeited good things, should grow that which is truly euill.* That wherein Zedechias trusted was but a lying vanitie, and had a dolefull issue, when (as Iosephus did well gather) he thought that the two Prophets, Ezechiel & Ieremie, had spoken contrary things, and therefore that the Lord had not at all sent them. The reason was, for that the one foretold that he should be led to Babylon, and the other had foresaid, that he neuer should see Babylon. Whereas both these things were true; for his eyes were first put out, and then he was caried prisoner thither. The hereticall vnderstanding of Scripture is of this kind, being nothing else but a lying vanitie: and so is the faining of that to be Scripture, which is not written by Gods Spirit; and the grounding there-

Ierem.2.13.

Aristotel. Politic. l.4.12.

Ioseph. Antiquit. lib.10.4.

2.Reg.25.7.

Ierem.52.11.

upon

upon of such positions as touch pietie and saluation. But because the consideration of this doctrine is very ample, and good fruit is herein to be found, let vs see some few examples of such as haue or do fall away from their mercie.

19 First our old parents in Paradise did obserue lying vanitie. God had expresly forbidden vnto them, the touching of the tree of good and euill. All other, but none of that. Satan cometh with his temptation, and suggesteth another matter, and that was this, as Chrysostome writeth vpon Genesis: *What profit is it to be in Paradise, and not to enioy such things as are in it? Nay therefore your griefe is the greater, that see these things you may, but vse them you may not.* Or as Austen turning it another way, supposeth thus. God saith, *Do not touch it: what? This tree. And what I pray you is this tree? if it be good, why may not I touch it? if it be bad, what doth it in Paradise?* There is no hurt in the tree; but God in his spitefull moode, is loath that you should be graced so farre forth as himselfe. You shall be gods if you do it, and able to discerne good and euill. Thus was a lie inculcated in stead of a simple truth, and Adam was induced to hearken to the vanitie of the deceiuing serpent, whereby he lost that mercie which the Lord had appointed ouer him, and plucked on himselfe and his posteritie after him, that miserie, that bodie and soule for euer had ioyntly perished by it, if our Sauiour in compassion had not made restitution. Other by his example may take heed and warning also, what that thing shall be, whereunto they presume to trust.

Chrysost. in Genes. Homil. 16.

Spectare vobis licet, sed non licet. Augustin. in Psal. 70.

20 Secondly, idolatrous persons do come within this compasse, who declining once from him who is the onely Lord, do multiply to themselues filthy abominations, and therein are so obsequious and scrupulous euery way, that true pietie doth not come neare them in accomplishing that dutie which appertaineth to it. When Balaam would curse the Israelites, he goeth from place to place, imagining as diuers do, that one standing roome was more fortunate for his purpose, or luckie then another. But in euery place he must haue seuen altars to be erected, and seuen bullockes, and seuen rammes to be offered on them. He held this number of seuen to be some holy number, & therefore would not breake it. How did they tie themselues to idolatrous

2.

Num. 23. 1. 14

latrous obseruations, who had their idols standing vnder euery greene tree? or those of whom Saint Austen speaketh, who had for euery thing a peculiar god or goddesse? When the corne was in the barne, they had a goddesse for that, and when it was in the earth, they had another for that, & when it begã to blade, and when it began to eare, *Tutelina*, and *Segetia*, and *Patulina*, and *Volutina*, and how many I cannot tell. How carefull think you were they, to watch when the times did come, to offer sacrifice vnto euery one of them in his kind? how laborious is their folly who liue in Scandinauia, in Biarmia or Scricfinnia, which are Northren parts of Europe beyond Sweden, who as Olaus Magnus reporteth, do marke euery morning what liuing thing they do first see in the aire or earth or water, and all that day vntill the euening, they adore that creature for a god, be it bird or beast or fish, yea or creeping thing, as a worme. Iehoiakim who is mentioned in the booke of the Chronicles, did much dote on his idols, when he had found on him being dead, markes and prints in his flesh, which were made for their sakes, (for so the storie is expounded.) So Licinius was fond vpon his gods, whom he did serue many waies; yea and vpon occasions vsed to change them also, as he did when he sought against blessed Constantine. But no man more then Iulian, who did honour vnto his idols, with such and so many sacrifices, as were against humane nature, and decorum in a man, as we find in the Ecclesiastical stories. Now see what can be more vaine then stocks and stones, & imaginarie supposed powers as these were: what could be more lying, and more fraudulent, then such fond gods as these? And they who wholly intend such toyes, haue renounced the true seruice of the Lord, who is ielous of his honour, and will not haue any creature rob him of his glorie, but such vaine toyes least of all. From this text they may feare iudgement, who waite on he Saints and she Saints, and serue God and the virgin Marie, with so many Pater Nosters, and so many Aue Marias, and Credoes, vpon their beades. All these are without the warrant of Gods booke, and therefore lying vanities: yet how carefull are superstitious persons to number them, and accompt them, and keepe true reckening of them, as if therein lay all the vertue

Isay. 57. 5.
August. De ciuitate Dei 4. 8.
Olaus Magnus lib. 3. 2.
2. Chron. 36. 8.
Euseb. de vita Constant. 2. 5. 15.
Theodoret. Hist. Eccl. 3. 21. 22.

21 Thirdly, they are noted here, who make an occupation of trying tricks and conclusions, some wanton and some worse. I speake not against good learning, nor any honest experiment in it, but rather against such lies as Albertus and Bartholomæus Anglicus, *De proprietatibus rerum*, and other of that stampe, do suggest to idle heads, and young men which are too credulous. Take the liuer or some other part of this bird or that beast, such a stone or such an herbe, at such a time of the Moone, and you shall do this or that; imagine, go inuisibly, or vnderstand birds languages, or obtaine some euill purpose. If any thing be a vanitie, this is a lying vanitie, and a mis-spending of that time which God hath giuen vnto vs, not to abuse, but to serue him; and he will require a reckening of it at our hands, when we do least thinke vpon it. There fall within this number, the ancient *Aruspicia* and *Augoria* of the Romanes, that is, the marking of the flights of birds, or of the entrails of beasts, or other things of that qualitie, all which are foolish vanitie; and yet much time was spent in them, and some made profession to be very skilfull about them. The wisest among the heathens, although they did not know God, yet held these things for cousinage. It is a renowmed speech which is fathered vpon Cato, that he would say, that he wondred very much how one of their Aruspices could forbeare to laugh when he met with any of his fellowes, to see how they deceiued men, and made a great number of simple ones in the citie. Saint Austen thought another matter, fitto be recorded of that Cato, and that was this, that when one asked counsell of him in sober earnest, what harme he supposed was abided him, because rats had eate his hose; he answered that partie with a iest, that it was no very strange thing to see that, but it had bene much more maruellous if his hose had eat vp the rats. In Tullies disputation concerning such arguments, when one to enforce the veritie of Diuination, had said that a victorie which fell to the Thebans, was foreshewed by some extraordinarie crowing of Cockes; Tullie could answer that with a smooth flout, but very significant, that it was no miracle that Cockes should crow, but if fishes had done it, that had bene strange indeed. Those Ethnicks could see that these things were falshood, and exceeding lying vanities, worthy to be but

Cicero de diuinat. l. 2.

August. de doctrina Christ. c. 21.

Tull. lib. 2. Diuinat.

laughed at; yet how did some of their greatest men attend and wait vpon them? I may call these foolish Arts, for I thinke that they come not so farre as curious crafts extend, which are named in the Acts of the Apostles. But to speake mine opinion, I imagine that figure-casting for such things as are lost, or to iudge of natiuities, is fully within that kind; and is a lying vanitie, as that which is most lying. Yet although by the Prophets it be sharply rebuked, although condemned by Philosophers, although ill spoken of by Historians, although by good lawes forbidden in well gouerned common wealths, although no Principle therein haue approued veritie, neither may there be any good argument or conclusion made for it, yet how do some waite vpon it, and in no sort will go from it? Of whom I may also say, as Cato said of the Aruspices, that I maruell when they meete one another, how they can forbeare to laugh to see how they get money. From the number of these, I may not seclude superstitious obseruations of ominous or vnfortunate things, vpon which some men do so dote, that they beleeue such vanities as a man should beleeue the Gospell. All fearfull iudgements sent from God, are to be regarded by vs; but friuolous superstitions, and traditions from old tales, are rather to be contemned. *He that obseruetb the winde, shall not sow, and he that regardeth the clouds, shall not reape.* Take heed of such lying vanities.

Act. 19 19.

Isay. 47. 13.
Ierem. 10. 2.

Eccl. 11 4.

22 Fourthly, ordinarie transgressions may very well be taxed hence, and adulterie among other: wherein although Sutan the more to inflame it, do buzze a tale into wanton flesh, that great men haue sinned so; that God will not call such naturall faults as those be to reckning; that there is time inough to repent in old age; & it is best in the meane while to satisfie concupiscence: yet when these things come to be weighed in the ballance of Gods iustice, they proue both light and lying. For the wrath of the Lord is oftentimes kindled against such wilful crimes; and he hath threatned, that whoremongers shall be shut out from the new Hierusalem. They then do forsake their owne mercie, who pollute themselues in such sort, and withall are a cause for other to be filthy. Yet how some waite vpon this, it is lamentable to thinke, seeking to hurt themselues by euery kind

Apoc. 22. 15.

of

of wantonnesse. Good Iob in his confession, held this for a grosse sinne, and disclaimed it from himselfe: *If my heart haue bene deceiued* (saith he) *by a woman, or if I haue layed waite at the doore of my neighbour*; obserue that adulterers do waite vpon their sinne; *let my wife grind vnto another man, and let other men bow down vpon her*, that is, let my wife also be false to me: *for this is a wickednesse and iniquitie to be condemned*. But many do not feare this, and so plucke Gods iudgement on them. Iob.31.9.

23 Fiftly, they who in desire to enrich themselues or theirs, do set their heart vpon mony, and care not how they gaine it, by robberie or oppression, by briberie or extortion, so that it come in vnto them, do waite vpon lying vanitie. Which may easily be gathered from the very words of Dauid, whom I cited before, *Trust not in oppression nor in robberie: be not vaine, or giue not your selues vnto vanitie: if riches encrease, set not your heart vpon them*. If any, then this is a vaine conceit, to thinke that a mans purse is the best friend which he hath, that riches can preserue in the day of greatest trouble, that God accepteth money, that ill gotten goods can long prosper. Oftentimes mony is kept to the hurt and death of the owner: and children are so farre off from being blessed with goods which are ill gotten, that fretting and consuming, and a curse is ioyned with them. Then what folly is it to force and straine our consciences, and so to aduenture on Gods displeasure, and the losse of his best mercie, for the gaining of that which is but a fugitiue seruant, and cannot help at neede? And yet it is strange to see, how the world lieth open to vnlawfull and filthy gaine, what wringing there is from all sorts, what griping of the poore, what thirsting after gifts and hunting after rewards. Are there not which waite vpon this, and make a studie of it, as a man would studie heauen, deuising and contriuing by what fine sleight and skill, this money may be soked out, and this cheate may be gotten, and that gift may be had? and then like to the hypocrite, whereof Zacharie speaketh in his time, they can crie, *Blessed be God, for I am rich*, and liue well, seeming to giue the Lord thankes for that which they haue spoiled and robbed from their brethren, whom, as there the Prophet speaketh, they slay and sell for money. It is great thankes which we returne to God, for the wit 5 Psal.62.10. Zach.11.5.

and reason which he hath bestowed vpon vs, to employ it in that sort, as to offend his diuine Maiestie, to abuse those with whom we liue, to helpe our selues, (so farreforth as is in our owne power) to infamie in this life, with all such as be vertuous, and to destruction in another. Better it is to haue cleane hands here with a litle, then much profite by false vanitie.

24 The same application may be made concerning ambition and other sinnes, in all which we may take this for a warning; that our sight is so dimme, and our vnderstanding so darke, and such are the false shewes of many things in this life, that we may quickly pursue a lie in stead of truth, and vanitie for sound veritie, and so purchase Gods wrath, vnlesse with a single eye we looke on things aright, and euer take the iudgement of Scripture for our triall; and withall pray that our heart and intellectuall powers may be lightned in that behalfe, that so hauing will and strength, by the mercy of the Lord we may walke as we ought, and as it beseemeth our calling. And here I end. Holy Father we beseech thee to direct our steps in thy paths, that renouncing all lying vanities, we may acknowledge thee in our life time to be the onely Lord; and when our soule fainteth within vs and is departing hence, we may onely thinke on thee, that both our present prayers, and spirits afterward may ascend into thy celestiall temple, where thou reignest with thy most blessed Sonne, to whom with thee and thy holy Spirit be laud and praise for euer.

THE

THE XIIII. LECTVRE.

The chiefe points.

1. Ionas prouoketh thankfull for Gods mercy. 3. The reason and order of sacrifices. 5. They should be spiritually meant. 7. How we should do in Gods seruice. 8. Gods praise is publikely to be sounded out. 9. Thankfulnesse is a sacrifice to be offered of all. 11. We are forgetful in it. 12. The manner of vowes. 14. What rules are to be obserued in them. 17 Popish vowes examined. 19. All helpe cometh from God.

IONAH 2. 9.

But I will sacrifice vnto thee with the voyce of thanksgiuing, and will pay that that I haue vowed: Saluation is of the Lord.

IN the words before going, the Prophet doth comfort himselfe exceedingly, that he seruedth such a Maister, as is best able to helpe him whe he most needeth, and in his Temple attended to his heartie prayer, when as his soule fainted within him; whereas all other things, be they idols or heathen gods, or any deuised refuges, be nothing but lying vanitie, and therefore those who waite and depend vpon them, do forsake their owne mercy. Where, when he had found God so eminent, and incomparably great, in comparing him with those weake ones, he esteemeth it a speciall point of duie, to yeeld to one so excellent, a high measure of praise, and most deserued thankes to him, who in extremity had so raised him from the pit. And this is the drift of this present verse, to acknowledge himselfe so bound and deuoted to God, that all the powers of his minde, and facilities of his soule, should be employed in his seruice. A conclusion wel beseeming him, who had receiued such fauour, that he would not as beastes, or vnthankefull persons do, onely take that which doth crame, and make no more adoe; but with a respect vnto the giuer, who beyond all expectation had raised him and reliueed him, would record it, and repeate it, and in his best meditation, againe and

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againe reuolue it, as not knowing how to returne enough, for Gods great mercie.

2 But in the meane while, the words which he vseth are various and significant. He doth mention *thankesgiuing*, which declareth his gratefull minde: and the better to expresse it, he nameth *the voyce of thankesgiuing*, as intending, that he would aduance the honour of him who saued him, not in secret onely, but with manifest declaration to others: and to both these he doth ad the act of offering *sacrifice*, applying that to his thankes, which was the most solemne seruice, vsed in old time to God. Neither doth he make his stand heere, but wheras he had vowed some things vnto the Lord, which he promised to performe, if euer he did escape, he saith, *He will pay those vowes:* and at the last for a conclusion, he shutteth vp all with these words, *Saluation is of the Lord.* Where because (as you see) the circumstances in the text are manifold, and all of them haue their vse, for better order of instruction, I thinke good to obserue two things. First, the dutie returned by Ionas, and that consisted in a double deede, one, the sacrifice of thankesgiuing, and the other, the paying of his vowes. Secondly, that which cometh from God, not onely to the Prophet, but to all those who do serue him. *Saluation is of the Lord.* Among all which the word of sacrifising is first proposed vnto vs.

I will sacrifise vnto thee.

1. 3 The only thing which God doth looke for at mans hands for creating him in so goodly a shape, for enriching him with gifts, so glorious in shew, so gracious in deed, for preseruing him and protecting him in such infinite varietie of dangerous occurrents, for heaping daily vpon him such multiplied benefites, is to be serued and feared by him, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* In this, because he hath made all, he doth require all, our selues and all ours, the body and the soule, the inward and the outward, the sensible and inuisible; although especially the heart and immateriall soule, yet ioyntly the hand, and action from without, yea and the wealth also, that euery part may recommend a dutie to the Author. And for these externall matters, he hath giuen vnto man not onely members, as in prayer his hands to be lifted vp, his

Matth. 4. 10.

breast

breast to be beaten on, his knees to be bowed, his eyes to be bedewed, that so compunction in the mind may the more be stirred vp; but also his other creatures, either dum or dead things, the fruits of the earth, the birds of the ayre, the beasts of the field, the mettals of the ground, to be vsed to his glorie. And this in old time was done; in nothing more then in sacrifices, which was in some to consecrate and dedicate them vnto him, in some other to offer them in whole or in part consumed with fire, to testifie their obedience and seeking vnto him. Which manner of sacrificing was knowne vnto men from the first time of nature; as good Abel and bad Cain, the first heires of the world, presented an oblation of such things as they had, to him who had sent them. Noe after the flood offered a sweet smelling sauour, and Abraham by commandement, intended to sacrifice his onely sonne Isaac. By all which it is euident, that sacrificing was common, before that any order for Gods seruice was settled.

Genes. 4.3.
Cap. 8.21.
Cap. 22.1.

4 But when the people once were returned out of Egypt, and God by the hand of Moses had ordained a ciuill policie, for the gouernement of the laitie, and a Hierarchie Ecclesiasticall (for so I may well call it) for guiding of his Clergie, to the end that euery thing afterward might be practised with conformity, he appointed first for the Tabernacle, and after that for the Temple, a tribe of Priests and Leuites, whose office was to attend to the offerings of the people. And himselfe did name the matter and manner of euery sacrifice, what bird, or beast, daily, or on other occasion should be offered, as the whole body of the Leuiticall law doth make knowne to vs. Thence grew the daily sacrifice, which neuer was omitted; the sinne offering, and free will-offerings, and many sorts besides; and when extraordinary cause was giuen, great store of beastes were slaine; as when Salomon to consecrate the Temple at Hierusalem, did offer in his magnificence, two and twentie thousand oxen, and one hundred and twentie thousand sheepe, such a sacrifice as I thinke the like was neuer seene. And that time onely excepted, when the Iewes were captiues in Babylon, or when Antiochus did tyrannize at his pleasure, the altars were still going, till the very time of Christ, and diuerse

1. Reg. 8.63.

yeares

yeares afterward, vntill that the citie and the Temple were brought to desolation by the Romanes vnder Titus: the Priests and people so precisely obseruing that, (when other sinnes, and dishonours to God did abound) (that in the time of warre and close siege, when they might not issue forth to haue cattell for their offerings, they would bargaine with the enemies, at high price and great rates, to seruie the turne for their money, as we may reade in Iosephus: In such manner was the succession of sacrificing, for so many yeares together, God both approuing it and commanding it.

Ioseph. Antiquit. 14. 3. & 8.

5 Now these externall sacrifices, as when they were rightly brought with true faith and obedience, and vnderstanding knowledge, they had their vse very good, as to thanke God for his blessings; to acknowledge that all benefits were deriued from his goodnesse, to testifie their obedience in performing his commandements; but aboue all to figure Iesus Christ, the true Lambe, who was one day to be offered on the altar of the crosse to redeeme the sinnes of the faithfull, whereof, in the meane time, their offerings were a signe and seale vnto them; so if they were brought by any, as perfunctorie things, formally and for a fashion, as hypocrites and worldlings did come with them, the Lord was so farre off from accepting them as his seruice, that he hated them and detested them. In the first Chapter of Esay, God spake to them by his Prophet: *What haue I to do with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of Rammes, and of the fat of fed beasts, and I desire not the bloud of bullockes, nor of lambes, nor of goates.*

Isay 1. 11.

13 *Bring no more oblations in vaine, incense is an abomination vnto me, I cannot suffer your new moones.* Which agreeth with that of Salomon: *The sacrifice of the wicked is abomination to the Lord.*

Prou. 15. 8.

God then required in them, that besides the materiall gift, there should be a true minde to serue him; humilitie and liuely faith, which should expresse and shew it selfe, with charitie and good life; and a killing of the euill affections which were in them. To which purpose the Prophet Micah most excellently doth speake: *Wherewithall should I come before the Lord, or how my selfe before the high God? shall I come before him with burnt-offerings, and with calues of a yeare old? Will the Lord be pleased with thousands*

Micah 6. 6

sands of Rammes, or with ten thousand riuers of oyle? Shall I giue 7
my first borne for my transgression, euen the fruite of my bodie for the
sinne of my soule? No: *He hath shewed thee ô man what is good,* 8
and what the Lord requireth of thee; Surely to do iustly,
and to loue mercy, and to humble thy selfe to walke with thy
God.

6 Then it was the spirituall sacrifice, at which God chiefly did aime; the laying downe of their soules on the altar of his wil, the killing of euill thoughts, the mortifying of the members, the consecrating of themselues wholy vnto his honour; which doctrine Paule vnto the Romanes doth plainely teach, where he Rom 12.1.
beseecheth them by the mercies of God, to offer vp their bodies a liuing sacrifice, holy and acceptable to God, that is, their reasonable seruice of God. And this not onely vnder the Gospell, was seene by the faithfull, but was foreseene also vnder the Law. Dauid can say in his fourth Psalme, *Offer the sacrifice of righteousnesse:* Psal.4.5. and in the one and fiftieth Psalme, *The sacrifice of God is a troubled spirit.* Psal.51.17. So Osee in his sixth Chapter, *I desired mercie and not sacrifice, and the knowledge of God rather then any burnt offerings.* Ose.6.6. It seemeth also by my text, that our Prophet vnderstood this, when he promiseth to sacrifice, but with *the voyce of thanksgiuing*, as knowing that to be it, which God indeede preferred before all things. And reason might well teach him, that it was that which the Lord meant, by the externall signe; for what delight could he take in the bloud of brutish creatures, or fitt in their bodies, the impossible in such sauoursides did arise from their aliens? What needs had he of an Oxe, or ten Rammes of a man, who is the owner and chiefe Lord of all the beastes of the field, of all the birdes of the ayre? If he but speake, they be, if he but call, they come: he made them, and he knoweth them, and hath no want at all of them. Then he respecteth the minde, and the life, and not the offering. The veritie of which doctrine is so assured a truth, that Gentiles by the light of nature, beleeued it and acknowledged it, as aboue others, Menander the Poet in one of his Comedies, as Clemens Alexandrinus noteth in the fifth of his Stromata, where he citeth his words to this purpose: Clemens Alexandrinus, Stromat.l.5.
If any man offering sacrifice, a multitude of goates or bullet, or any

thing

thing wrought by Art, although of yuorie, gold, or pearle, do thinke that God will therefore be mercifull vnto him, he is deceiued exceedingly: for the man whom God regardeth, must be good and honest, no deflowrer of women, no adulterer, theefe, or murtherer. And afterward againe: *The iust man doth euery day offer sacrifice to his God, but it is not with cleane cloathes, but with a shining heart.*

7 These are good lessons for vs, who professe a seruice to
1 the highest God, that first we make no spare of externall things, to honour the Lord withall, when cause shall be offered. Our cattell and our cloathes, our houses and our money, yea our best and dearest friends, should be employed in good seruices, to the countenancing of the Minister, to the spredding of the Gospell, to the establishing of religion, to the succouring of the innocent, to the releeuing of the poore. These things should be to vs, as their substance was to the Iewes, to bring it in sacrifice to the Highest; but especially we should consecrate our bodies to his name, our feete to approch his Courts, our eares to heare his word, our tongue to sound out his prayses, our hands to fight his battels, if Antichrist should oppugne. And
2 secondly together with our bodies, and those things which we haue, our spirit within should ioyne, a true and entire affection, a sound and grounded loue to him who is most louely, the husband of our soules; that hypocrisie and fained dissimulation be not in vs, but truth, although in much infirmitie and weaknesse of the flesh. And when our soule shall be deuoted to him in that sort, he receiueth it, & embraceth it most kindly as his own, more respecting the mind then any apparant thing. The two mites of
Mark.12.41. the poore widow, came welcome into Gods treasurie, because her heart was rich, though her purse was very empty. It is recorded of Æschines, that when he saw his fellow scholers giue
Senec. de Beneficijs, lib.1. great gifts to his maister Socrates, he being poore, and hauing nothing else to bestow, did giue himselfe to Socrates, as professing to be his in heart and good will, and wholly at his deuotion. And the Philosopher tooke this most kindly, esteeming it aboue all other presents, and returned him loue accordingly. The gracious disposition of our eternall Father, taketh in farre better part then any man can take it, the laying downe of our soules,

soules, and prostrating of our selues to the fulfilling of his will. He accounteth that the best sacrifice, because it is spirituall. Externall things do well, but inward gifts do better. I haue noted this vnto you, from out of the word of *sacrificing*, where the Prophet doth not stay, but particularizeth specially, what it is that he will offer.

I will sacrifice vnto thee with the voyce of thanksgiuing.

8 This voyce doth imply an open and manifest declaration of the mercies of the Lord, that he meant not to conceale his wilfull disobedience, nor his punishment for the same, but euery man should know, how he had bene in the sea, fast closed vp in the whale, in pangs of death and extremity, and yet the Lord had brought his soule out of the pit. He thought it not inough to ruminate in his owne mind, and chew vpon this mercy, but others shall be aduertised of it, that so by his example, they may learne to know their Creatour, they may learne to dread their Maker. This was a custome of Dauid, who vpon great things obrained, doth vse to make solemne professiō, that he will praise his God in the great congregation. It is but a small thing to thinke it, but he will speake of Gods glory. And thus euery one should do, yeelding vnto the world a testimony of his faith, and honour vnto him whom he chiefly doth honor, that such as yet are not called, by that meanes may be prouoked, to harkē to true religion, pricked forward by that comfort, which they see in Gods children. The speech of Miltiades which was in the mouth of euery man, and his victorious acts, set Themistocles on fire to attempt to do the like. The fame that was of Alexander, gaue heart to Iulius Cæsar, to become the more noble warriour. And shall not our speaking of God, and the reporting of his acts, his iustice in correcting, his mercy in defending, his prouidence in disposing, his willingnesse in redeeming, his readines in forgiuing, vttered by Christian men, incite others to be Christians? God did know that, to be a great meanes of bringing men vnto him, whē he gaue charge that the Israelites should recount vnto their children, his glorious facts, and the workes which he had shewed in Egypt. It is a fault in our dayes, that parents are not carefull to instill into their children, the remembrance of such things as they haue read, or knowne

Psal. 26 12.

Plutarch. in Themistocle.

Sueton. in Iulio, 7.

Psal. 78. 4.

to

to come obseruably from the Almightie. It is a fault in others, that if they come in place where religion is not respected, as among Papists or Atheists, they thinke best to conceale the profession of true pietie, lest they should be scorned, or derided, or pointed at with the finger: and so by a policy stopping the course of their zeale, in time they quench their zeale, and make themselues as key-cold as those with whom they do liue. They should discharge a good conscience, by acknowledging of their hope, & peraduenture they might by the blessing of the Lord, draw on other which were backward before: for the hart of him who heareth, is not in the power of himselfe, but God doth rule and guide it, and the meanes wherby he worketh, is the learning of good things. Let the voyce then go to serue the Lord, and let him blesse and prosper it, as seemeth good to himselfe. But thou hast discharged thy dutie: he hath giuen thee a tongue to praise him, and with it thou doest honour him.

9 The voyce of Ionas goeth, and it is in giuing thankes, vnto which the name of sacrifice is oft giuen in the Psalmes, as namely in the fiftieth, *Offer to God praise* or *thankesgiuing*, where the word *offer*, doth plainely import a sacrifice. And in the hundred and seuenth Psalme, *Let them offer sacrifices of praise, and declare his workes with reioycing*. This gratefulnesse is maruellously acceptable to the Lord, when he bestoweth not his benefits as vpon the oxe or asse, who haue them and forget them; but on those, which are mindfull who is the Author of them. And that is the sole reward, and onely retribution which we can render to him, and if he haue not that, then he reapeth nothing for all his blessings: but if he may haue that, many good things of necessitie will be ioyned therewithall. Therefore he straightly requireth it of all that belong vnto him. In the eighth Chapter of Deuteronomy, he speaketh thus to the Israelites: *When* being come into the land of Canaan, *thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God, for the good land which he hath giuen vnto thee*. In the thirtieth of Ieremy, he saith in this manner, *Thus saith the Lord, Behold I will bring againe the captiuitie of Iacobs tents, and haue compassion on his dwelling places, and the city shall be builded vpon her owne heape, and the pallace shall remaine after the maner thereof*. But immediatly

Psal.50.14.

Psal.107.22.

Deut.8.10.

Ierem.30.18.

diatly he addeth: *And out of them shall proceede thanke giuing, and the voyce of them that are ioyous.* The precepts are diuerse, which be in the new Testament to this purpose. Let there be in you *no filthinesse, neither foolish talking, nor iesting, but rather giuing of thanks*, And againe, *Whatsoeuer you shall do in word or deede, do all in the name of the Lord Iesus, giuing thankes to God euen the father by him.* The Patriarkes and the Prophets, and the faithfull of all times, had euer this in their memory. How did Moses and the people, with timbrels and with dances, sing and reioyce to God, when Pharao and his chariots were drowned in the red sea? How did Barack and Deborah sing, vpon the fall of Sisara? There is no end of examples, what hath bene done in this case: but the rule may generally be giuen, so many as haue bene faithfull, so many haue bene thankfull.

13. Ephes. 5.4. Colos. 3.17. Exod. 15.1. 20. Iudic. 5.1.

10 It causeth a continuance of the loue of God vnto men, and an adding of further graces, when he seeth them to be mindfull of that which is bestowed. But on the other side, vnthankfulnesse is the meane to stay his hand from bounty: for as Bernard hath well obserued, *He is vnworthy of things to bereceiued, who shall be vnthankefull for such as he hath receiued.* Here euery one of vs may examine his owne heart, whether he do rightly discharge his duty. We do all long for perpetuating and augmenting the fauours of God vpon vs, but see whether we requite those, which are already come vnto vs. As Ionas was in danger to be drowned by the sea, and deuoured quite by the whale, so was mankind in generall (by reason of Adams transgression) euen as in the pit of hell, and very iawes of Satan, apparant heires of damnation, fewell for eternall fire, forlorne men and past hope. Yet by the death of our Sauiour, we were set free from all, redeemed by his body, and ransomed by his bloud, admitted into the couenant, and incorporated into himselfe, so that now we are made free denizons of the city which is aboue. What can be a greater blessing? When ignorance and barbarisme were growne ouer the world, and the darkenes of superstition, as thicke as that of Egypt, had possessed the shew of all Christendome, that maine Antichrist dominering and triumphing at his pleasure, so that few were to be found, without the marke of the beast; God did dispell that

Bernard. Serm. 4. in Psal. 90. *Accipiendis indignus est qui fuerit de acceptis ingratus.*

darknesse, by sending vs light from heauen; and causing the Sunne of righteousnesse to shine out by his word, he cleared that filthy mist, that the nations of the earth may now fully behold the purity of the Gospell. That which was denied to great ones, hath bene reuealed to vs. As Moses had more liberty to see the Lord, then the people had, so we see more then our ancestours. But what thankes do we yeeld for that celestiall comfort? Do we magnifie his mighty name, and sing and speake out the honour of him, who hath done such things for men? Where is that *Glory to God on high*, and, Blessed be our strong Redeemer?

Exod.20.21.

Luc.2.14.

11 We who liue in this land, haue sate as at the well head, for many yeares together. We haue had a most gracious Princesse, a mother to our countrey, and a nource vnto Gods Church; vnder the shadow of whose wings, next after the eternall Lord, we haue enioyed much peace, prosperity and abundance. Our neighbours who grone vnder the burthen of heauinesse and oppression, of persecution and ciuill warres, do very much admire it. Learning hath flourished with vs, and manuall arts encreased; nauigation hath bene aduanced, and trafficke entred with many, to the enriching of our people, and the honour of our nation. I doubt that we are not so thankfull, as all this hath deserued. Yea it hath come so fast on vs, and continued without interruption, that our hearts are fatted with it, & we as full and glutted haue fallen asleepe in security, so that we vnderstand not the sweet things which are on vs; much lesse do we with heart and soule, and all the powers which are in vs, extoll the Author, who hath done such things for vs. Conspiracies haue bene made, to depriue our land of her gouernesse, and to bring it into the thraldom of a proud and bloudy nation; yet by the Lords strong prouidence, they all haue bene preuented. The great fleete which meant to haue made such hauocke, hath bene confounded: when men did not much to helpe vs, the winds and waues did fight for vs. Truth it is, that as the Romanes did giue thankes to their gods, when Hannibal was remooued, who had oppressed and troubled Italy, for sixteene yeares together; so by the highest authority, in the most famous place of our land, and by the noblest persons, and in most solemne

1588.

Liuius lib.30.

lemne manner, Gods prayse was sounded foorth, which was a most holy action, and worthy of a Christian kingdome: but see whether since that time, the common sort of men do study to remember it. Our thoughts within are so curious, and our eares without are so itching, that we loathe to heare the Preacher to name this in the pulpit: we imagine that this neuer cometh, but for want of other matter; being a *crambe*, oftentimes sodde. It seemeth that we are little mooued, when we thinke so lightly of that, which to the naturall inhabitants of this land, was so great a deliuerance as our eyes neuer saw. We haue reason to feare, that God lately hath brought the same enemy so neare our land, to quicken vs and to stirre vs to a remembrance of the former mercy, by shaking his rod ouer the sea vnto vs. The acts which God did in Egypt (of the which I spake before) and his victories by the conduct of Iosuah, were commanded to be proclaimed to all succeeding ages, and were bidden to be spoken off. I do maruell why no man in that time obiected; What, shall we neuer haue done of hearing these old matters? No, their thankfull mind did vse it otherwise, and recorded that matter, and recounted it as the fairest floure in their garland, and their honour with all the earth. We should make such reckoning of all Gods mercies toward vs, but most of all of the greatest. The enioying of apparant good things, or the escaping of fearfull and dreadfull euils, doth deserue thanksgiuing with vs. Ionas had felt the bitternesse, being in hazard of destruction of body and soule together: but by compassion of his Maister, he is like to passe through this danger; and therefore he maketh a promise, that he will sacrifise to the Highest in spirituall manner, by giuing him praise and glory. And thus you haue the first point of that which he vndertooke: now let vs come to the second.

Albertus Cardinalis Austriacus Caletum capiens, Anno. 1596.

Deut.6.7.22.

I will pay that which I haue vowed.

12 The making of vowes, was a solemne custome among the children of Israel, that when any good thing was granted vnto them, but especially if they earnestly desired to haue any thing, they would bind themselues by promise, or peraduenture by an oath to be kept without violating, that this they would performe, or that they would abstaine from; as it might

Num.6.2. be, drinke no wine, or not cut their haire, as the vse of the Nazarites was, or dedicate their children to an attendance in Gods tabernacle, or offer such and such offerings. Wherein the care of those who were faithfull, was first, that they vowed nothing but that which was lawfull, and secondly that they performed the thing which they vowed. So the Israelites did vow, that if Numer. 21.2. the Lord would giue them victory, they would raze downe and destroy the cities of Canaan. A matter which was lawfull, nay 1.Sam.1.11. which God required of them. Barren Hanna did vow, that if the Lord would so respect her, as to send her a sonne, she would giue him to God all the dayes of his life. She spake it, Iob.22.27. and she performed it in Samuel her child. *Thou shalt render thy* Psal. 22.25. *vowes*, saith Eliphaz to Iob. *My vowes will I performe before all that do feare him*, saith Dauid of himselfe. They knew that God did expect it, and precisely had enioyned it by a speciall law. It is a Deuter.23.21 peremptory place, in the three and twentieth of Deuteronomy: *When thou shalt vow a vow vnto the Lord thy God, thou shalt not be slacke to pay it; for the Lord thy God will surely require it of thee, and it should be sinne vnto thee*, he meaneth if thou performe it not, *but when thou abstainest from vowing, it shall be no sinne vnto thee*. He would not haue men beare themselues so carelesly towards him, as foolishly to promise, and falsely to breake promise.

13 This made men vnder the law, to be very well aduised, what it was whereunto they tied themselues by vow, that what they vndertooke should still be to Gods glory: and withall their promise was for such things, as should be in their power to performe, if the Lord did continue his ordinary blessings ouer thē: And these were rather praises & thanksgiuings to the Almighty, (indeed perhaps in the open Temple, or great publike congregation) then any materiall gifts, although those also were not Psal.56.12. & wanting. Dauids Psalmes do make that plaine; for wheresoeuer he speaketh of vowes, 57.7.8. there commonly he ioyneth praises to them: and in my text, thanksgiuing and vowes are coupled together by Ionas, as noting that the one hath a reference to the other. And I doubt not but that we may make such vowes in sobriety, in knowledge and in faith, to bind our selues to God, and seale it as with a couenant, that we will serue his Maiesty,

while

while we liue here in this world; that we will giue among profane persons, a good testification of his honor; that we will sing Psalmes vnto him; that we will teach our children religion and true faith: yea further in particular, that if God would giue vs leaue, we which be of the Ministery, will looke carefully to our charge, and will be diligent in the Word: if the Lord send no greater let, will preach at least euery Sabaoth; or if we haue not that strength, once or twise in a moneth: which taske if we do inioyne our selues, and vse the ordinary meanes of reading and of study, and pray to God to assist vs, his Spirit will ayde vs more, then we euer did imagine. Then we do not vtterly deny vowes; but we willingly allow whatsoeuer is iustifiable by the prescript of the Law and the Gospell. But because many kinds of men make question in this matter, the Papists for their votaries, other men for other causes, I thinke it not amisse to limite this whole doctrine, by some Aphorismes or Positions, which shall cleare the whole controuersie.

14 Then the first rule may be this: We in no case may vow euill things, that is, such as are contrary to piety toward God, or charity toward men. For these are sinfull vowes, and ought not to be made; in as much as it beseemeth vs not, to bind two sinnes together: but an euill deed is the one, and swearing to performe it, is no lesse then another. Hence we condemne the act of them, who being angrie with Paule, did bind themselues with an oath, that they would neither eate nor drinke, till they had murthered Paule. A most malicious, and vngodly, and vncharitable promise: and yet there were more then forty of them, who had combined themselues together in that wickednesse. And as it is a sinne to make entrance into such an action, by speaking it or swearing it, so it is a greater sinne to performe it being sworne. Saint Bernard hath a good saying to this purpose: *Among the Frenchmen it is accompted a reproch to breake an oath, although it be sworne euidently amisse: although no wise man doth doubt that vnlawfull oathes are not to be kept.* Within this compasse such rash vowes do come, which inferre some euident euill, although when they were made, no such thing was intended. Of which nature that oath was, which Herode did take, when being delighted with the dancing of the

Act. 23. 12.

Bernard. Epistol. 219. *Quamuis nemo sapiens dubitet illicita iuramenta nõ esse tuenda.*

Matth. 14. 7.

daughter of Herodias, he swore that he would giue her whatsoeuer she should aske, to the one halfe of his kingdome. A hastie and fond promise, as appeared by the demand made thereupon, for the head of Iohn the Baptist; which he would neuer haue granted, if he had not purposed to go on in his iniquitie, and tye two faults together. For as Origen saith disputing vpon that deede, *The head of Iohn the Baptist vvas cut off for an oathes sake, which was rather to be broken by forswearing then to be kept. For it vvas not so great a fault to haue made an oath hastily, as it vvas for a hastie oath to be the death of a Prophet.* The vow which Iephthe made, to sacrifise whatsoeuer liuing thing he first met, at his returne from his victorie, is by this position found to be made without iudgement: but his fault was the more grieuous, that he obserued it so precisely, as to destroy his daughter. Take heede of vowing euill things directly or by a consequent.

Origen. in Matth. 14. *Quod peierandum erat potius quam seruandum.*

Iudic. 11. 30.

15 The second rule is this: that there be many good things, which all of vs ought to vow, and earnestly keepe, because they touch the glorie of God immediatly, by a dutie vnauoydable; as that we will serue him truly, and euermore accompt him that mightie one which is to be honoured. Such was that vow of Iacob, of which Moses reporteth thus: *Then Iacob vowed a vow saying, If God will be vvith me, and vvill keepe me in this iourney which I go, and vvill giue me bread to eate, and cloathes to put on: so that I come againe vnto my fathers house in safetie, then shall the Lord be my God.* The couenant of the Israelites is also of that kind, where by the motion of good Iosuah, they do promise solemnely to put away their idols, and to serue the true God onely. So is that promise also of the people of Iuda vnder king Asa, where both great and small, do enter an oath to serue Iehouah alone, the true God of all the world. Among vs who are Christians, the celebration of Baptisme doth include as much in it selfe, to which whosoeuer cometh (as all of vs should come) doth bind himselfe by a vow, to renounce the pompes and vanities of this spotted filthy world, and manfully to fight against the flesh and the diuell. How much do they forget this, whose whole delight is vanitie, and idlenesse, and security, aiming at nothing

Gen. 28. 20.

Iosuah 24. 25.

2. Chron. 15. 14.

nothing more, then at voluptuous pleasure? Now when any goeth about to breake such a vow as this, he maketh a separation betweene God and his soule, and as farre as is in him, doth diuorce himselfe from the spouse and husband of all the faithfull. Do thou make these vowes aduisedly, and pray earnestly to God, that being made thou mayest keepe them.

16 The third rule may be this: some things there be indifferent, neither in themselues good nor euill, which if a man do vse, they make him not the better, and if he do refuse them, yet is he not the worse. If occasion should be offered, in deuotion towards God, or in charity towards men, to promise to do such, or to abstaine from the custome of them, I doubt not but we may vow. But in these we must put some limiting circumstances, as first that it be apparantly for good and not for euill: Secondly that we vndertake that action with great iudgement, not rashly nor vnaduisedly, but vpon iust occasion: Thirdly that we put no kind of superstition therein, as imagining that our deede should bee meritorious with God: Fourthly that we be assured that it is in our power to do it: in which respect that condition is also to be put, if God will, or if the Lord do not hinder vs. Within this kind I find the vsage of the Rechabites, who were bound by their fathers charge (and as it seemeth they assented thereunto) that they would neither drinke wine, nor sowe seede, nor plant vineyeard, nor dwell in any house, but onely remaine in tents; that so they might the better remember themselues to be strangers in the land where they inhabited; and of likelihood moreouer, that they were but pilgrimes vpon the earth. And he who maketh such vowes, vnder these forenamed conditions, is now bound to obserue them. For although at the first, and in themselues they were things indifferent, yet now they are become otherwise, because an oath is passed vpon them. He who was free is made bound by a voluntary offering, and therefore hath lost his liberty. Then these three positions may be gathered thus in briefe. Euill things ought not to be vowed at all: and if they be rashly spoken, yet they should not be kept. Some good things we must vow, as specially those in Baptisme, and when

Ierem. 35. 6.

1.

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3. we haue vowed, we must performe them. Other matters which are indifferent, may be vowed or not be vowed, as I haue shewed aboue by circumstances, but being once vndertaken, they are not to be broken.

17 Here the pretences of Popish votaries, may be in a word examined. Their common vowes are of such things, as be not absolutely euill; neither are they of such matters as being simply good, do lye vpon vs by a duty of necessity, but they may much rather be accounted indifferent, although by their vsage of them they make them to be otherwise; they make them to be wicked. A great part of their vowes, is the going to places farre distant, in pilgrimage as they call it, to Rome, or to Hierusalem, or Saint Iames of Compostella, or to the three kings of Coleyn: their keeping of the great Iubilees; their abstaining from all flesh, and feeding rather on fish, as their Carthusian Monkes do: their wearing of a haire-cloth or sack-cloth next their bodie, and other things of like stampe. All which as they do vse them, may well be accounted in the
Colos. 2. 23. number of those wil-worships, that ἐθελοθρησκεία, against which Saint Paule doth inueigh, and concerning which the
Isay. 1. 12. Lord may aske, *vvho required this at your hands?* They do faile in diuerse circumstances, which should make their vowes to be lawfull, as first they cannot be warranted to them as assuredly holy, by faith which is grounded vpon the word of God. Secondly they put a great deale of superstition in them, while they account them meritorious. Thirdly they tye themselues rather to the externall thing, then to a sound reformation and bettering of the mind. It were better therefore, that such vowes were omitted then made by them. Their vow of wilfull pouertie, is a thing of their owne deuising. Rich Abraham, and king Dauid, and Iob with his multitude of cattell, knew how to seruе the Lord in the abundance of their riches, and did not thinke, that religion onely was in them who begged. And although our Sauiour Christ and other of his Apostles, had little of their owne, yet they left vs no such pre-
Act. 20. 35. cept, nay they rather did teach the contrary, saying *that it is more blessed to giue then to receiue.* And it is sayd that a Bishop (of whom it is presumed that he should be a man of religion)

should

should be hospitall, that is, an entertainer of strangers, which implyeth a set kind of maintenance. When the Gospell was first preached, miraculous meanes were vsed to bring men to the faith; and this was one, that God could mightily prouide for those, who were the messengers of his will, and releeue them from day to day, although they had nothing of their owne. His purpose also was to shew his power, that by meanes most contemptible in the eye of the world, he could settle his kingdome: and withall he would leaue their wants as an example, to encourage his children in succeeding ages, that they should not be dismayed, if sometimes they were driuen to penurie and necessitie, since his deare seruants and his Sonne were in that case before them. But these times now are past, and miracles are ceassed, and such extraordinary feeding as the Apostles had, is not wilfully to be sought, lest we tempt God, and liue without a lawfull calling. The Church now hath an established gouernement, and therein the Ministers which are needefull, are to be prouided for. And the word hath enioyned this, that where spirituall things are sowed, there temporall should be reaped: as knowing that in the end of the world mens charity would waxe cold, and they who liued of alms, oftentimes should haue hungrie bellies. The liuing then of their Friers in a voluntary beggery, is a worship of their owne, and he who voweth thereunto, doth vow to that, wherein his conscience can neuer haue good warrant.

Tit.1.8.

1.Cor.9.11.

18 They stand as much vpon chastity, that their religious men should vow a single life; wherein although I might shew by good proofe from the Scripture, and from the ancient Church, that Bishops and Priests did marry, yet omitting that, I will rather speake of the quality of their vow. Virginity without controuersie is an excellent gift, in him to whom the Lord doth giue it: Christ himselfe was borne of a virgine, and did leade a virginslife, and both he and Saint Paule, haue commended it vnto vs, that we ought to striue for it. But who is he that so farre hath power of his owne flesh, as that before hand he can sweare, to quench the lust of concupiscence, so that it shall not burne? I suppose that no man on earth, who is in his strong age, and in good health of his body, can promise

Math.19.12.

1.Cor.7.32.

that

that to himselfe: then how much lesse their young ones, their Nouices or Nunnes of lesser age, who before the time that themselues come to experience, are put into the monasteries by their parents or their friends, or are inueigled by others to take their rules vpon them? which hath bene a great occasion of much vile fornication, and the killing of many infants, besides the enduring of such vntamed affections, as haue boyled in their bodies. It is a good lesson of Salomon, that we *should not suffer our mouth to make our flesh to sinne*, he meaneth in vowing that which is not in our power. He had commanded before, that we should pay our vowes, intending it in those things which we haue promised to the Lord: but lest thereby we should take occasion, to promise any thing whatsoeuer, he giueth a restraint downe with it, that we should be aduised, that we vow not that, which our flesh afterward cannot make good. For want of this wholesome caueat, they were put to much extremitie, who were votaries first in monasteries, but afterward by the true light of the Gospell, did shake off the heauie yoke of Antichrist, and became great setters out of Gods truth in this last age. They had entred a rash vow, in their minoritie and young yeares, which afterward they found themselues not able to performe, and therefore they did marry. Against which although our Campian and his fellowes, do with open mouth most bitterly inueigh, yet they neuer can be able by sound truth to condemne them. Their choyce was hard, that either their vow must be broken by them, or else they must beare about a daylly sinne in their bodies. They aduentured on the lesser fault, I doubt not but asking pardon, for the rash and vnaduised oath which they had taken. And God doth forgiue vs such things, when we call to him by repentance, as may very well be gathered from the fifth Chapter of Leuiticus, where was appointed an offering, as a kind of satisfaction, for him who had vowed any thing, which he afterward doth find out not to be in his power to accomplish. Charitie doth bidde me thinke, that those Fathers in the Gospell, and excellent men in the faith, did enter into wedlocke, with all labour to satisfie a good conscience towards God. And therein their owne hearts, might

Eccles. 5. 5.

3.

Campian in Ratione 3. a.

Leuit. 5. 4. 6.

might be the best witnesse and direction to themselues. Yet the person who hath so vowed, and in so doing hath not done well, let him feare to breake that vow causelesse, by a licentious libertie: and if God do giue the gift of chastitie, let him liue in continency if he can, as otherwise for the honour giuen to virginitie in the Scripture, so for his vowes sake also. And so much I thought good to teach concerning vowes, by occasion of the words of the Prophet Ionas; wherein if I haue bene ouer-long, let this excuse the matter, that this doctrine is few times handled, and now the text did minister opportunitie. That second part which now followeth, I will ouerrunne most briefely.

Saluation is of the Lord.

19 Many of the old interpreters, and Hierome among other, not obseruing such a distinction or point which ought to be in the sentence, haue ioyned these words with the former, and so caused the sence of all to be troubled. The Hebrew hath it thus: *Saluation is to the Lord*, which the most carefull expositours do plainely expresse, by *Saluation is from the Lord*. Tremelius doth interprete it, *All manner of saluation* or sauetie *is to Iehouah*. So that here the Prophet gathering by a constant faith, that after his great feares in the sea, and in the whale, he should be freed from all perill, & enioy his life once againe, ascribeth all to God, and with this Epiphonema maketh conclusion of his prayer, acknowledging that whatsoeuer came vnto him well, was from the Almightie. For to whom should he impute it, but onely vnto him, whose inconceiuable power he had felt before, to the full: who to punish and chastise him, had the ayre and water at his commandement, and had for three dayes kept him aliue in the fishes bellie? Now if he should bring him to libertie out of bondage and desolation, & should pardon his sinne and transgression, he had great reason to magnifie his mercie and goodnesse ouer him. Mine ayde cometh not from me: I cannot helpe my selfe: it cometh not from fortune or blind chance; there is no such thing in nature; not from any lying vanitie of idoll or heathen god, but from the all-sufficient Lord, who can helpe when he pleaseth, and raise vp when he listeth: he putteth downe and setteth vp, he doth

2. ליהוה

doth what himselfe will. If I haue hope of any thing, it is deriued from him.

20 Yea vnder this generall speech, he remembreth vnto all, that euery of their escapes from danger, are onely from the Lord. If the Israelites be deliuered from the bondage of the Egyptians, if Dauid get from Saul, if Elias be freed from Iezabel, this good doth come from the Father, who sitteth aboue in heauen. Or if any one of vs, being layd for by the malice of cruell and wicked men, be not made a prey to their power, or deceiuing policy, it is not of our wit, neither is any flesh our arme, but this safety is of the Lord. And if we will looke higher, the deliuery of our soules from the chaines and bands of Satan, the sauing of vs from the violence of all our ghostly enemies, the redeeming of vs from sinne, the incorporating of vs into his owne Sonnes bodie, the bringing of vs to that glorious liberty of the sonnes of God, is the worke of the Almightie. *Not vnto vs ô Lord, not vnto vs, but vnto thy name giue the glorie.* We may say as the Elders say, in the Reuelation of Iohn, to Christ the Lambe of God: *Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed and hast redeemed vs to God by thy bloud, out of euery kinred and tongue and people and nation: and hast made vs vnto our God kings and priests, and we shall reigne on the earth*, nay we shall reigne in the heauen. But the whole worke of our ransome, onely belongeth to the Trinitie. As Ionas concludeth that prayer of his, which hath bene so full of passion, so do I end at this time, *Saluation is to the Lord*. Let vs pray to him to blesse vs still, that by grace giuen vnto vs, we may be sonnes of adoption, and at last be brought to saluation, which himselfe grant vnto vs for his blessed Christs sake, to both whom, with the holy Spirite, be maiesty power and glory, both now and euermore. Amen.

Exod. 12.37.
1.Sam.23.28.
1.Reg.19.3.
Psal.115.1.
Apoc.5.9.

THE

THE XV. LECTVRE.

The chiefe points.

1. Gods fatherly affection toward sinners. 4. He commandeth his creatures at his pleasure. 6. Ionas is cast on land. 7. A figure of Christs resurrection. 9. We also shall rise againe. 10. Comfort to the heavy heart. 11. A comparison betweene Ionas and Arion. 13. The whole narration of Arion is a fable. 15. Some wonders are wrought by the Diuell. 16. who doth much imitate God. 17. and seeketh to discredit Gods word by his fables. 19. How the Scriptures might be obscurely knowne, by the old Poets and Philosophers. 20. But they corrupt the diuine stories. 21. Humane learning is fit for a Minister.

IONAH 2. 10.

And the Lord spake vnto the fish, and it cast vp Ionas vnto the drie land.

IT is not without cause, that so oftentimes in the Scriptures, God is compared to a father, and called by that name, as *Our Father which art in heauen*; and, *Ye shall therefore be perfect: as your Father which is in heauen, is perfect:* and, *As a father hath compassion on his children, so hath the Lord compassion on them that feare him:* for he beareth a very father-like and naturall affection, to all those who are chosen to be his. If they be led by weakenesse into diuerse temptations, or by infirmity of their flesh be stained with great transgressions, he looketh angrily for a time, and with a terrible countenance seuerely frowneth on them; but yet in the middle of his iustice, he remembreth mercie, and doth not vtterly reiect them, nor cast them away. It may be that he doth chastise thē, with a parent-like correction, according to the measure and quality of their crime; yea he layeth smart blowes on them, not sparing to strike them, till he hath brought them, and

Matth. 6. 9.
Chap. 5. 48.
Psal. 103. 13.

and depressed them to the pit of death, and entrance of the graue; but there he maketh a stay, in his kindnesse being satisfi-
Ierem.10.24. ed with iudgement, not with furie, rather topping them and shredding them with some short aduersitie, then plucking them vp by the root. And that is the maner of seuere, but yet naturall parents, in restraining their children from grosse & foule enormities, to bend them not to breake them: to seeme more angry then indeed they be: or if they iustly be displeased, to be so but for a time, giuing pardon to such faults as be past, and expecting with much patience, that it may at lenght be better.

2 The righteous Lord of all, doth so looke here vpon our Prophet, with a fauourable eye. He had deprehended him long since, as a runne-agate from his charge: he made his owne mouth giue sentence, that he had deserued to be drowned: he had throwne him into the water, where as if it had bene with a death vpon a death, he had made a fish to deuoure him, and for three dayes space to keepe him close prisoner in his belly, in all the anguish and torment that his heart could imagine. He was as though he liued not, and yet he could not dye; hauing time enough to meditate in what miserie he was, but not knowing with all the wit which was in his vnderstanding, how to ridde himselfe from that sorrow. But at the last, lifting vp his thoughts to his Almighty maker, he flyeth by faith and repentance, to the throne of grace, desiring God to pitie him, and shew compassion on him, that once more returning to land, he might by open obedience, make some litle recompence for his former fault. And the Lord graciously respecting his earnest and hearty prayer, doth content himselfe with the punishment past, and with a most free fauour restoreth him to libertie. As a dead man from the graue, as one buried from the sepulcher, so is this man brought foorth: his prison-doores shall be opened: his fetters shall be shaken off; he shall be ridde from the whale, and set on foote on the land: yea as he was a messenger before, so he shall be a messenger still, a Prophet for the Highest, to go and preach at Nineue. My charge at this time is, to shew the meanes of his deliuerance, which is set downe so briefly, and plainely in my text, that the words do neither need diuision, nor much interpretation, but that which shall be

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conuenientto be touched, you shall heare of in the doctrine.

Then the Lord spake to the fish, and it cast vp Ionas to the drie land.

3 If otherwise we did doubt, what power and authoritie God hath ouer his creatures, yet it is assured to vs in the end of the first chapter, as in that place I gathered: when the Lord had a whale as at a becke for his purpose prepared, and in a readinesse to swallow vp the Prophet, being throwne into the sea. And as he there vsed that fish for his instrument, so he might haue had obsequious to him any other thing in heaue, or in the earth, or in the sea: and as he might at that time, so might he at all times. That vnrestrained prerogatiue in God, is once more expressed to vs in the selfe same fish, whom after that he had caused to keepe his burthen in him, for so many dayes & houres and moments of time, as himselfe had appointed, now he will haue him in a trice disburden his belly, and be eased of his carriage. But note with what facilitie he fulfilleth his designement, *The Lord spake to the fish.* Not the struggling of Ionas, nor his pricking of the fish within; no other receipt which should vrge him to disgorge, and cast vp his stomacke; no violence which was offered from man to fish, or ship, or any other thing without him, did extort or force him out of his belly: but one word spoken frō God, or lesse then that if it might be, did bring about that which was done. Which is not to be taken after the vnderstanding of the grosse Anthropomorphites, called otherwise Audæani, (who did attribute to God the members and bodie of a man) as if the Lord had vsed some language, or talked to the fish, as men do commonly talke each to other; for that agreeth not with his spirituall nature, his impassible and pure and diuine being. *God is a Spirit,* saith our Sauiour Christ. And although he assumed a voyce vnto him, when he was pleased to proclaime the law of the ten Commandements before the Israelites; and may do the like againe when it seemeth good to himselfe, as when he was disposed with words vttered from heauen, to glorifie his Sonne Christ: yet that was not of his nature, but an action of his will, wherein extraordinarily he did take to himselfe some meanes, which are besides his essence, and which

Ionah 1. 17.

Theodoret. Hist. Eccles. 4. 9.

Ioh. 4. 24.

Exod. 20. 1.

Ioh. 12. 28.

which are not frequent with him. But here the word of *speaking*, is vsed, to notifie vnto vs who are of dull capacity, and loue our owne phrases best, that he signified and gaue inkling, in some sort or other (which was easie for him to do, but not for vs to conceiue) to the whale, that it must performe that seruice. And that the Lord in such manner doth frame himselfe in the Scripture, vnto our vnderstanding, as a rude one to the rude, as barbarous to Barbarians, as men to little infants do stammer and talke like children, is a veritie so apparant, and so common an obseruation to those who reade the Bible, that it were but lost time to handle it: and once before I haue said somewhat of that matter.

Lect. 11.

4 It is a thing more worth the knowing of vs, to obserue his forcible power, that his saying is a doing, and his speech a commanding. In the very beginning of Genesis, *God said, let there be light*, that is, he did command it. The words of the tempter vnto Christ were, *Do thou say*, or do thou speake, *that these stones should be made bread*, that is, as it is commonly translated, do thou command. *The Lord said to the fish*, he layed his commandement on him; and who or what is that which can resist his will? If he bid come, all cometh: if he bid go, all goeth: the greatest is within his compasse, the least is not exempted. If he will plague the Egyptians, armies of frogges, and flies, and swarmes of lice shall attend him: and if on the other side he do but put vp his finger, they shall all away in a moment. If he will feede the Israelites, the heauen shall giue them bread, and the rocke shall bring them water. For Iosuah, the Sunne shall stand still, and it shall flie backe for Ezechiahs sake. For the passage of the children of Israel, Iordan shall part in two: and so it shall do for Eliah. And for the same Prophet, the rauens shall bring food in the morning & euening. The lyons mouthes shall be musled, when Daniel is among them, but they shall deuoure most greedily, when the wicked accusers are cast in vnto them. He who hath the key of heauen, and hell, and death, to open when he pleaseth, and shut when he listeth, can so order his seruants and ministers which are vnder him, that sometimes they shall take, and sometimes they shall lose, here punish and there saue, this day sound out his iustice, and the next day teach his mercie.

Genes. 1. 3.

Matth. 4. 3. εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.

Exod. 8. 6. 24. 17. Chap. 16. 1. 4. & 17. 6. Ios. 10. 12. 2. Re. 20. 11. Ios. 3. 16. 2. Reg. 2. 8. 1. Reg. 17. 6. Daniel. 6. 22. 24.

5 Nei-

5 Neither was it onely in the time of the Prophets and Apostles, that God had all his creatures, miraculously if need be to execute his appointment; but also since their time they giue the selfe same assistance, although miracles be not common, as they were in former ages. Tertullian in his Apologie, and Eusebius do witnesse, that at the prayer of a legion of the Christians, the Emperour Marcus Aurelius, in his warres against the Germanes, had his armie relieued with raine, which was before in danger to perish for want of water: and they adde, that at that time, certaine thunderbolts did strike and beate downe the enemie. In some Editions of the workes of Iustine Martyr, may be seene the copie of the Epistle of the Emperour himselfe, who giueth witnesse thereunto. When Iulian the Apostata, vpon an intendment to crosse the faith of Iesus Christ, had set the Iewes on worke, to build againe the Temple at Hierusalem, as both Saint Chrysostome and Socrates write, at first an earth-quake marred their worke, and afterward fire from heauen did burne and spoile their instrumẽts and tooles wherewith they wrought, so that they could not proceede. Yea something more then this is to be found in the storie, of the signe of the crosse appearing vpon their garmẽts. Ammianus Marcellinus who was no friend to the Christians, yet giueth testimony to some part thereof, saiuing that he rather supposeth that the fire issued out of the earth, which cometh all to one end. When the barbarous Northren nations did breake into the bounds of the Romane Empire, in the dayes of Basile the Great, who liued in the time of Valens the Emperour, as Basil himselfe writeth, God destroyed them with fire and haile without the hand of man. And as we reade in the same place of that Father, the Lord did so by the Persians attempting to do the like. But in my iudgement there is no example more memorable or true, then that which fell out in our owne time, after that great Massacre in France, but especially at Paris, in the yeare seuenty and two. For at that time the whole power almost of that kingdome, being gathered together against the citie Rochel, and besieging them with extremitie who defended the towne, God in the time of famine and want of bread, did for some whole moneths together, daily cast vp a kind of fish vnto them, out of the sea, wherewith so many

Tertullian. Apolog. ca. 5. Euseb. Hist. Eccles. 5. 5.

In fine Apologiarum.

Chrysost. in Matth. Homil. 4. Socrat. Hist. Eccles. 3. 17. Vide Gregor. Nazianz. Orat. 48. Ammianus Marcellinus, lib 13.

Basil. in Psal. 18.

Anno 1572 Comment. Relig & Rep. in Gallia, lib. 11.

hundreds were releeued, without any labour of their owne, euen as the Israelites were fed with Manna, euery morning while they were in the wildernesse. And as all the while that the enemie was before them, this endured to their maruellous comfort, so to proclaime to the world Gods prouidence the more, when the enemies tents were once remooued, and the citie was open againe, this prouision immediately did ceasse. It was a good testification, that the Lord of hoasts would leaue a remnant, euen a seed of his faithfull in that land: and although he had sealed his truth, with the bloud of his other seruants, yet he would not deale so with them. To the end that all might not sinke in despaire, he ordained that when men failed, yet the sea should be a maintainer to them.

6 There God to shew his power, did fill a many with fish, and here to shew his power, he did emptie a fish of one, both declaring his loue and greatnesse; which he purposing to complete, and make perfect in our Prophet, to whom I now returne, not only causeth the fish to free him from his stomack, and that not in the middest of the Ocean sea, that there once againe he might be shifting for his life, that is, if he could not swim, sinke, and drowne: but he so directeth this carrier, as that he came to the shore. Of all likelyhood this was a chosen shore, where the water was so deepe, as that it could beare the whale, who swimmeth not in the shallow; and yet the banke withall so low, as that with putting vp his head, he might cast the prisoner to the land. Whē the Lord doth decree the substance of a matter, the circumstance shall not be wanting. He who made all the rest, will find a place for accomplishing of the deede. It is not much materiall, where or in what coast of the world the Prophet was cast on land, but Iosephus saith that the report was, that this happened in Pontus Euxinus, as it is commonly called, and that it was that part of the Ocean, where he was put to shore. If it were so, then the whale did carrie him a great way, from the sea towards Cilicia on the south side of Natolia, or Asia the lesser, through the Hellespont, and Propontis, & al the straights neare to Thracia, and so into that Pontus Euxinus, which was a long space of way in so short a time to be passed. But if this were so done, then the fish was as a shippe, as the fleetest and swiftest

Ioseph. Antiquit. lib. 9. 11.

shippe

ſhippe, to conuey him forward on the way; that whereas toward Nineue the place whither he ſhold go, the coaſt was Eaſt, he was brought backe againe to the Eaſt, on the North-ſide of Natolia, ſo much being recouered by the fiſh, as he was caried by the ſhip before toward the Weſt. But this is onely coniecturall, and therefore I do not follow it.

7 Thus farre the Spirit of God hath plainly ſaid, that Ionas is gotten to the land: he is freed from the terrour and impriſonment of the whale, and now he is ſo ſet at libertie, as if there had neuer bene any ſuch matter. Which whether we will in the figure apply to Chriſt, or by example to our ſelues, it is worthie conſideration. Our Sauiour who is the beſt interpreter, and expoſitor of the Prophets, in the twelfth of Saint Mathew, doth compare this lying of Ionas for three dayes in the whale, to the burying of himſelfe for three dayes in the graue. Then by the ſame Analogy or proportion, the reſtoring of Ionas from the belly of the fiſh, muſt repreſent Chriſts reſurrection. As this ſinner was deſigned, not for euer but for a time, to be kept within that ward, and when his houre was expired, his keeper might not hold him; ſo our Sauiour was ſhut vp in the tombe, not for euer, nor vntill the day of iudgement, but a ſpace ſet was appointed wherein he was to reſt, and when that was conſummated, the graue could no longer hold him. It had receiued a burthen, which it had no power to beare. It detained him for a little while, becauſe it was his good pleaſure, to be ſo detained there; but when he began to ſtirre, it felt it ſelfe ouercharged, and could laſt out no longer. And in my iudgement, the Metapore which is vſed here in the type, doth expreſſe this in Chriſt Ieſus, for the Originall hath it *Vajake eth-Ionah*, which *Vajake* coming of *Ko* with Aleph in the end, ſignifying *Vomere*, is as much as if it were ſaid, the fiſh did vomite vp Ionas: the qualitie of which word *Vomite*, doth imply that which I haue ſpoken. For when the ſtomacke of any liuing thing hath receiued that, which either for the weakeneſſe of it ſelfe, or by reaſon of the ſtrength of the meat, it hath no power to digeſt, it doth caſt it vp and vomite. The hardneſſe for digeſtion, of that which is the ingredient, or the weakeneſſe of the part, receiuing more then it ought, doth cauſe that euacuation. The caſe was ſo with

Matth. 12. 40.

ויקא את-יונה Vomere. אוף

death and the graue, when they receiued Christ.

8 It was no common meate which it had taken into it, but that which it was impossible should be concocted by it; not an ordinarie man, but one who had no fellowes. His body was but a bait, to entice the graue to swallow him, but vnderneath was the hooke of eternitie, and that Godhead which caught both graue and death, and made them glad to put vp such a pne out of their bowels. Faine they were to be rid of him, because he did ouerbeate them: The Godhead raised him vp, *& loosed the sorrowes of death, because it was impossible that he should be holden by them.* When Sampson was disposed, he brake the cordes and ropes wherewith he was tyed they fittered and dissolued, euen as the flaxe which is burnt with the fire; he rent off the gates of Azzah, and postes and barres and all; and putting them on his shoulders, he carried them whither he pleased. So when Christ was disposed, he shooke off the graue clothes from him, and bore vp all before him; the rocke which was about him, and the stone which was vpon him, resigned their strength vnto him, and he commeth forth victorious, as a Champion who had slept, or a Giant refreshed with wine. As a tamed Lyon, he had suffered death, and Satan, and the infernall spirits, for a time to play with him, and disgrace him, and haue some hand vpon him: but when it seemed good vnto him, he rowzed vp his bodie, and roaring in his might, this he renteth, and that he teareth, he knappeth their chaines in sunder, and maketh them glad to fly; happie he who could get farthest. The whale was not so glad to part here with our Ionas, as the earth was with our Iesus. Here the drowned man is restored; there the dead man is reuiued, being the first fruite of the resurrection.

Ruffinus de Symbolo Apostolorum.

Act. 2. 24.

Iudic. 16. 9.

3

9 As he dyed, so we shall dy: and as he rose againe, so we also need not doubt but we shall rise againe. Onely he did it by his owne power, but we not by our owne force, but by the power of him. The head is gone before: the members shall follow after. *Many of them that sleepe in the dust of the earth shall awake, some to euerlasting life, and some to shame and perpetuall contempt.* Gods children shall be translated into a better state, recouering the same puritie which was giuen to Adam in Paradise, where he was after the image of God, in innocencie

Daniel 12. 2.

cie & integritie. But first by death they must be beate in sunder, and knocked in peeces, that so they may be remoulded, and new cast by the workeman, not onely to their old figure, but to a better forme in the day of the resurrection. But as their captaine was, must they first by death be dissolued and separated, that their bodies may be refined, and made a great deale better. Whē we plucke downe a house (this is Saint Chrysostomes comparison) meaning to build it new, or repaire the ruines of it, we withdraw such from the house as inhabited it before, lest they should be soyled with the dust, or offended with the noise, and bid thē for a time to rest in some other place: but when we haue new trimmed and dressed it, we bring them backe againe to a better habitation. So God when he ouer-turneth the rotten roome of our flesh, calleth out the soule for a little, and lodgeth it with himselfe, in some corner of his kingdome, but repaireth the brackes of our bodie, against the resurrection: and then hauing made it decent, yea glorious and incorruptible, he doth put the soule backe againe, into her acquainted mansion. He hath determined this concerning vs; that dust shall recouer breath, and rottennesse shall haue life: against all Atheists and Epicures, there shall be a resurrection. But I pursue this no farther, because in the end of the first Chapter, I handled it at large.

Chrysost. in 2. ad Cor. Homil. 1.

Ionah 1. 17.

10. If in another sence we will turne the present example, to the benefite of our selues, this giueth great consolation to the deiected conscience, which groneth vnder the weight of her sinnes. Such things as are written, are written for our learning. This wretched suffering man had displeased the Lord most grieuously. For the haynousnesse of his fault, wrath was gone out against him. The Lord would not be satisfied, but with drowning and deuouring in the belly of such a monster, where the feare of death, and almost the paines of hell were vpon him. The passions of his heart had bene desperate and distrustfull, if faith had not come to the rescue. Yet we see that he did not perish, but when his woe was passed ouer him, he came to good againe. God did but giue signification as small a thing as might be, as if a man should nodde or winke vpon another, and his sorrowes are shaken off from him: he is see-

aliue on the land. If griefe do assault our minds, that we thinke our hearts will breake, if temptation haue so rent vs, that we suppose we are all to shiuers; if pangs of desperation, with remembrance of sinnes past, haue beate faith so out of countenance, that we see no way, but our soules must be a prey to Sathan, yet there is hope with God, and mercie with the Highest. He bringeth men to the doore of death, but he doth not turne them in. Or he putteth them into the pit, that they are halfe way downe to the bottome; but his hand goeth along with them, and suddenly in a trice he draweth them backe againe. If we be within the iawes of Sathan, he putteth a gagge in his mouth, that it shall not close vpon vs. It is neuer too late for him to helpe, while life and soule hang together. He who bid the dust become Adam, and Adam was made of dust: he who spake to the graue, and bad Lazarus come foorth frome it, and Lazarus came out of the graue: he who commaunded the fish to loose Ionas, and Ionas was loosed in a moment: this Lord, if he speake to hell or diuell, or all the feends of darknesse, they shall not dare once to touch thee, but thou shalt escape from their clutches, as a bird from the snare. How much lesse shall mortall man oppresse thee, or triumph ouer thee, if it be he that doth vexe thee? God doth but cast an eye vpon thee, and the mist before the Sunne, can not be dispersed so suddenly, as thy sorrow and heauinesse. In stead of sadnesse, ioy and mirth shall compasse thee and embrace thee. If once his refreshing spirit cast but an aspect vpon thee, thou art as safe as thy selfe wouldest euer desire to be. Onely to win God hereunto, be thou sorie for thy transgression, and grieue at thine owne iniquitie. If thou haue fallen with Dauid, spare not to sing with Dauid a Psalme of *Miserere*: if thou haue offeded with Peter, with Peter go thou foorth, and ceasse not to weepe bitterly. With Ionas pray and call, and thou shalt be deliuered.

Genes. 2. 7.
Iohan. 11. 43.
Psal 51. 1.
Matth. 26. 75.

A comparison betweene the Prophet and Arion.

11 Looke what hath beene spoken hitherto, may manifestly be gathered by the plaine words of my text, and therefore as you haue seene, I haue passed it very briefly. But pondering further on this Scripture, and looking nearer into it, yea withall comparing it with some things of the Gentiles, it seemeth vnto

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me to offer a farther doctrine. For thinking with my selfe, how strangely those mariners, who in the Chapter before threw him into the sea, and made account they had drowned him, would looke vpon him, if they met him any where afterward, (as that was no impossible matter) maruelling how he should liue whom they left in the sea, and how he should be at land whom they cast into the water, and there relinquished him remediless and past hope; I called to mind the narration of Arion in Herodotus, who being said to be throwne into the Ocean by mariners, and supposed by them to be drowned, was afterward seene at Corinth, in the court of Periander, to the great amazement of them, who before had consented to his death. And I thought of this the rather, because Saint Austen in his first booke, *De ciuitate Dei*, doth compare this storie of Ionas, vnto that of Arion, reproching the Gentiles, that whereas they would not beleeue this which was written of our Prophet, yet they would giue credite to that, which their Poets and other writers reported of Arion. Whereupon conferring yet farther the likenesse of these two matters, although not in euery circumstance, yet in the mainest points, I could not but suspect, that the Greeke tale of the one meant the Hebrew truth of the other. And therein I imagined, that the Musitian of the Gentiles, was the Israelite mentioned here, although the storie were preeced vp with another narration, after the custome of the Heathens, in dealing with the Scriptures. And moreouer, the note of a learned interpreter writing vpon this place, did further this opinion, who nameth our Ionas here *Arion Christianus*, the Arion of the Christians. I find also, that this report is very auncient among the Greekes, and therefore might well sort with the antiquitie of the Prophet. Now as if we will allow this to be true, it doth yeeld vs fruitfull doctrine, fit to be handled in this place, before so learned and iudicious an auditorie; so being otherwise, that is, vntrue and false, it is also worthie of our consideration: and therefore giue me leaue to speake a little vnto it. You shall see anon to what end.

Herodot. li. 1.

August. de ciuit. Dei. lib. 1. 14.

Danæus in Ionam.

12. Herodotus in his Clio, hath a narration to this purpose: that Arion a skilfull harper, going from Greece his owne coun-

Herodot. l. 1.

trey into Italy, there and in Sicilia, by the excellencie of his musicke, had gained a great deale of money. Being now desirous with his wealth to returne againe to Corinth, to his old Prince Periander, he found a vessell at Tarentum, which belonged to certaine ship-men of Corinth, who were returning home: and with them he agreeth for his fare. When they had him at sea, being men of ill conditions, and desirous of his money, they intended to drowne him. He now in this perill maketh request for his life: but when nothing would serue those hard-hearted persons, but that such must be his doome, he begged this fauour of them, that yet before he died, he might clothe himselfe with his best clothes: which being done, he taketh his harpe, and singing and playing to it a most melodious song, then threw himselfe into the sea. There a Dolphin a kind of fish, delighted as it seemeth, with the musicke, doth vndertake him, and ceassed not to beare him on her backe, till it landed him safe at Tænarus; whence he going to Periander the tyrant, then reigning at Corinth, so apparelled as he was when he came out of the water, informeth him of all the matter, who beleeued it not, til at length seding for the selfe same mariners, who were arriued in his coūtrey, and shewing them Arion (who vpon the sight of him were exceedingly amazed, as indeed they had great cause) he learned that all was so. This, saith Herodotus, is reported at Lesbos, and at Corinth; and at Tænarus there is a very great image made of brasse, which is a man sitting on a Dolphin: and that image was set vp there by Arion. This tale with all his circumstances, is so common among the auncient, that Plinie, and Plutarke and Ouid, and Gellius both do report it at large; and Plinie giueth other examples, that Dolphines touching downe their pinnas, their finnes, which as he seemeth to say, go al along their backes, haue caried diuerse other ouer the water, and so saued them.

Plin. Histor. Natur. 9. 8. Plut. in conuiuio 7. sap. Ouid fast. 2. Gell. 16. 19.

13 If I shall giue my iudgement concerning this, I do not at all doubt, but that it is a fable. The diuersitie of the report which is among the ancient, doth argue the vncertaintie. For although the most record it to be one Dolphines doing, one that caried him all the while, yet Plutarke hath it otherwise, that they were diuerse Dolphines which caried him in the sea,

Plutarch. vbi supra.

meaning

meaning belike by turnes, or many at once supporting him. So they agree not in the manner. But whether it were one or many, why did not the mariners see it, that it was so strange a thing vnto them, when they met him on the land? If he went aboue the water, they of likelyhood might haue spied him, and so made some shift to vnhorse him: if it were vnder the water, how came it about that he was not drowned in all that time? The ancient full well saw, that this was but a fained thing. That made Suidas in Arion, to say nothing of the fish, nor his escape from drowning: although he haue other things of him. Strabo in his thirteenth booke, saith plainely, it is a fable. The late writers thinke no otherwise, and hold these tales of Plinie to be but fained matters: and they giue this reason for it, because the nature of Dolphines, and of all other fishes, as also of all other creatures, is the same in our dayes, which it was in ages long agone: but since those ancient times, we heare not of any Dolphine which delighted in Musicke, or saued any man in the sea, or carried any ouer the water. Besides that, Rondeletius, whose worke is many times ioyned with Gesners, denieth that a Dolphine hath any such finnes, as they in old time did describe him to haue, for that, saith he, there is only one in his backe, and it is not all along him, which may be thought vnfit to beare a man. But imagine that it were true which Plinie hath concerning them, yet his speech is, that they were brought to that custome by much practise, and feeding them with bread, which agreeth with the qualities of that strange fish *Matum*, which the Historian Peter Martyr reporteth to haue bene in the West Indies. But how could this acquaintance with men, and feeding by hand, happen to this fish of Arion, who was found at al-aduenture, in the midst of the Mediterrane sea?

Suidas in Arione.

Strabo Geograph. 13.

Natal. Com. Mytholog. lib. 8. 14.

Rondelet. in Gesner. de Aquatil. cap. de Delphino.

Plin. 9. 8.

Petr. Mart. Decad. 3. lib. 8

14 Neither doth the report at Lesbos any whit confirme this tale. For who knoweth not that euery countrie, hath strange reports of it selfe, which by the common sort are reputed for great truths? If we looke on our owne land, how many things haue bene said of king Arthur, and of the Prophet Merlin, who although they may haue in them some ground of truth (which I will not stand to dispute) yet questionlesse much vanitie

nitie is mixed therewithall. We nee de no better example, then the selfe same Herodotus, who although in his positiue declarations, he be held a good Historian, and therefore is named by Tully *Historiæ pater, the father of storie*, yet in his by-digressions by heare-saies and reports, he hath so many vntruths, that by other men he is termed with a censure too too galling, *mendaciorum pater, the father of lyes.* That such fames haue gone for currant euen among Christians, the words of Paule to Timothie, and Titus may shew, where he speaketh of *fables* and *Iewish fables*, and of *old wiues fables* also. Now for the picture or image of the Dolphin, and the man sitting vpon it, that doth make a great deale lesse: for inuentions and wrong devices, are wrought as well as truthes, by painters and image-makers. Saint Austen telleth how the Gentiles reported, that Christ was a sorcerer, and that he did his workes by Magicke; and because they had seene Iesus in windowes, painted with Peter and Paule standing by him, they gaue out that he wrote vnto them some things concerning Magicke, *not knowing*, saith Saint Austen, *that Paule was conuerted to the faith, somewhat after Christs death.* But he maketh this conclusion vpon them: *Thus haue they deserued to erre, who haue sought Christ and his Apostles, not in holy bookes but in painted walls*, and windowes. That which he iudged in a matter of farre greater importance, that I may say of this: A picture or image is not an argument of an approued truth, although Maister Campian do call such in Church windowes, for witnesses of the veritie of his cause. So the song which is now extant, and said to be Arions, is as weake a proofe as any; for why might not another man, beleeuing the tale to be true, put it out in his name? yea peradventure if he did not beleeue it, as in Poets we haue many speeches fayned on other mens persons. Then we may gather, that either the narration is altogether fabulous, or if he were so throwne by any into the water, that another shippe intercepted him, the badge whereof was a Dolphin (as in the Acts of the Apostles, the badge of that shippe wherein Paule sayled, was Castor and Pollux.) And thereupon together with the inuention of Antiquitie, grew the fable, as some other haue imagined.

Tul. de Legib. lib. 1.

1. Tim. 1. 4. Cap. 4. 7. Tit. 1. 14.

August. de consensu Euangelistarũ, lib. 1. 10.

Sic omnino errare meruerunt. Non in sanctis codicibus sed in pictis parietibus. Campian Ration. 10.

Testis fenestra Rondeletius in Delphino.

Act. 28. 11.

Natal. Com. Mytholog. 4. 14.

15 To apply this somewhat nearer to my present purpose, and to a true vse in Diuinitie, if there were any such matter of the Dolphin and Arion, (as I in no sort do beleeue it) we must hold it for a miracle wrought by the Diuell, who by the Lords permission hath false wonders of his, as God hath true of his. Christ saith, that *false Christs and false Prophets shall shew great signes and wonders, so that if it were possible, they should deceiue the very elect.* The beast in the Reuelation, doth bring fire downe from heauen. When Moses was in Egypt, the sorcerers had their sleights, wrought by the finger of Satan. Eusebius speaketh of strange deedes, done by the Diuell and by Magicke. Saint Austen in his tenth booke *De ciuitate Dei*, doth attribute such credite to the stories of the Romanes, that he thinketh that the Troiane Penates (which were a kind of images) did go from place to place: and that Tarquine with a razor, (Liuie saith it was Actius Nauius) did cut a whetstone in peeces, and other such like things named there, but he addeth, that these were done by the power of infernall spirits. So in his booke *De Vnitate Ecclesiæ*, speaking of miraculous matters, he maketh this diuision of them: *Let these things be set aside, being either fained inuentions of lying men, or monstrous acts of cousening spirits*, supposing that some strange reports, were fained and inuented by men, and some other things were indeed brought about and effected by the Diuell. If we would hold this, of the Musitian in Herodotus for a truth, then it teacheth vs this doctrine, that as an Ape is the imitator of man, in his acts and iestures, so is Satan the Ape of God, to follow him in his powerfull workes. But how farre doth he come short of the originall which he looketh at? He followeth him indeed, but it is *non passibus æquis, with very vnequall steppes.* He seeth that God is mightily glorified, in doing of such strange and rare deedes, as he pleaseth; and he will study to do the like, that himselfe also may be glorified among the sonnes of darkenesse. As the Lord shall haue his Ionas to be spoken of euery where, so he will haue his Arion, both of them throwne into the sea, and both saued by a fish.

Math 24. 24.
Apoc. 13. 13.
Exod. 7. 11.
Euseb. Hist. Eccles. 9. 2.
August. De ciuit. Dei, 10. 16.
Liuius lib. 1.
August. De vnitate Eccle. Tom. 7.
Figmenta mendacium hominum, vel portenta fallacium spirituum.
Virgil. Æneid. 2.

16 Hence it is, that we haue so many arguments of his suttle imitation. God hath appeared like an Angell: and Satan transformeth himself into an Angel of light. God rayned stones

2. Cor. 11. 14.
Iudic. 6. 11.

on

Iosuah 10.11. on the enemies of Iosuah, when they fled before him from the battell; and Liuie writeth of credite, that in the time of the Romane wars with Hannibal, it rained stones for two dayes together on the hill called *Mons Albanus*. So Hirtius that great welwiller of Iulius Cæsar, doth write, that when Cæsar was personally present in his wars in Africa, very stones fell on the armie, as it vseth to haile. God rayned Manna from heauen, and fire & brimstone vpon Sodome, the one to helpe, the other to hurt. So the stories of the Romanes do mention, that it rained bloud, and rained flesh, and wooll too, saith Orosius, in the dayes of the Emperour Valentinian, and milke & other such stuffe: which (as the learned do gather) were of purpose caused by Saten, that supplications might be made, & sacrifices to him, as the heathen people did commonly vse, in such fearefull and frightfull times, thinking that they had performed some deuotion to some gods, when all was to the Diuell. Abraham was commanded to sacrifise his sonne to please the Lord; Agamemnon was bid to sacrifise his daughter, to please the prince of darknesse. Aram was slaine for Isaac: for Iphigenia an hind. As Iephthe offered vp his daughter, which was supposed by some to be a point of religion, so the Carthaginians and many other Gentiles, did offer men to their idols, vpon their altars. There came from God answers, in obscure and darke causes: the Oracles of the heathen, as at Delphos and elsewhere did resemble that, when foule spirits did there giue answer. The true Temple at Ierusalem, had in imitation of it, a false temple at Ephesus to Diana, and in diuerse other places the like to other, as the Capitoll at Rome. Aulus Gellius in reckening vp the apparell and ceremonies of the Romane *Flamen Dialis*, hath many things meerely taken from the high Priest of the Iewes, as he may see who compareth them. Ambrose in his Commentarie on the eighth Chapter to the Romanes, sheweth that as Christ was taken vp to his Father in a cloud, so Simon Magus also to procure himselfe credit, did flye aboue in the ayre, which no doubt was done by the speciall meanes of the prince of the aire, who aduanced such a businesse. This is the fraude of him, who is the fountaine and welspring, and chiefe lord of all deceipt. And as on the one side, by his vndertaking of such actions, or semblances rather, his

Hirtius de bello Africo.

Exod. 16.14.
Genes. 19.24.
Liuius lib. 40. & lib. 3.
Orosius 7.32.
Liu. lib. 27.
Bozius lib. 2. contra Machiauellum.

Genes. 22.1.
Ouid Metamorph. 12.
Iudic. 11.39.

Plutarch de Superstit.
1. Sam. 28.6.

Act. 19.27.

Gell. li. 10.15.

Ambros. in Roman. 8.

Ephes. 2.2.

great

great vaine-glorie doth appeare, and that the meanes whereby he seeketh it, is the imitation of God: so, on the other side, it is a great argument for the truth, against all Epicures, and Atheists, conuincing that in the bookes of the Bible there is a diuine and most vndoubted veritie. For as counterfeits do euermore presuppose, that there be some such indeed, as whom they take on them to resemble, (as he who made shew to be the sonne of Herod the Great, did argue that there had bene such a one, who was in truth called Alexander: and in England in the dayes of king Henry the seuenth, Perkin Warbecke, who pretended to be the Prince Edward the fifth, did manifestly declare that there had bene one of that name.) And as the coyners of false money, do imply by their attempt, that some of that stampe, is good and currant in one place or other. And as Alchimists who do labour to make gold by proiection, do intend that there is naturall gold: Yea as painters howsoeuer they may somtimes make pictures of fained deuices, yet account their art to be a resemblance of that which verily is, or hath bene: So the manifold and laborious affected imitation of the sacred stories, and such things as were done in them, doth giue the wise and holy soule fully to vnderstand, that the patterne which is so followed, & curiously shadowed by so many inuentions, is a matter of truth, of iustifiable verity, and absolutely without exception. But I vrge not this any farther.

Ioseph. Antiquit 17.14.

Holinshed in Henrico septimo.

17 In the second place, if we will take the whole tale of Arion for an vntruth, which it much rather doth deserue, it doth remember vs of as fruitful instruction another way. And that is, the wonderful subtlety of Satan to discredit the writings of the Scriptures, as farre as lyeth in him. For when it should be spoken ouer any part of the world, that such or such a thing was done, which was true in our Prophets if he might be able to bring another matter like to it in resemblãce, which yet in truth should be but fabulous, the first might be disgraced with the common sort of men, in comparing it with the second. Quintilian in his sixth booke of the Principles of Rhetoricke, going about to teach how one false thing may be displaied & discouered with another, bringeth this for an example: When one Victoriatus had said, that in Sicily he had bought a Lamprey,

Quintil. Orat. Instit. lib. 4. 6.

which

which was fiue foote long, another called Galba did make him answer, that it was no maruell, for in that countrey saith he, the breed of them is commonly so large, that fishermen do vse them for the lines of their angles. Here if any man had inferred, that the latter tale was certainly a lye, Galba by and by would haue replied, so also is the other. The old and crafty serpent, saw this to be a good way, to bring the Scripture in doubt, by fables like to the Scripture. And this doth Iustinus Martyr assigne to be the reason, why so many thing in the old tales, are like to the truths of the word of God. He principally insisteth in the person of Christ Iesus himselfe. *The diuels*, saith he, *being taught by the Oracles of the Prophets, many things concerning Christ who was to come, caused like things to be spread touching diuerse sonnes of Iupiter, hoping that those who heard those monstrous trifles, would beleeue no more of Christ, then they did of the other.* For an example he citeth that of Æsculapius, who by the heathen was reported, to be able to cure any defect, and was held to be the sonne of God: which was drawne from hence, because it was fore-prophecied of Iesus, that his power should be such, as to giue sight to the blind, to restore lims to the lame, to raise vp those which were dead. He reputeth this to be the worke of Satan, that men might no more beleeue the true reports of our Sauiour, then the fained things of the other.

Iustin. Mar. Apolog. 2.

Isay. 42. 7.

18 If we will looke on their old Poets, as well Latine as Greekes, we shall see how this purpose was pursued, in very many matters. The confusion of all things which was before the world was made, and the manner of the creation, is shadowed and pointed at, by the Chaos of Hesiodus, but most elegantly by Ouid, in the beginning of his Metomorphosis. If God haue a tree of life in Paradise, wherof whosoeuer eateth shall not die, but by the restoratiue force thereof, shall be kept and euermore maintained in chearefulnesse and fresh youth, the Poets will haue Nectar and Ambrosia, which shall worke with their gods the like effect. The deluge in Noahs time, is quitted among the Greekes with the deluge of Deucalion. If Noah did see things before and after the floud, they will haue Ianus for him, who shall be double-faced, and looke forward and backward, for the learned do suppose that Noah was meant by their Ianus. If the people

Genes. 1. 1.

Hesiod. in Theogonia.

Ouid Metamorph. 1.

Genes. 3. 22.

Homer. Odys. E.

Genes. 7. 11.

Ouid. Metamorphos. 1.

Munster. lib. 5. Cosmogr. cap. de Babyl.

people do go about, to build the tower of Babel vp to the heauen, so to get themselues a name, the Giants shall be said to lay Pelion vpon Ossa, and Olympus on the top of both, so to plucke Iupiter out of heauen. Iustine Martyr who is ancient, saith expresly, that all the tale of the Giants piling vp those hils, was in imitation of the story of the tower of Babel. If Lots wife for her fault be turned into a salt-stone, their Niobe for her fault, shall be turned to a stone likewise. If there be a Sampson of the Israelites exceeding for his strength, there is a Hercules among the Gentiles, who shall do as much as he. If there be hell for the damned, and heauen for those that be blessed, Virgil will haue his Paradise, those Elysian fields, and tortures also for wicked ones, among the ghosts below. But if all of them should be serued as Virgil was, for his labour, they would gaine little by the bargaine; for as he had hel from vs, so the Papists to be quit with him, haue Purgatory from him. And if in our Prophet here, there be any thing worth the looking on, both Satan and his Poets will not be behind hand with him. If he be in the whale for three dayes and three nights, their Hercules shall be also for three dayes in a whale. And if one will not serue the turne, they will make it vp in two. If Ionas drenched in one place, be seene aliue in another, Arion cast into the sea, shall appeare againe at Corinth.

Genes. 11.3. Ouid. Metamorph. 1. Iust. Martyr. in cohortatione ad Græcos. Genes. 19. 26. Ouid Metamorph. 6. Iudic. 13. 24. Diodor. Sic. lib. 4. 2. Virgil. 6. Æneid. Natalis Comes Mythologiæ 8. 3.

19 This is the deadly fraud of the enemie of our soule, who in suggesting lyes for truth, by himselfe and his instruments, would defame the word of God. For he himselfe being a suttle spirit, and euery where at hand, knew the Scriptures well inough: where they lay he did reade them: where they were read, he could heare them: he knew them well inough, when he cited the text to Christ: and he brought many of his agents and ministers in place, where they might heare what the Iewes receiued, for the grounds of their religion. The Israelites were once in bondage vnder Pharao in Egypt, and afterward they liued not farre from that countrey, Palestina being a neare borderer, so that the Egyptians by a neighbourly conuersation with them, did well know the manners of the Israelites: and afterward by the intercession of king Ptolomee, the bookes of their lawes, where by the Septuagint traslated into Greeke, and

Tertul. in Apolog. 22. Matth. 4. 6. Exod. 1. 1. Ioseph. Antiquit. 1. 1.

and by that meanes were well knowne in Egypt. And whither but into Egypt, did the great scholers of old time, trauell to increase their learning? I find in Diodorus Siculus, that the priests of the Egyptians had it in record, that Orpheus and Musæus, and Homer, and Lycurgus, and Plato, and Democritus were there, to increase their knowledge. Saint Austen citeth it out of Ambrose, that Plato being in Egypt met with Ieremy the Prophet, and learned many things of him, concerning the faith of the Israelites; but afterward that learned Father, better looking into the Chronology or computation of yeares, reformeth that opinion. For indeede Plato was after Ieremy. As it was with the Egyptians, so it was with the Chaldeans. The Iewes in their Babylonish captiuity were in Chaldea, whereby they also of that nation, did heare of much in the Scripture. But the Chaldees as men studious of learning, did trauell off into other countries, yea it seemeth as farre as Rome, by Tullies second booke De Diuinatione, where he nameth their figure-casters, by no name so much as Chaldees. Thus diuerse wayes, an ignorant kind of knowledge was spread among the Gentiles, which in their study of Poetry and Philosophy, gaue thē occasion of many things for their bookes. Clemens Alexandrinus maketh it euident, that the old Philosophers did take all their diuiner matters, from the bookes and reports of Moses. Iustinus Martyr whom so oft before I haue named, saith, that whatsoeuer their Poets and Philosophers did record, of the immortality of the soule, of the paines of hell, of things in heauen or any other matter of that kind, they tooke occasion from the Israelitish Prophets, both to thinke them and to speake them. By which it is plaine, that those old Ethnickes did heare some sound of the Scriptures, and whatsoeuer truth is in their bookes, they deriued it from this fountaine.

Diodor. Sic. Antiquit. 1.

August. de doctr. Christ. lib. 2. 28.

De ciuit. Dei lib. 8. 11.

Ierem. 52. 7.

Tullius de Diuinat. lib. 2.

Clemens Alexandr. Stromat. 5.

Iust. Mar. Apolog. 2.

20 But when it was once come into the hands of heathen and polluted men, it must needes taste somewhat of their handling: some drosse must be mixed with the gold; some water powred in with the wine: it must tast of the caske. Somtimes the tale shall be told otherwise, as that of Sennacherib is, in the second booke of Herodotus, whose losse of so many men, by the Angel of God striking them, at his siege against Hierusalem, is sayd to be

Herodot. lib. 2.

Isay. 37. 36.

be in Egypt, and that by an army of mice, who did no other harme but this: in the night time they did eate vp the leathers of their armours, and targets, and horse-bridles, and thereupon he was glad to flye away, with great losse of his souldiers. Sometimes that shall be reported, to be deriued from the Gentiles to the Iewes, which cleane contrariwise came from the Iewes to the Gentiles. So Plutarke writeth, that some of the principall feasts among the Iewes, yea their very Sabboth day, and the word Sabbos, as he calleth it, were deriued from the feasts of Bacchus; whereas in truth the solemnities of Bacchus rather came from the other, being is no comparison so ancient, as those which were vnder Moses. Some other times, like must go for like; but a lye for a true story, shall be broched to the world, as this which I haue handled, Arion for our Ionas. Sathan thought that the story reported of him, was a very great miracle, and wrought the Lord much honor, and therefore he enuied it. And besides that, it had a reference to Christ who was afterward to come, and was to giue him a crush, and therefore he thought it a point which was well worth his labour, to disgrace it if he could. If there had bene any foregoing Prophecy of this matter, we should haue had a tricke before hand for our Ionas, as he made Iupiter many sonnes and daughters too for failing, vpon the words of Esay, that the Lord would send a child who should be the mighty God. But it was not spoke of before, vntill the deed were done; therefore he thought not of it; and therefore it must come after. And in the dayes of the Prophet, while himselfe liued, it had bene too grosse to speake it, therefore he will stay one age, or two ages at the most, before that he publish his fable. For Ionas liued a good time before the captiuity of Babylon, either in, or sooner then the dayes of the latter Ieroboam: and Arion as it seemeth, liued in the time of the captiuity: for as we reade in Herodotus, he liued with Periander, who liued with Halyattes, who was father vnto Crœsus who was conquered by Cyrus, who gaue out the first proclamation, for restoring the Iewes from Babylon.

2. Plutarch. Symposiac. lib. 4.

3. Isay. 9. 6.

2. Reg. 14. 25.

Herodot. lib. 1.

Ezra 1. 1.

21 Thus not amisse as I suppose (especially in an auditory of such learning and iudgement as this is) by comparing our Prophet here, with that fable of the Gentiles, I haue shewed the

apish quality of Satan, in his imitation of the mightiest workes of God, and his craftinesse otherwise, in seeking by his tales and inuented reports, to withdraw credite from the Scriptures. Whereunto I might first adde, that since we haue to do with an enemy of that quality, we had neede be very circumspect in regard of our selues, that we yeeld not assent, to any of the leud motions of himselfe, or other his Atheisticall agents, in going about to extenuate the credit of the word; but pray to God still to guide vs in his vndoubted truth, both that we may beleeue, & practise that which he hath taught vs. Secondly I might shew the conueniency, or rather the necessity, that a Minister who should expound the Scriptures, should be furnished with liberal Arts and sciences, with histories & other humane learning, that when occasion directly serueth, such knots as this is, may be opened to the honor of the true God. In which respect, I do professe my iudgement to be cleane contrary to the opinions of such men, who thinke that the vnderstanding & vse of these matters is friuolous, & vaine for a Minister, and onely for ostentation; & that it skilled not if there were no Vniuersities, or schools where these things are studied. I repute them the great blessings of the Lord of heauen, affoorded to vs, for the apparant furtherance of his ministery, & the profession of Diuinity. How can the Reuelation & the prophecy of Daniel be vnderstood without these? The like may be sayd of some other parts of Scriptures. When with so many helpes of history, from the Greeke and from the Latine, the best and most laborious wits, cannot attaine to the depth of many matters in them, how vnperfect and vncertaine, nay how amazed plainely should he be, that would looke into them, and knoweth nothing of antiquity? The position is most true, that arte and knowledge hath none so great an enemy, as that person which is ignorant. Take away these, & bring in barbarisme. But I haue no time to handle this, and therefore I do leaue it, desiring God to perpetuate these arts & skils among vs; that the meanes of our studies here, in this vngodly age be not taken away from vs, for our abusing of them; but that they may continue as handmaides to Diuinity, & seruants vnto the Scriptures, till Christ Iesus come to iudgement. To him with his blessed Father and his most holy Spirit be praise for euermore.

THE

THE XVI. LECTVRE.

The chiefe points.

3. God in sending twise sheweth his loue to be the greater: 4. which is hindered by no crosse from man. 6. As appeareth in England. 7. God imployeth Ionas after his former fall. 8. The cruell doctrine of the Nouatians. 10 The word is the great instrument whereby God calleth. 11. To the old Prophets the word of God came. 12. But Preachers now must go to it. 13. Ionas is not forward to his second message. 14. God purposely sendeth varietie of busineſſe to vs, and why. 15. The finger of the Lord appeareth, in that one teacheth a multitude. 16. But especially the word is forcible. 17. Knowing of danger beforehand maketh the Minister more resolute. 18. Prophets must preach that onely which God commandeth. 19. Which the Papists do not.

IONAH 3. 1. 2.

And the word of the Lord came vnto Ionah the second time saying, Arise, go vnto Ninue that great city, and preach vnto it the preaching which I bid thee.

AS it pleased God, that vpon the first reuiuing of this weekely exercise of preaching among vs (I meane in these late yeares, after some discontinuance of these holy labours) he put in my mouth the first charge layd on Ionas to go to Ninive, the euent whereof from time to time I haue discourſed vnto you, as the Lord hath enabled me: So it falleth out fitly, by the prouidence of the selfe same God, that vpon the second reuiuing of the selfe same exercise, the second sending of the selfe same Prophet, vnto the same city, should be offered to your hearing. Wherein as the mercy of the Almighty was manifested to Niniue, when after the first stay & hinderance of that which was intended toward it, he did not giue ouer, but redoubled his message by sending againe. So it is an argument of Gods kindnesse to vs, that he suffereth not the

The Lecture on Thursday discontinued.

Anno 1596.

practise of his seruants in holy things, to ceasse; but although vpon occasion it hath bene interrupted, yet to breake foorth againe. A copious blessing, when God plentifully sendeth the foode of our soules, and that not onely by imposed sacrifices, but by free-will offerings also; so remoouing farre from vs the famine of the word, which is the greatest famine, and against which we are to pray more earnestly, then against all hunger of the body. It were to be wished, that this may be continued with an euerlasting performāce, that so the building of this house like that of Salomons Temple, might not ceasse, till all were ended by Christs coming to iudgement; or if like the second Temple it must be at a stay, yet that it might neuer quite stand, lest the memory should be razed out, that there was any such building. Although some space be betweene, yet let the dayes of Darius adde to the daies of Cyrus; and the Lord stirre vp the spirit as of Zerubbabel before, so of Zachariah afterward, to second and forward and incourage the worke.

Amos 8. 11.

1. Reg. 6. 37. 38.

Ezra 4 21.

Chap. 6. 1. 14.

2 Now there is proposed to me a larger field to walke in, then hitherto hath bene: for the sinne of one man alone, was offered before vnto me to be discoursed of, but now the sinne of a multitude. So heretofore I had occasion, to looke into the priuate repentance of one offending person, but now into the publike penance of a whole transgressing city; and that of the city Nineue the greatest in the East, which by her enormity did minister God great matter of vengeance and wrath, but by her deploration and sorrow for iniquity, did mooue him vnto mercy. Before, the cry of their ioyned transgressions did ascend into the eares of the Lord, as the cry of Sodome did; but now in a like manner, the out-cry of their ioyned praiers, of their fasting and contrition doth pierce through the very clouds, and cometh before Gods seate, and obtaineth forgiuenesse of him. Which as it is afterward illustrated in this present Chapter, and therefore in his fit place will yeeld most fruitfull doctrine, so because the meanes also of mooving them to repentance, are here opened vnto vs, that is to say, by the word of God, deliuered vnto thē by the preaching of the Prophet, my purpose is to pursue it, with that naturall order which the text prescribeth vnto me, beginning with the Lords sending, and so proceeding to the

Ionah 1. 2.

Genes. 18. 20.

the Prophets going, and afterward to his preaching, and then to their demeanour in hearing and receiuing, and so forward to the rest. But this day in these two verses, especially I shall touch these two things: The imployment of Ionah againe, which the first verse yeeldeth in generall, *And the word of the Lord came vnto Ionah the second time, saying*: Then secondly in what speciall words, this charge was deliuered vnto him, *Arise and go to Nineue*. Such sub-diuided notes as do arise out of these, shall be touched in their order.

And the word of the Lord the second time, came vnto Ionah saying:

3 The manner of men is, that if they intend any thing of the greatest importance, they are at first earnest and peremptory for it, but afterward, time perhaps doth slaken their heate, and coole their resolution. But if there come an hinderance or stop in the way, they sinke vnder their burthen, and desist from their enterprise, attempting little farther. Hence, common obseruation hath taken that vp for a speech, that in fights the first conflict is euer most dangerous, and if that be resisted, the rest will be but easie. Hence, such as by their guiltinesse haue prouoked the wrath of him who is like to deale with them in seuerity, do take what course they can to prolong, and put off their conuenting and arraignement, both conceiuing that the Iudge being asswaged with time, will abate of his rigour, and the pursuer sleeping on it, will remit of his furie. Great warres and great iourneyes, receiuing great crosses in the entrance vnto them, end before that they begin, and so the greatest preparations oftentimes turne vnto nothing. Neither euer was there purpose hauing maine impediment, which was seconded by any and followed afresh, but by him whose hate was strong, or his loue exceeding great to that which he did aime at, which would not be rebuked or choaked with a little. Of this kind was Paules loue, as he specifieth of himselfe, who intending many times to visite the Saints at Rome, & being often stayed by vnauoydable occasions, yet still burneth in desire of the personall seeing of them, and holdeth not himselfe satisfied, till it were done indeed. He speaketh of it, and

Primi congressus sunt acerrimi.

Rom. 1. 10. Cap. 15. 22. 32.

he writeth of it, and he wisheth it and prayeth for it; he is so setled in it.

4 The greater, was the loue of the Maker of mankind, to this retchlesse city Nineue; to the which, meaning to send a message full of threatnings (but such a one as should in the end bring peace and quietnesse to them) although he were stayed for a while, and as a man may say, put from his first ground to worke on, his seruant running from him, and causing him to follow him, and chastise him, when in the meane while much good might haue bene done, by preaching to that people: yet he is not quite stopped with it, or put from his first meaning, but secondly he will send, that they may haue some warning, to flie the rod hanging ouer them. If he had not intended their good and safety, with a purpose which he meant should not be controlled, he might right well haue suffered that doome to fall on them, which he threatneth by the Prophet Ezechiel, both to the Iewes and to him, that if he being set for a watchman, would not tell them of such plagues, as were to come vpon them, they should dye in their sinnes, but their bloud would he require at the hands of Ezechiel. So the Nineuites being not acquainted with that vengeance which was neare them, might haue perished in their ignorance, and bene damned for their iniquity, but their bloud might haue bene required at the hands of our poore Ionas. But to make it manifest, that his purpose was inuariable in it selfe, and full of good to them, he doth but deferre his sending: some few dayes may be slipped, but it assuredly cometh at last. His intendments depend not on the ability, or want of any of his creatures; the stubburnesse of the reprobate, or falling away of him who seemeth to be somewhat, or the apostasie of a great one, or the depraued errour of any of his owne seruants, do not hinder his designement. If this man will not serue, then there shall come another; or if yesterday will not do, yet it shall be too morrow. The Philistines shall be conquered; if Saules sinnes will not suffer that he shall haue a victory, Dauid shall be the man. The Temple must be erected; if the father may not do it, because he hath shed much bloud, the sonne Salomon shall be peaceable, and he shall begin and end it.

Ezech.3.17. 18.

1.Sam.18.27.
1.Chron.22.8.

5 But

5 But when he hath once purposed good vpon a nation, there it shall be called home; and rectified in his wayes, he there neuer so many difficulties, as they seeme in mans iudgement, he cleareth them euery one. For to God nothing is difficult, but himselfe hath a finger in that which seemeth to hinder, as Diuines commonly do shew in determining that question, that *God is not the author of sinne, and yet doth worke in all things.* He resolued to make the Gentiles like the Iewes; to call those for a people who were no people before. There was in the time of Christ, a decree and barre against it, *Go not into the way of the Gentiles, and into the cities of the Samaritanes enter yee not. But go rather to the lost sheepe of the house of Israel.* Yet afterward Peter shall see the vncleane made cleane, and God will be no longer a respecter of any persons. He by his Apostle hath foretold, that the Iewes shall againe be called home to the adoption, before the day of iudgement. Then Gods election being ouer them, and his words being truth and veritie, they shall come to the sheepefold, that all Israel may be saued: Although the bloud of Christ be on their heads, and on the heads of their children, although they yet to this day hate and reuile the Sauiour of the world, and vnder the name of Nazarites, do curse vs in their Synagogues. In this lastage of the world, when the fulnesse of time was come, that by the breath of his mouth (the preaching of the Gospell) God would weaken and consume that wicked one, that aduersary, the very sonne of perdition, and the light of the word should clearely shine againe, in a great part of the world, not all the cloudes of ignorance, nor the thicke mistes of darknesse, could stay from vs his decreed mercie. When the Pastours had conspired, either not to preach at all to their charges (as Ionas would not at Nineue) or if they did bring any thing, it was poyson for meate, and venime in stead of water: when Antichrist with his pompe, and his followers with the brightnesse of earthly and carnall glorie, had dazeled the peoples eyes, that they could not see truth from errour: when the knowledge of the tongues, and almost all other literature, was raked vp vnder the ashes: when the decrees

Matth.10.5,6.

Act.10.15.34.

Rom.11.26.

Matth. 27.25.

Hieron. in Isay. 5.

2. Thes.2.8.

of Popes, and the Canons of Councels, and customes and traditions, were in place of the written word: when the schoolemen had conspurcated and abused true Diuinity with thir filthinesse: when a liuely faith & vnderstanding knowledge were not heard of: God did a second time send his seruants, to bring light to the world, and furnishing one with this talent, and another with that good thing, he brought life againe to the dead, and sun-shine in the middest of darknesse. A great token of his gracious and bountifull inclination, to the age wherein we liue. It must be imputed to his loue: it must be ascribed to his mercy.

6 So must that, which we enioy so abundantly at this time. God hath sent twise to our nation, in a speciall manner, as he did to Nineue. In the time of good King Edward, and in the dayes of our Queene. The difference is in this, that those which were sent to vs, did come indeede, and did not like Ionas: and besides, it was not one, but many seruants of the Lord which shewed themselues. But herein is the likenesse, that as when the first serued not, he sent the next time to Nineue, so hauing here appointed, that so many should be sealed and marked in the forehead, as belonged to his election, so many thousands or millions, which number in those sixe yeares of king Edward was in no sort completed, (and God forbid, for our sake and our posterity, that it should haue bene) he stayed not at that stop, which was made in Queene Maries dayes, but went on with his purpose. The conspiring against the Gospell, the striking of the shepheards, the burning of the professours, the yeelding of all to the Pope, the confederacy with the Spaniard, which were things of farre greater moment, then the turning backe of one Prophet, did not so restraine his affection, but that a second time we should heare from him more at large, to the building vp of his Church, and dilating of his kingdome, but to the eternall blessednesse of vs both in soule and body. If any thing may deserue it, this deseruetb at our hands a thankefulnesse, and gratefull consideration. I would that our liues, and our contempt of the world, could testifie, that so we do thinke of it. But we must im-

pute this to his loue, as also the other, that he would send againe to Nineue.

7 Which Citie as I do now leaue, so I may not leaue that argument, of the kindnesse of the Lord; for the messenger yet giueth farther occasion, to magnifie that. For he who had but lately runne away from his Maister, and left his word behind him; he who for some carnall reason, had despised his commandement; he who had so transgressed, that a punishment neuer heard off before, was inflicted for his labour, is once againe put in trust, as the Prophet of the Highest, to go vnto a King, and a Citie with threates which are so terrible. Why would not he who is Lord of all things, rather make choyse of some other, to be vsed in this seruice, who was vntainted and vntouched, vnstained and vnreproueable? This may seeme at the first blush, to be more for the senders honour: and againe, he that should be sent might reproue the sinnes of other, with a freer conscience, when he knew himselfe to be innocent. The Lawyers would haue said, *Semel malus, semper malus*: *Once euill, and euer euill*, he may not be admitted. Perhaps the Elders of the Church, or the greater sort of men, might haue receiued him againe into the congregation, vpon his testification of sorrow for his fault, but not honour him as a Prophet, or to esteeme him as in former time, that doth not stand with discipline, that were not safe example. The Gibeonites were suffered by Iosuah, to come into the Tabernacle: but they came without preferment; nay it was with great disgrace; they serued but for wood-cutters, and drawers of water. Such as in the Primitiue Church, being Clergymen before, had notoriously fallen, were permitted vpon repentance to come to the Eucharist, but it was to the Laymens Communion, not as Bishops or Priests, who might consecrate and minister to other, but as men of the congregation, who were to receiue at the hand of another. And thus Cornelius Bishop of Rome, serued a Prelate, who layd hands foolishly vpon Nouatus, at his consecration. The Brutij were the first of all Italy, who reuolted from the Romanes to Hannibal. But for that tricke, the Romanes would neuer trust them after-

Sexto Decretalium, lib. 5. Tit. 12 De Regulis iuris regul. 8. Bonifac. 8.

Iosuah 9. 21.

Euseb. Hist. Eccle. 6. 35.

Gellius, lib. 10. 3.

afterward, although vpon their humble submission, they tooke them into their protection: yet they reckened them not as fellowes, neither mustered they any souldiers out of their countrey, but appointed them to attend on such Deputies and Lieutenants, as they sent into their Prouinces. Thus would worldly and carnall wisedome haue dealt with this man: he may be held for an Israelite, but in no sort for a Prophet: no gracing, no aduancing, no honouring yet a while. Let him bite vpon the bridle, that knowing how he hath fallen, he may be wiser afterward. But the Lord who knew his heart, and saw it now quite broken, waiteth not for more experience, or for yeares of probation, but as fully satisfied with his sorrow, and putting the greatnesse of his errour out of memory, he setteth him once againe in his old place, and old honour, without disgrace, or diminution. He doth not so much as vpbrayd, or cast him in the teeth, as an vngracious seruant, that thus or thus he had serued him, but shutting vp all together, he employeth him as before. This is a lesson to the Ministers and Pastours of the flocke, that by Gods owne example, they should not be too rigorous vpon such as haue gone astray, euen in the greatest crimes: but when conspicuous tokens of repentance shall be giuen, to open the lap and bosome of the Church to receiue them. Not euery slight acknowledgement, but yet pregnant signes may be taken; and better it is that he be an hypocrite, then thou an hard hearted father. God will not the death of sinners, but that they should turne and liue. The very Angels reioyce for one repenting sinner. When the prodigall child came toward his father did runne and meete him, and kissed him and embraced him. Let not the seruant be hard vnto his fellow seruant, when the Maister is easie.

Ezech.33.11. Luc.15.10. Luc.15.20.

8 The more cruell in the meane while, was the doctrine of Nouatus: who barred not for a time, but for euer from the Communion and access into the Church, such as in the bloudy persecution of Decius the Emperour, had by infirmitie offered into idols; teaching that God if he would, might take them to mercy, but man might not deale with it, no not although they did implore it with sobbes and continued teares: He had forgotten that Peter denying Christ three times, yet

Euseb. Hist. Eccles. 6.35.

Matth.26.69.

continued

continued an Apostle, and was afterward martyred for Christ. That the spirit may be willing, and yet the flesh may be weake. 41.
That to endure the fierie triall, is onely the gift of God, who granteth it when he listeth, and giueth it where he pleaseth. That he that standeth, or at the least thinketh that he standeth, may take heede lest he fall. That the souldier who now flieth, may afterward fight againe, as Demosthenes once could say. 1. Cor. 10. 12.
And as Eusebius sheweth, many Christians which renounced Christ, for the feare of cruell torment, returned to him againe, and made a good confession. *Oftentimes*, saith Cyprian, *both adulterers, and murtherers, and drunkards, and those who are guilty of all wickednesse, finding occasion of a fight, and being conuerted, haue deserued to come to a palme of martyrdome.* How much more then may a weake brother? The example of Bishop Cranmer is very well knowne vnto vs, who was a great pillar of Gods Church, a great light of the Gospell, and yet first denied, but afterward repented, and purged it with teares. But as the scholers do oftentimes say more then their maisters, so the Cathari, and Nouatians, who were the Disciples of Nouatus, did giue a more bloudy sentence, then euer their teacher did. For they held, that not onely to deny Christ, was so haynous, but whosoeuer after Baptisme had done any mortall sinne (such as we find in the Scripture that death is threatned to) was cut off from the Church, and he might haue no portion in the Eucharist or Communion, how soeuer afterward he did behaue himselfe. He must stand a man sequestred, and excommunicate to the death.

Euseb. Hist. Eccles. 5. 1.
Cypr. de singulatitate clericorum.
Iohan. Foxus in vita Cranmeri.
Socrat. Hist. Eccles. 7. 29.

9 A hard saying to all men; for who is he that sinneth not in that sort, since euery sinne is deadly, vnlesse the Lord do pardon it? Circumcision was to the Israelites, as Baptisme is to the Christians, an admission into the flocke, and a testification to the conscience of euery beleeuer, that he was in Gods fauour; but Dauid circumcised, was an adulterer and a murtherer; yet vpon his true repentance, both the Lord and the congregation, receiued him to mercy. *The righteous man*, saith Salomon, *falleth seuen times, and riseth againe*: Whereof although Hierome do aske, *If he be iust, then how fal-*

2. Sam. 11. 4. 17.
Psal. 51. 1.
Prou. 24. 16.
Hier. Epist. 46.
Si cadit quomodo iustus, & iustus quomodo cadit?

leth

lieth he, if he fall; how is he righteous? yet he answereth himselfe, *That he loseth not the name of a righteous man, because hee riseth by repentance.* And this is the hope of the best; for who otherwise should not perish? When Acesius a Bishop of the Nouatians, at the Nicene Councell, did shew Constantine that holy and blessed Emperour, the strictnesse of their opinions, and how precisely a man must liue without sinne after Baptisme, if he would attaine saluation, the Emperour maketh him answer: *If this be so Acesius, then get thy selfe a ladder, and climbe alone into heauen*, giuing his censure of it so, that scant any man should be saued, if that ground were maintained. No marueil if for the comfort of wounded consciences, at the first Saint Cyprian, and Cornelius Bishop of Rome, and Dionysius of Alexandria, so hotely did impugne this heresie: and after them Chrysostome, who so farre did dislike this hard lacing of Nouatus, that he spake thus against it: *If thou haue fallen a thousand times, and doest repent thee of it, enter into the Church*; that is, if thy repentance be true, I will not seclude thee from the fellowship of Gods children. We do teach the selfe same doctrine not to stirre men vp to sinne (for that were to fall of presumption, vnto which many times God denieth the benefite of repentance) but that we may seeke out that which is lost, and binde vp that which is broken, and raise vp that which is fallen, and saue some out of the fire. Gods Church is made of sinners. Christ Iesus did dye for sinners. Our verie Creede doth teach vs, that *the Communion of Saints*, and *the forgiueneſſe of sinnes*, must be ioyned and go together. He who will haue part in the one, must haue his fellowship in the other. He cannot come to the first, but he must taste of the latter. We cry to the man lamenting his iniquities, as Ambrose writing vpon Luke, crieth: *Let no man distrust, let no man being prinie to his old faults, despaire of a reward from God: God knoweth how to change his sentence, if thou know how to change thy fault.* We testifie with Saint Bernard, *It seemeth vnto God, that he doth more slowly giue pardon to the sinner, then it doth vnto thy other that he doth receiue it. For the merciſull God doth so hasten to acquite the guilty man, from the torment of his conſcience,*

Socrat. Hist. Eccles. 1.9.

Erigito tibi scalam, et ad cœlum solus ascendito.

Socrat. 6.19.

Si millies lapsus pœnitentia mageris, in ecclesiam ingredere.

Psal. 19.13.

Iud. 23.

Symbolum Apostolorũ.

Ambros. in Lucam, lib. 2. cap. 2.

Bernard. de interiori domo cap. 37.

Tardius videtur Deo veniam peccatori dare, quam ipse accepisse.

as

as if the sufferings of the wretch, did more grieue the pitifull God, then his owne suffering did the man which is in miserie. For he who truly repenteth and earnestly sorroweth, without doubt and without delay shall receiue a pardon. Let the weake then raise vp his heart, and strengthen his feeble knees. Sinners which call for grace, do belong to the adoption. Noe swatued and yet he was a Patriarke. Lot fell, yet he is said by Saint Peter, to haue had a righteous soule. Peter himselfe had a guiltie conscience, and yet was a great Apostle. Ionas became a mightie trespasser, and yet still remained the Lords Prophet. It was Gods gracious bounty, whose fauour originally euer cometh for nothing, but being once setled, it is not lost for a little. And thus haue you his loue both to Nineue, and to Ionas.

Absque dubio & absque mora.

Genes. 9. 21. cap. 19. 32. 2. Petr. 2. 8. Matth. 26. 70.

10 There is yet another matter, which in this former verse is worthy of consideration, that *the word of the Lord* is said here *to come to Ionas*. The Creatour of all things, might haue vsed many other wayes, to reclaime that offending citie. In old time he did call and warne men, by visions and by dreames, as it is in Iob: or his benefites might haue allured; or if those had but choked, and pampered them vp with fatnesse, his rods might haue beate thē to it; famine might breede remorse, or the sword of the enemie, or some deuouring pestilence. Or if he would saue all their liues, such iudgements might haue frighted them, as were shewed at Hierusalem, at the last destruction of it. For as we finde in Iosephus, a Comete like to a sword did long hang ouer the Citie, and troupes of armed men were seene to fight in the aire. What terrour would this haue wrought? what heart would not this haue rented, and driuen it into mourning, and calling to God for pardon? But the great Lord who in his wisedome hath ordained another way, as the ordinary course to winne men to himselfe, that is, by his most precious word, and his ministerie, doth here commend this his ordinance, for the instrument of their good. He hath made this word more sharpe, then is any two edged sword. This is it which doth pierce the marrow, and breake the bones in sunder, which entreth in to the diuision of the soule and of the spirit, of the heart and of the reines, which wresteth sighs from the mind, and wringeth teares from the eyes, and maketh a whole man, as it were to melt, and dissolue

Iob 33. 19.

Ioseph de bello Iudaico 7. 12.

Hebr. 4. 12.

dissolue into water. This is it, to which especially he hath pro-
Isay 55. 10. mised to giue a blessing, that it shall not returne in vaine, *but as the rayne cometh downe, and the snow from heauen, and returneth not thither, but watereth the earth, and maketh it to bring foorth and bud, that it may giue seede to the sower, and bread to him that eateth, so shall the word be that goeth out of* Gods *mouth, it shall not returne voyd, but accomplish that which* God *will, and it shall prosper in the thing whereunto* he *sendeth it.* It is the very po-
Psal. 119. 105. wer of saluation to all those, that beleeue, a lanterne to our feete, & a light vnto our pathes; and therefore as at other times he vseth this to saue men, so he doth in this place, teaching the Niniuites by that word, which cometh from the mouth of the Prophet, by his preaching and crying; and to that purpose also sending his word to Ionas, as a warrant in what sort he should crie. The word must be the meanes, and he the man that must bring it.

11 This is a sure seale vnto him, of his calling and vocation. The mind of God in particular concerning this or that, is reuealed and made knowne to him; not after a common maner, as euery one in the Scripture is informed of his duty, and what the Lords will is, but in a speciall sort, as to one singled out, as the Prophets were to choyse places. And to signifie that no man can of himselfe be a Prophet, but by Gods disposing of him vnto it, the word of the Lord cometh to him, he doth not go vnto it, but it is imposed on him. So that he who would be a Prophet, or a foreteller, as all those holy ones were, who were called by that name, before the coming of Christ, must peculiarly be raised vp by his God vnto that office, and haue diuine and
Amos 7. 14. supernaturall reuelations from him. *I was,* saith Amos, *no Prophet, neither was I a Prophets sonne, but I was a heardman, and a gatherer of wild figs, and the Lord tooke me as I followed the flocke, and the Lord sayd vnto me, go prophecie vnto my people Israel.* Now he who lacketh this commission, is a lyer and deceiuer. Such a one was that filthy Mahomet, the author of the
Petrus Messias in Heraclio. Cæl. August. Curio Sarac. Hist. lib. 1. Alcoran, and of the Turkish religion, who would needes be a Prophet, but had no word for the same. Yet to blind the eyes of the people, (as our Christians do write of him) when the falling sicknesse came on him, wherewith he was much troubled,

he

he would say when he came againe to himselfe, that he was rapt into some reuelation, and in his soule had some conference with the Almighty maker. Let such false Prophets as these be, perish with that in the Reuelation, for whom as well as for the beast, that fire and brimstone is prepared, which is the second death. Apoc.19.20.

12 The true foretelling Prophets are ceassed now long agone. The Prophets of the new Testament, are the Preachers and expounders of the word vnto the people, as Saint Paule to the Corinthiãs, doth take Prophets for Preachers. But although a motion euen from the Spirit of God, and an inward calling be needfull for vs, whereby we may be assured, that we are sequestred out, and ordained vnto this vocation, yet the word of God may not properly be said to come to vs, but it is rather our part to go to the word of God, and to haue recourse to the Scripture, and therein to see what the Lord doth teach vnto vs. And when we are furnished, and well stored with things both old and new, we ought as the good Scribe to bring them out of our treasury. Which if all those did respect, who do enter into this function, we should not haue such base ones stand before the altar. If we had not men so good, as those holy inspired ones were, yet we should not haue such so bad, as euery where abound; men who neuer imagined, what an inward calling meaneth; they know not of any such matter; such as neither the word cometh to them, nor they come to the word; the meanest of the flocke, yet be guides to the flocke, neither learned, nor apt to learne; the refuse of the people, a dishonour vnto God, and a great disgrace to our Church after so long a peace. It were the lesse, if they only made themselues to be guilty, but they slay the soules of other. Their case is vnnaturall; against the rules of nature, that any should be teachers who neuer learned, or preachers who cannot speake, or men to diuide the word, who know not how to diuide it. But I leaue them and this verse, and come to my second part. 1.Cor.14.5. Matth.13.52.

Arise and go to Ninive that great citie. 2.

13 As hitherto you haue heard in a kind of generalitie, that the Prophet once againe, by Gods word so directing him, was to go and preach at Ninive, so now the charge which the Lord gaue vnto him, is in precise termes plainly set downe vnto vs:

Arise.

Ion.1.2. *Arise*. In the beginning of this Prophecie, the very same word is vsed, and in both places intendeth, that Ionas was not ready, but as it were sitting or lying downe; so that he did neede a spur to quicken him, and reuiue him. In the second of Ezechiel, God

Ezech.2.1. speaketh thus vnto his seruants, *Son of man stand vp vpon thy feete, and I will speake vnto thee.* It sheweth that he was not ready, and therefore he biddeth him stand vp. Our man when preaching at first to the people of Israel, he thought that he had done no good, but vtterly lost his labour; of likelyhood being discontented, did set him downe and vexe. Then did the Lord put life into him, and bid him arise and be stirring, he would send him elsewhere. But now it is rather to be supposed, that being deiected in his spirit, for his grecuous disobedience, and troubled in his soule for his so great offence, he sate musing and pondering, as not hauing yet digested the sorrow, through which he did runne. And to say the truth, he had bene insensible, and without all kind of feeling, if he had so soone shaken off the remembrance of his sin, and his punishment for the same. He that hath sustained bitternesse, and fele it to the full, shall after his deliuerance, in a melancholike pang, starkle and be affrighted, as if he were yet troubled, yea be perplexed in his dreames; as if there were yet a continuance of miserie vpon him. How much more might Ionas be yet quiuering and trembling, whose body was in the mouth, yea the belly of the graue, and whose soule did feele that anguish, which the feare of Gods displeasure, and his casting away from his presence, could possibly lay vpon him? Now to the end that he might not waste himselfe with sorrowing beyond measure, and so be swallowed vp with griefe, he is rowzed out of his passions, and busied otherwise, yea more to his owne hearts ease, and his Maisters better seruice.

14 It is a thing worthy obseruance; in very many men, although in some more, in some lesse, that in the greatest pensiuenes of mind which befalleth them, God by some new occasion doth set them vp and reuiue them. The Pastour hath his vexations, and grieuances at his heart. The vntowardnesse of his

Num.11.11. people doth make him fret like Moses: so the wilinesse of the serpent, in deuising new kinds of euill, or the stubburnnesse of Recusants, or the circumuentings of heretickes, or the deriding

of

of enemies, may disquiet him and afflict him. The father and the housholder, may be grieued and disturbed, by the vnruliness of his children, and the infamie which is vpon them, as was vpon the sonnes of Eli or Samuel; or by the falsenesse of his seruants, and treacherie of his people, by whom he sustaineth harmes or losses, or by malicious neighbours. The faithfull man who is in any vocation, may be tormented in his spirit, by an vndermining Ziba, or by an oppressing Pharao, or by a deriding Ismael, or by a contemning Haman, or by a reuiling Shimei, or by a slandering Doeg. The tender and troubled conscience may be frighted and molested, by recounting his iniquities against so high a Maiestie, & so seuere a iustice. There is no one of these, but being followed & pursued as with waue after waue, must needes sinke & grow faint, vnlesse there be some remedie. He that should onely feed vpon this in his thought, and as one who made much of the humour, should increase it and maintaine it, might fret himself to peeces; and if his bones were iron, or if his sides were brasse, might consume them and dissolue them. Therefore our respectiue Father, knowing wherof we are made, remembring that we are but dust, doth take this order for vs, that as sometimes he intermingleth ioy with sorrow, like the night with the day, and faire weather with cloudie, and peace with warre, health with sicknesse; so otherwise in our troubles, he sendeth such varietie, and vicissitude of disturbances, that this businesse is driuen away and remooued with that, as a nayle is forced with a nayle, or one woodden pin with another, that the mind may not haue time to gnaw, or leisure to waste it selfe with sorrow. This dutie or that necessitie, or the coming in of a friend, or feare of euill to come, or hope and expectation, or watchfulnes to preuent, or labouring to escape, or one thing or another is set by God as a stay, that we shall not with Iob onely sit downe and mourne, or with Ieremie yeeld our selues wholly to lamentation. We shall haue some thing or other say to vs as to Ionas, Arise. I am assuredly perswaded, that this was the state of Saint Paule aboue all other men, who ran through so many difficulties in watching and in fasting, in imprisonment and in beating, in preaching and in writing, in comforting the weake, in combating with the enemie, in taking

1. Sam. 2. 22. Chap. 8. 3.
2. Sam. 16. 1. Exod. 1. 10. Genes. 21. 9. Ester. 3. 6. 2. Sam. 16. 5. 1. Sam. 22. 9.
Psal. 103. 14
Clauum claua pellere.
Iob. 2. 8. Lament. 1. 1.
2. Cor. 6. 4.

care of all Churches. God did not affoord him time to greeue at his perplexities, but choked one with another, and gaue him grace for all. Euery man may apply this to himselfe as he pleaseth. But to the end that our Prophet might not be steeped and quite dissolued with sorrow, the word of the Lord cometh to him, No more (Ionas) of this heauinesse, *Arise and go to Nineue that great citie.*

15 No maruéll if this did awake him, to send him in such an errand. Now he is not to go, as vpon any priuate businesse, from one man to another, but he must go from God, and he must go to a citie, and that as I thinke, the greatest which then was on the earth, which might very well vrge him to looke about him, with all his wit and vnderstanding. I shall haue more occasion in the third verse, to speake of the hugenesse of this place, because there it is said, that Nineue was a great and excellent citie, of no lesse then three dayes iourney. It shall suffise for that pupose which I now intend to follow, out of these words of my text, that *Nineue was a great city*, to contemplate with reuerend admiration, the sound force and effectuall operation of the word of God and the ministerie: that one man and a stranger, without pompe, without traine, without any one to grace him, should be sent to such a multitude, and being sent should preuaile. See whether some secret vertue, & power which cannot be expressed, be not in this liuely word, when it is taught. See whether the mightie finger of the Lord himselfe be not with it, that he should depute one mouth, to speake vnto a million, and to moone them and perswade them, and sometimes to erect them, and sometimes to depresse them, with promises and with threatnings: to make so many hearts as would not feare an army of the old Greekes or Ægyptians, to quake, and with a quauering to tremble in all the bones. That he should appoint one Moses, to aduise and giue precepts, to sixe hundred thousand men, which were able to fight in battell, besides women and children. That Peter at one Sermon, should not only speake to so many, but should winne three thousand soules. That in a great congregation, where hundreds or thousands be, a man of the selfe same quality, as those to whom he doth preach, clothed with many weaknesses, and bringing this most precious

Ion. 3. 3.

Exod. 12. 37.

Act. 2. 41.

treasure

treasure but in an earthen vessell, should stand betweene the Lord and the consciences of the people, and with memory and constancie, should speake boldly to the best, and rebuke them and reproue them, and thunder out Gods iudgements. And that the tongue of this man, a little peece of flesh, and nothing in comparison, should talke of God and Angels, of the mysteries of the Trinity, of the benefits of the Redeemer, of the power of the holy Ghost, of euerlasting ioy, and of the paines of hell, of saluation and damnation; and with this speech so vttered, should conquer and preuaile, and incite men vnto fasting and weeping and lamenting, yea to suffering of affliction, yea to martyrdome it selfe.

16 It sheweth that this word, is truly likened to the mustard seed, which being small in the sowing, groweth to great branches afterward. And to leauen, which being put in meale farre greater then it selfe, yet doth season and sauour it all. So it is fitly compared vnto a little sparke, or coale of fire, which lighting vpon apt matter, prooueth foone a burning flame, and hath in it such power, as that cities or fortrests, or whole realmes may be wasted with it. This word hath endlesse increase, where God giueth a blessing to it. By how few in respect of a multitude, was the Gospell propagated in all the coasts of the earth? Their sound went out into all lands. They were but a few Apostles, and a small number of their schollers, neither rich, nor learned, nor eloquent, yet India and Armenia, and Greece, and Rome, and Spaine, were filled with their deuotions: the base were heard by the noble, and fishermen and their followers, catched Cæsars and mighty Emperours. The Eunuch of Candaces had but a little parley with Philip the Euangelist, yet he so planted Christs doctrine in the country of Ethiopia, that it remaineth to this present age, in the whole kingdome of the Abyssines, although with some noted blemishes. For Eusebius doth acknowledge, that he was the first who wanne them to be Christians; besides the likelyhood of the matter, in the Actes of the Apostles, that when he came home he would not be silent, and the testification of late writers in that behalfe. These be demonstratiue proofes, that there is more in this word then mans wit can imagine; that not by sword or compulsion, but onely by

Mat. 13. 31. 33.

Psal. 19. 4.

Act. 8. 26.

Euseb. Hist. Eccl. 2. 1.

Damian. à Goes de Æthiopum moribus.

speaking and hearing, perhaps this day it creepeth, to morrow it flyeth aloft, and shewetth his head with the mightiest. That the Sunne in the heauen, cannot do more with his creatures, then this with the receiuers. For as the Sunne being one, doth giue light to many, and doth harden the clayre, and yet soften the waxe, and maketh the flowers to smell better, and dead carions to sauour worse, and cheareth the springing plants, and cherisheth other growing things, with an influence which cannot be described; so the word of God vttered by one man, doth seruie multitudes and great numbers, and fitteth euery one according to his need, as to beate downe him that is proud, and raise vp him that is humble, to threaten where threates are needfull, and to comfort where comfort is expedient, and with a force which cannot be expressed, to frame euery one to that, whereunto he is ordained, the elect to his saluation, the reprobate to damnation.

17 Then it was no ouersight, but ply to Gods glory, that the Lord did send onely one man, to a city of that quantity. He had armed him before, and metralled him for the nonce. He came with matter in his mouth, to satisfie all the sort. He who sent him was the Lord, who made all, and could breake the hearts of all; then what is it to be respected how many they were? By calling he is a Prophet, and therefore needs not feare a world full of gainsayers. He is as a wall of brasse, and a bulwarke of Iron, against all the troupes of them. It is Gods word which he bringeth, which is operatiue, and quicke, and very apt for diffusion and spreading abroad. As the voyce in the ayre, so this in the hearts of men doth quickly extend it selfe. He hath a sound commission from him, who will beare him out, to go to Nineue that great citie. I send thee not to a handfull, but to a spacious charge, and I do furnish thee for them all. I tell thee that they are many, expect and reckon of it, but thou shalt do well with them. And this was a happy helpe, that he was told before hand, that the citie was so great, that he might foresee the difficulty, and so be amazed the lesse. For if suddenly without former meditation, he had bene pushed among so huge and vaste a multitude, he might right well haue trembled at it, as a few souldiers would, when they expecting no

Mat. 13. 33.

Ierem. 1. 18.

Act. 8. 26.

such

ſuch matter, nor thinke of their enemies, were fallen into an ambuſh, or gotten into the midſt of an army. Such dangers as come vnlooked for, do not onely bereaue men of counſell, and of ſound vnderſtanding, but of ſenſe too many times. To preuent which, our Prophet is aduertiſed before-hand, that the monſter of the multitude, that beaſt with many heads, is to be dealt with by him: I could wiſh that ſuch of my brethren, as liue here in this Seminarie and ſtore-houſe of the Miniſterie, would before the time that the Lord impoſed any charge elſewhere vpon them, conſider and ponder deepely, what a difficult part of ſeruice they are to be vſed in: and that there is no kind of conflict, wherein they may not be exerciſed. This is the very ſame counſell, which Chriſt giueth to his diſciples, *Which of you minding to build a tower ſitteth not downe before and counteth the coſt, whether he haue ſufficient to performe it? Or what king going to make warre againſt another king, ſitteth not downe firſt and taketh counſaile, whether he be able with ten thouſand to meete him that cometh againſt him with twenty thouſand?* Luk. 14. 28. 31. There is leſſe oddes by much, betweene twenty and ten, then betweene the flocke and the Paſtour. They are many vnto one; the varietie and diuerſitie of wits and diſpoſitions, requireth a carefull mind, and alſo a man reſolued. Peruerſeneſſe and ouerthwartneſſe, muſt be looked for before hand. Whereupon if with foreſight men did meditate and contemplate, we ſhould not heare ſuch complaints, as are rife in the countrey. Oh what a bleſſed life do you leade in the Vniuerſity? We liue here as in a hell: ſuch croſſings and ſuch vexations we taſt, as you do neuer dreame of. And theſe ſeeming to many of them, to be no leſſe then inſuperable, cauſe them to ſinke, and faint in their hearts, and to be as dead and diſcouraged, in going through with their calling. They ſhould haue imagined before, that for their ſtrength and ability, euery place might be to them, as Nineue was to Ionas, a huge & mighty charge: that the contumelie of Atheiſts, and bitter hatred of Papiſts, the inuaſions of vpſtart heretickes, the wranglings of new-found ſchiſmatikes, ſhould exerciſe their patience. That the ciuill ſort with their niceneſſe, and ouermuch curioſity, the ignorant with their rudeneſſe and indiſciplinable barbariſme, the old with their ſu-

perſtitions, the yong with their ſports and follies, would minſter matter to them. That ſome with troubled ſpirits, would ſeeke to them for comfort, whom they cannot chuſe but pitie: that others of troubleſome natures, would draw thē into quarrels, and partaking of factions, ſo that all their wits and knowledge, ſhould ſcant keepe them from brawles. That the greater their talent is, the more ſhall be their burthen, the greater their graces be, the greater ſhall be their croſſes. In which matters and many other, the worſt being caſt before-hand, nothing ſhall come ſtrange vnto them, no not if the heauen ſhould fall on them, as the Poet Horace ſpeaketh. I do not recite theſe troubles, to fright men from accepting of any paſtorall charge, (I do rather make my prayer to the Lord of the harueſt, to thruſt out labourers into his harueſt) but to remember my ſelfe, and others, to prepare themſelues by precedent ſpeculation, to burthens of this weight, and to call to God to enrich them, with graces fit for this calling. But ceaſſing in this matter, I come to the laſt note which my text doth offer to me.

Horat. lib. 3. Carmin. ode 3.

Matth. 9. 38.

Preach thou that preaching which I command thee.

18 Or do thou proclaime againſt it, that proclamation which I ſpeake vnto thee. He is ſent as an Ambaſſadour; but ſuch are his aduertiſements and inſtructions from his Lord, that he may not vary from them. His commiſſion is not generall, to take counſel *è re nata*, or arbitrarily, as when the Romane Conſuls had power without limitation, *vt videant ne Reſpublica quid detrimenti capiat*. He muſt be but as a chanell, or conduit pipe, to conuey that along to Nineue, which he receiued from his maiſter. All the Prophets were ſo tyed, this onely cometh from them, *Thus or thus ſaith the Lord*. Yea Balaam that falſe Prophet, had catched this by the end, *If Balac would giue me his houſe full of ſiluer and gold, I cannot go beyond the word of the Lord my God, to do leſſe or more*. Saint Paule had learned this leſſon, as the firſt in all his booke. He ſheweth it in nothing more plainly, then in this caſe of the Sacrament: *I receiued from the Lord, that which I alſo haue deliuered vnto you*. So in the firſt to the Galathians, *If an Angell from heauen preach vnto you otherwiſe, then that which we haue preached vnto you* (he had called himſelfe before an Apoſtle from Ieſus Chriſt) *let him be accurſed*. It is a rule inuariable,

Tullius pro Milone.

Num. 22. 18.

1. Cor. 11. 23.

Gal. 1. 8. 1.

uariable, that in cases of saluation, we looke to God the oracle of wisedome and truth; not to our owne inuentions, or to confirme our doctrine, from this or that of our owne brayne: but if we haue our warrant from the old or the new Testament, then we may safely speake it. Origen proposeth Saint Paule for an example in this case. *Paule (saith he) as his custome is, will affirme that which he teacheth, out of the holy Scriptures, and he doth giue an example to the Doctours of the Church, that they should produce those things which they speake to the people, not grounded vpon their owne opinions, but strengthened with the testimonies of God. For if he so great and such an Apostle, did not thinke that the authoritie of his words might suffise, vnlesse he did know that those things which he said were written in the law and the Prophets; how much more should we little ones obserue this, that when we teach, we vtter not our owne but the meaning of the holy Ghost?* Orig lib. 3. in Epistol. ad Roman.

Non proprijs præsumpta sententijs sed diuinis munita testimonijs.

19 If the teachers and preachers of the Antichristian faith, had kept this for a law, there had neuer so absurd and filthy points of doctrine bene taught to their people, visions, and reuelations, and messages from the dead, dreames, customes, and such follies as are besides the word, Purgatorie, and limbus Patrum, pilgrimages vnto Reliques, and Transubstantiation of the bread into Christs body, being contrary to the Scriptures, and many other things of this quality, the later euer adding to the inuention of the former, such a Canon or such a ceremonie. These men are bold, beyond the authority which was committed to them; for theirs was but as this of Ionas, *Thou must preach to them that preaching which I shall shew vnto thee.* Their charge was but as Timothies was, and Paules words to Timothie were, *O Timothie keepe thy charge.* Keepe and hold fast that, which by the Scriptures is committed to thee from the Lord, and from me by his direction. And there is not the greatest Minister, not the most learned or acute, but must obserue this rule. Not Iames, not Iohn, not Peter, not all the troupe of the Apostles, may once vary from this. He who shall bring other doctrine, let him be accursed by vs. He who speaketh of himselfe, let him be refused by vs. Howsoeuer godly or holy he do pretend himselfe, yet if he decline that word which should be his direction, let him be declined by vs. *Whosoeuer shall say otherwise then that which* 1. Tim. 6.20.

Ignat. Epist. 10. ad Heronem.

is appointed, saith Ignatius, (he meaneth otherwise then God hath appointed) *although he be a man of credite, although he fast and keepe virginitie, although he do miracles, although he prophecie, let him be thought by thee to be a wolfe, who vnder a sheepes skinne doth intend the marring of the sheepe.* Thus should the hearers be carefull, that they receiue no doctrine, but that which is approued, and the Preachers be aduised, that they neuer teach any thing, but what God hath commanded. Our Barbaristicall separations, and absentments from the Sacraments, had not crept so farre in the land, if this had bene well practised.

29 I need not giue farther exhortation in this place, to retaine this as a ground, in as much as all of vs do lay it downe as a principle, that the written word of God, is the onely guide to saluation, and that fancies and traditions, are to be exiled from vs. I therefore will here end, desiring the Almighty that such doctrine as is ofrentimes taught vnto vs from this place, may bring foorth such plenteous fruit, that in this congregation the name of God may be honoured and glorified in great measure, and our soules may be so strengthened, that they may soundly persuere to euerlasting life. To the which God the Father bring vs for his owne Sonne Christs sake, to both whom and the holy Spirit be glory euermore.

THE

THE XVII. LECTVRE.

The chiefe points.

1. Carnall reasons why Ionas might yet haue refused to go. 3. But affliction hath schooled him. 4. and that not onely while it was on him. 5. Affliction worketh otherwise in the good. 6. and in the bad. 7. A reproofe of the present time. 9. Obedience requireth euen circumstances to be regarded. 10. God must be obeyed without debating. 11. The greatnesse of Nineue. 12. Ionas feareth not that he is alone. 14. A great auditorie giueth more courage to a wise Preacher. 15. Ionas speaketh not fearefully. 16. The difference of opinions for the dayes of repentance allowed to Nineue. 17. Iudgement concerning Luther in the matter of the Sacrament. 18. The Hebrew tongue is not to be neglected by a Diuine.

IONAH 3. 3. 4.

So Ionah arose and went vnto Nineue, according to the word of the Lord: Now Nineue was a great and excellent citie of three dayes iourney. And Ionah began to enter into the citie a dayes iourney, and he cried and said, Yet fortie dayes and Nineue shall be ouerthrowne.

THe Prophet Ionas, who should haue gone in the businesse of his Maister, but vpon some supposals had no minde vnto it, and therefore starting aside like a broken bow, was well beaten for his labour, hath now a second time his commission drawne, and his instructions giuen him, to go as an Ambassadour from the Almightie King of heauen, to a great Prince vpon earth. The message which he bringeth, is of more fearefull qualitie, then if all the Princes adioyning, had sent him their defiance by their Heralds, that they would immediatly inuade him, with fire and sword, and irreconcilable hatred. For he might haue made some shift against all their powers; and standing Psal. 78. 58.

ding vpō his gard in the defensiue part, he might haue repelled them, with such multitude of people, as were vnder his gouernment, and a citie so fortified as his was at that time. Or if he and his people, must needes end their dayes by the outrage of their enemie, who would be much encouraged by prosperity and desired successe; yet that might be his comfort, which is the last comfort in death, to men in his case, that he went not away vnreuenged, but he had ridde some of those who came to ridde him, and slayn some of the murtherers, before that his last breath was yeelded vp to nature. But there can be no such reuengement takē vpon him, who sendeth this: the King of Nineue must suffer all, and do nothing.

2 Now here it may be expected, that the man sent on this errand, might yet picke some occasion, and slippe his necke out of the collar, that he might not performe this businesse. It might haue frighted this weake man, to go to a king, and to a barbarous king, proud and hawtie by nature, apt enough to reuile the poore preacher that should be sent; yea ready enough to blaspheme his Lord and maister himselfe, saying, Who is this God, or what haue I to do with him? Who knew whether he should euer returne aliue, for Ambassadours haue bene slaine, by perfidious and fedifragous, and barbarous Princes, cleane contrarie to the lawe of nature and of nations. Or what if his bodie should be serued of that sort, as the beards and garments of the messengers, which Dauid sent to Hanun king of Ammon, were, by mangling in the face, or cutting off some arme or legge, that as a maimed criple he might beare it to his graue? Or it might be imagined, that he who once before had failed so grosly, might now since the ice was broken, still hold on in his course, and come to haue a facilitie in running away. For it is a great matter, to haue once ouer-slipped the bonds of our dutie, and to haue cracked the conscience, which cannot so easily be soudered againe. But the euent is otherwise; and without peraduentures, our Prophet performeth this charge. He thinketh it enough that he hath broken once, and now he will not be hired to do so againe. He goeth without delay, and speaketh very liberally, that which is enioyned him. So that now in the steade of a stubburne-minded man, you are to expect an

2.Sam.10.4.

obedient

obediēt seruāt. He ariseth as he is bid, he crieth as he is bid, what will you haue more? And this is it, which my text at this time imposeth on me, and for the more readie opening, may not amisse be diuided into these three obseruations. First the obedience of the Prophet after his great chastisement; *And Ionas arose and vvent vnto Ninene, according to the word of the Lord.* Secondly the greatnesse of the citie, *Now Nineue was a great and excellent citie of three daye iourney,* and *he went a dayes iourney into it,* for that intendeth so much: And thirdly the preaching which he vttered, or Sermon which he made, *Yet fortie dayes and Nineue shall be destroyed.* While I speake of these three, the Spirit of God giue me his holy assistance, and you your gentle patience. To say therefore to the first. 1 2 3

The obedience of Ionah.

3 It is a matter of great force, to make vs proficients in the schoole of God, to haue the rodde going as well as the toung, some discipline and some doctrine. For whereas we should be wantons, and hearkening to toyes, yea first neglect that which should be taught vnto vs, and after contemne the teacher himselfe, (for that is the fruite of securitie and impunitie) we by no killing seueritie, but by a gentle remembrance, are brought to like that, which we should learne of all things, that is to say, pacience and faith, & to loue him who teacheth. *It is good for me,* saith Dauid, *that I haue bene afflicted, for novv I may learne thy statutes.* And, *Before I vvas afflicted, I vvent astray, but now I keepe thy word.* So by the Prophet Esay, *Seeing thy iudgements are in the earth, the inhabitants of the world shall learne righteousnesse.* 1 Psal. 119. 71. 6. 7. Isa. 26. 9.

When the men of Ai had slaine but fixe and thirty of the Israelites, it made Iosuah and the Elders to looke the more about them, so that Iosuah rent his clothes, and fell vpon the ground, and cried earnestly vnto God, and with a more setled wil, tooke punishment vpon Achan, and made away the Anathema. The Israelites came together, to take order for the iniurie offered to the Leuite, who had his wife so abused beyond common humanity. The cause of the meeting of the twelue tribes against one, was good; but the manner of their handling of it, was not pleasing vnto the Lord; for fury and indignation that any man should stand against them, did moone them as much as Iosua. 7. 5. 6. Iudic. 20. 1.

iustice;

iustice; and they bore themselues the brauer, on the multitude which was with them; which made the Lord yeeld them ouer for two dayes to the enemy, so that first two and twenty thousand, and afterward eighteene thousad of their strong men were slaine. But when they came weeping with one consent to the Lord, & fasted & offered offerings, the humbling of themselues was rewarded with a victory, a great victory ouer their enemies. So their soule was the better, and they had what they desired. Our Prophet hath his share, in this good arising from affliction, who of a rebellious person, and one off-ward from his duty, is rectified and made orderly, so that now in steed of going, he is ready to runne, he thinketh the better of himselfe that he may be vsed in such businesse. And carrying in his memory, what shrewd stripes he had borne, although he were now freed from them, he turneth not to his vomite, but indeed he will amend, and not continue as before.

2. Pet. 2. 22.

5 The manner of the world is, that while the smart is vpon men, they are passing obseruant and obsequious to the full; but when the storme is blowne ouer, they will to their old play againe. It is a note of Xenophons, that when mariners at sea, stand in feare of a tempest, or know that they must fight with some enemy who is to inuade them, they not onely do such things as are commaunded them, but stand silent and carefully expect, what shall be imposed on them, like dancers who waite when their time shall be to strike in. But otherwise, sayth Xenophon, when they are afraid of nothing, they do nothing right, but are most vngouerned men. In the greatest part of the world, we see this humour hold in matters of importance. The younger Plinie could say, that when we are in extremitie of sicknesse, we are deuout, and farre from the affections of auarice and ambition; (if he had bene a Christian, he would haue sayd, that we had bene mortified, and very much sequestred from the world & worldly things) but when we grow to health againe, we forget those meditations. He concludeth in that place, that when we are well, we should perseuere to be such, as we professe that we would be, so long as we are sicke. It were to be wished, that our age would looke better to this, that what we vow in our weakenesse, might be performed in our strength, and

Xenophon Memorabil. lib. 3.

Plin. lib. 7. Epistol.

and what we haue in our speech, when we are most deiected, may indeede be in vs, when we are erected againe. But it is otherwise, and we beare our selues in such sort, as if the recouering of our bodies, were the putting off of our minds, and our gayning in the one, were a meere losse in the other. Vpon such is Gods care and labour ill bestowed, that they be not bettered by it. Yet our loss in this place, doth make a sounder benefite, of that which he hath suffered. He who, in the whiale's belly, being compassed with the pangs and anguishes of death, had groned for his sinnes, and acknowledged his errours, and vowed many good things, if he euer might get out, doth not straight vpon his parting with his keeper and his prison, forget what he had said, but imagining that his God would require an accomplishment, doth fit himselfe to, that which should be required of him. In his suffering and enduring of such smarting tribulation, *vt in palæstra crucis*, as in a place of practising to play feates of activitie, he hath profited and growne better in happy time, that so he suffered: a happy man who was so ordered.

5. This is the good which ariseth from affliction, when it is put on him, who hath grace to beare it: he looketh vp to God, and yeeldeth himselfe with patience: he knoweth that it is his burthen, and he must sustaine it: he acknowledgeth that all is deserued, and thinketh that he is well deals with in that he hath felt no more: but for that, which is to come, he is the most vigilant man aliue, to amend what is amisse; with diligent assiduity to recompence his negligence, and to make good whatsoeuer was omitted. So that those things which seemed to another, exceedingly to hurt him, haue helped him exceedingly, by teaching him and reforming him. As the Bee, according to Plutarkes speech, doth sucke out honey from the Thyme, a most hard & dry hearbe, so the faithfull minded man, sucketh knowledge and obedience from the bitter potion of aduersity, and the crosse, and turneth all to the best. That flurrying which was vsed toward him, to scoure him and rub him, hath made him shine the brighter. The weight which was on him, being like as if it had bene on a good Palme tree, hath made him grow the faster. The hammer which hath beaten him, hath made him the broader, & much inlarged him. *In incude & in malleo dilatasti me:*

Plutarch. de animi tranquillitate.

Sarisburiens. de nugis Curialium, lib. 8. 23.

Thou

Thou hast made me broader on the anuill and with the hammer. Although it be with the hammer, yet *dilatasti me, thou hast made me grow the wider*. And then when once he sheweth himselfe in his kind (as he who in former times, was kept from the right course, by affection, or idlenesse, or forgetfulnesse) he presseth on to the marke, and shaking off all that hindereth, with violence and great vehemency, he vrgeth as for his soule. The fire which hath bene suppressed, flieth forth with the greater force. If a water course hath bene stopped, when it shal find a passage, it cometh with a more mightie streame. Achilles as a man of mettall, fought not the worse, but with a great deale more egernesse, when he had layen so long idle in the Græcian army. It was long ere Paule was called, but as if he would redeeme the time, which he had lost, he bestirreth him, and layeth about him, as a champion indefatigable. Now there is nothing, which doth more quicken this spirit of regaining and recouering that which is lost and omitted, then the spurre of affliction. The remembrance of whose pricking, doth keepe the soule from drowsinesse, and from sleeping forgetfulnesse, and maketh it busie, to procure the good will of God, lest a worse thing fall vpon it.

Homer. Iliad. 20.

Act. 9. 1.

2. Cor. 6. 4.

6 But as this rule holdeth in him, of whom it may be said truly, that he is sound at the bottome, and there is in him no euill or froward heart to fall away from the liuing God, That *nothing so prepareth his heart to wisedome as calamity and temptation and affliction*, as Saint Chrysostome supposeth; so in him which is putrified, and rotten at the roote, vexation and the crosse hath contrary effect: for he falleth to desperation, and hatred of the Lord, vnto hardnesse of heart, and farther disobedience. Either wilfully with Pharao, he will try what God can do (yea and when he beholdeth it, yet he will scant beleeue it) or wounded with indignation, he languisheth away, dissoluing as the ice which melteth in the sun-shine, or vanishing like a vapour. The wicked are the worse, when they are vnder the ferular, and either do rage with furie, or else do sinke with fainting. Hence they are likened to the chaffe, which is whiffeled away with the winde, but the righteous are compared to good corne, which remaineth and abideth. So the wicked are but as drosse, which is burned

Hebr. 3. 12.

Chrys. in Iohan. Homilia 59.

Exod. 7. 14.

Psal. 1. 4.

burned and consumed, but the faithfull are as the gold, which is made the brighter for melting. It is no ill comparison, to compare them both to iron, but such as is of different sorts and qualities. Suppose one kind to be heated in the forge, but the other to be in the substance and body of the anuill: the hammer doth strike them both, but the anuill is made the harder and mooueth not to any forme, whereas the other for the time is made the softer, and is framed and fashioned to that which the workeman will. The faithfull like a twig, will rather bend then breake: the vngodly breaketh and bendeth not. Hereupon without any kind of stouping or seeking to the Lord, the wicked doth seeke deuices, how he may shake off the euill which he feeleth hanging on him; and if he could tell how to do it, in despite of God, he would with strong hand ouerbeare him. All the friends which may be made: all the money that can be gotten: no spare to ride or runne: the Physitian for his aduice: the Lawyer for his counsell (which are good helps, if they be vsed well) and if this serue not the turne, no sorceresse shall scape free, nor witch shall be vnsought; if it will not come from heauen, it shall be fetched from hell; if it will not be had in Gods name, it shall be had in a worse. Thus euill is tyed to euill, and sinne is heaped vpon sinne: the rod which should haue bettered, hath made a great deale badder: and by this the wrath of the Lord is more and more prouoked, and the reprobate at the last is swallowed vp with euerlasting destruction. When he seeth that all his euill meanes do faile him, either dying he rageth hotely, or pensuely he droopeth till he dye. This rule then is very true, that euery thing is receiued, according to the quality of that which doth receiue; the euill man afflicted is not amended by it; but with our Prophet it is otherwise; God doth but put vp his finger, and he is ready to runne: no sticking nor no standing: he hath payd for his learning, he will no more of those bargaines.

Vnumquodque recipitur secundum modum recipientis.

7 In handling this argument, of the diuerse effects of the crosse, in diuerse sorts of men, when I thinke vpon our selues, I cannot chuse but maruell, of what mettall we are made. For to iudge that this assembly are not louers of God, and againe beloued by God, were as I suppose, a presumptuous and vncharitable, and vnchristian sinne; and farre be it from me, to haue the least

least thought of it. I am rather induced to think, that euery one here belongeth to Gods electiõ; for it standeth much with reason, that grace should haue deepe roote in that people, who so early before day-light, come together with deuotion, to heare what the Lord doth say concerning all of them. And God increase this affection in vs all vnto the end. Yet when I looke farther, I see that all is not well. He is blinde who now beholdeth not, that God is angry with vs. The continuance of his punishment, doth testifie that his wrath is in no sort appeased. I passe by other matters, of a pestilence lately gone, and the sword yet threatned to vs. But behold what a famine he hath brought vpon our land, and making it to perseuere, yet hitherto doth increase it. One yeare there hath bene hunger; the second there was a dearth, and a third which is this yeare, there is great cleannesse of teeth. The poorer sort do most feele it: the Lord haue mercy on them. So that as in Dauids dayes, there were three deare yeares together, so we haue had already, accompting that for one wherein we now do liue. And see whether that the Lord doth not threaten vs much more, by sending such vnseasonable weather, and store of raine among vs. Which if we will obserue, and compare it with that which is past, we may say that the course of nature is very much inuerted; our yeares are turned vp-side-downe; our Sommers are no Sommers, our haruests are no haruests; our seed-times are no seed-times. Ammianus Marcellinus doth write, concerning the City Alexandria in Egypt, that for many ages together, scant any one day hath bene seene, that the Sunne hath not shined vpon it. We may say to the contrary, that for a great space of time, scant any day hath bin seene, that it hath not rained on vs: or if there haue bene some few, that haue bene otherwise; their glory and our hope is forthwith ouerturned. And the nights are like the dayes: we know not which are the better. It was said in the time of the Emperour Augustus,

2. Sam. 21. 1.

Ammian. Marcellinus, lib. 22.

Decembr. Anno 1596.

Nocte pluit tota, redeunt spectacula mane.

Virgil. in Epigram.

It raineth all night, but in the morning men returne to their sports againe; the weather was so faire in the day time, that all returned to their spectacles, or playes, or went about their businesse: but with vs it is otherwise. Athenæus reciteth, that Stratonicus a

Athen. Dipnosophist. lib. 8. 7.

iesting

iesting fellow, did vse to say concerning the mountaine Hæmus, as oft as he was asked of the temperature of the ayre there, that for eight moneths in the yeare, it was exceeding cold, and for the other foure it was winter. We may speake in such sort of this weather, that in the day time it raineth, and in the night showreth, or powreth downe, and that is all the difference.

8 Now, as in the dayes of Dauid, when the matter was looked into, it was found that the famine fell vpon them, for one sinne, and that was for the deed of Saule and his bloudy house, in murthering the Gibeonites, neither could the land be purged, till bloud were payd for with bloud; so no man need doubt, but this hurt is on vs for one sinne or other, or for a multitude of wickednesses bound together, for we make no spare of them. Since we know not the particular, let euery man suspect himselfe, and priuately cry to the Lord, It is I who haue offended, and it is my fathers house, and let vs not thrust it, as men do vse, from our selues vnto other. But who is he that hath altered or changed his wayes, although the wrath of God be yet on vs, and his hand be stretched out still? I greeue to speake that which is truth: who goeth not on as he did before, and keepeth not his old tenure? Who yet hangeth downe his head: or whose countenance is abated? May we not say with Saint Bernard, *How many do we see humbled, and yet they be not humble, striken but not grieuing at it, dressed indeed by the Lord, but yet they be not cured?* Who leaueth that sinne which he frequented? his auarice, or his malice, or his swearing, or his pride? What here I say of our selues, may be spoken of all our land. The sore is farre extended, and the sinne is growne as farre. Then in generall we may aske, whether bribery in the temporality, be diminished at all, and detaining of that which should serue for a Minister, to feede the peoples soules? or simony in the Clergy; or vsury in the citizen, or oppression in the mightie? Do the Pastours any whit more diligently informe the charge depending on them, or do they shine before the people in honest conuersation, and propose themselues examples of contemning the world? Do the people with more deuotion, or more increased numbers, come together to sollicite, and call on the God of heauen, to be yet mercifull vnto them? The manner in all times

1. Sam 21. 1.

2. Sam 24. 17.

Bernard. Serm. in Omnis qui se exaltat. *Quantos videmus humiliatos, sed non humiles?*

hath bene, to do something which is not common, while the smart hath bene vpon men; although afterward the badder sort, do turne againe to their wickednesse. Chrysostome vpon the Acts of the Apostles, maketh mention of his time. *The yeare before*, saith he, *did not God strike our whole citie? What then? did not all run to their deuotions? Did not whoremongers and wantons, and effeminate persons forsaking their possessions, and the places vvhere they conuersed, turne and become religious? But vvhen three dayes vvere past, they returned againe to their malice.* There the end was amisse, but the beginning was good. I would that we might begin so: I would hope for a better end. Some extraordinary thing would well beseeme this time; if we would not fast with the Ninuites (whereof I may haue occasion, if God will, to speake hereafter) yet publike prayers are much worth, which comming ioyntly from whole congregations, will eccho vp to the heauen, and pierce the clouds and sky, and as a man may say, will offer a kind of violence, to that God who did make vs: it will wring mercie, and wrest louing kindnesse from him, for so is his owne pleasure. If we do thus, then together with Ionas, we make vse of our afflictions, learning by those things which we suffer, religion and true holinesse, and patience, and obedience, which the Lord loueth more then sacrifice.

Chrysost in Act Apostol. Homil 41.

Matth. 11. 12.

1. Sam. 15. 22.

9 Thus hitherto hauing spoken in generall of the readinesse of our Prophet to obey, after his grieuous punishment, it is not amisse to looke on that in speciall, which my text doth import vnto vs farther. And that doth not onely say that Ionas did arise, and go to Niniue; but addeth *according to the word of the Lord.* As much as if it were said, that he both tooke the iourney, and obserued all the circumstances, which God proposed to him. This was faithful performance of his part, to looke to euery title which should be required of him. These circumstances are they, which make or marre a matter, & the Lord standeth much vpon them. To go, and when, and whither, and to speake, and what, and to whom, and with what manner of spirit. When Moses went to Pharao, he failed not in any one of these. In the building of the Tabernacle, the matter, and figure, and number of euery thing was prescribed and kept. Moses was the most carefull man that euer liued on earth; therefore he had that Elogium

Exod. 5. 1.

gium, or testimonie giuen concerning him, that *he was faithfull in all Gods house*. What was it which cost Saule his kingdome, but the failing in these particulars? He went and fought with Amaleck, and conquered and destroyed; but not the king, and the cattell; therefore the Lord was offended, with anger which neuer was appeased. Saule thought himselfe to haue reason for those things which he did: but God will be obeyed, and not taught by his potsheards, nor rectified by his creatures. The Romanes in their discipline, would not haue an inferiour swarue from the words of his commaunder, much lesse to chop speech for speech with him, or giue him reason out of the conceit of his fancie. When Crassus being on a time Generall, had written to Magnus Gaius, that he should send him the bigger of two shipmasts which were in his custodie, that thereof he might make a Rāme, which was an Engin vsed to batter, Gaius knowing that the lesser was fitter for that purpose, sent him that lesser: but because he obeyed him no otherwise, Crassus caused him to be beaten with rods most seuerely. How much more should our God stand vpon his glory, that what he biddeth should be done, and his will should be fulfilled according to his word?

Hebr. 3. 2.
1. Sam. 15. 2.
Sarisb. de nugis Curialium. li. 6. 12.

10 In which respect, I doubt not but our Ionas now is so wise, as to looke to that word onely, and to be obsequious to it, in euery the least thing. When he was bid foorthwith to repaire to that place, he doth it without delay. When Themistocles being banished from his countrey, would needs into Persia, to the great king Artaxerxes, in one yere he would not come into his presence, but spent that time in learning the Persian tong, that he might be able personally to speake to that Prince, & tell his tale himselfe. Here now is no such doubt made by Ionas, but either he could already the speech of the Ninevites, or was sufficiently instructed, that he who once at Babel, made so many tongues of one, could giue his seruant so many of those tongues as were fit for his businesse. That euidently was shewed some hundreds of yeares afterwards, in the gift powred vpon the Apostles. Therefore he stood not vpon this, but presently went his way. Neither doth he make scruple of any other matter, that himselfe was but a stranger, and therefore he should not be beleeued; that he was to speake to a King, for the which he was

Thucydides Histor. lib. 1.
Genes. 11. 8.
Acta 2.

vnsufficiente, that such things as were necessary, might be denied to him, as his diet and his lodging; but looking on nothing else, saiuing Gods commaundments and nakedly vpon that, he betaketh himselfe to his iourney. True faith and true obedience do not busie themselues with that which resteth vpon the commendes direction. It was a most commendable rule of that worthy Paulus Æmilius, that his souldiers should take care of three things, and no more. First that their bodies should be nimble, and such order taken for them, as should be needfull. Secondly that their armour were fit. And thirdly that their minde should be ready for euery thing, which their Generall should

Liuius lib. 44.

giue them in charge, although it came vpon the sudden: but for other matters, they should not trouble themselues about them, but know that those were cared for, by God and by their leader. There can be no better precept, euen in our Christian warfare against powers and principalities and euery thing that withstandeth, then to haue all things in readinesse which belong to our vocation, and to respect the voyce of Iesus, who is the Captaine, and finisher of our faith: but not to meddle at all with his secret counsels, or with casting too many perils. He requireth a duty of vs, and that is it which he himselfe inioyneth; and he will chaue vs in many roses: to depend vpon his prouidence. This is not alwayes remembred, when we forbeare to speake a necessary truth, fearing to vtter it, least this or that should come of it. I do not incite men to presumption, or to speake they know not what; but I vrge them to performe that which is commaunded them, with all singlenesse of heart, and to discharge a good conscience, by the example of the Prophet. And so I come to my second part.

Ephes. 6. 12.

Hebr. 12. 2.

The greatnesse of the Citie Nineuch.

2. 11 The charge vnto which this messenger of God, is at this time sent, is a maruellous great charge, described in more places then one in this Prophecy, and in different termes, to be mighty and huge. In the first Chapter it is called *that great Citie*, and so in this third Chapter; and in his verse *great to God*, for so it is in the Hebrew, which is expounded to signifie as much as excellent; euen as in the thirtieth of Genesis, Rahel sayth of her selfe, I haue wrastled with my sister, *with wrastlings of God*, which

Ionah 1. 2.
Cap. 3. 2.

Genes. 30. 8.

which yet commonly is translated, *with exceeding wrestlings*. Some other more literally say, *great to God*, because for a very long time, he placed there the seate of the Assyrian monarchie, and therefore much aduanced it in all kind of temporall blessing. Or else *great to God*, that is, before God in sinnes, which for the odiousnesse of them were ascended vp before him. In the fourth Chapter it is sayd, that there were a hundred and twenty thousand such infants and young ones, that they knew not their right hand from their left. But here, which is most of all, that *it was a Citie of three dayes iourney*. Which is not to be taken, as if a man riding apace, could but crosse it in three dayes, from the wall of the one side, to the wall of the other, as from an East-gate, to a West-gate; but that the circuite was such, as by the compasse of the wall in the outward circumference, a man trauelling on foote, might by reasonable iourneys, be well three dayes in compassing it. (And that it was, the greatest custome of those Easterne countries, to iourney on foote, may be very well collected, by washing of their feete so commonly after iourneyes, and by the trauels on foote, of Christ and his Apostles.) Now by such testimonies, as we do manifestly gather from prophane writers, this is found to be so. There be that do cite something to this purpose, out of Herodotus, but that is not so plaine. But Diodorus Siculus in his second booke (as Stephanus doth reckon them) speaketh fully to this point. And in his time of Herodotus, and Diodorus, the *ruines*, the ruines and desolations of Ninive stood, so that if they had written falsly, common men might haue controlled them. Diodorus he saith, that this city had walles of marvellous breadth, so that carts might not only go, but very well meete vpon them: that it had sixteene hundred towers, which argueth a great bignesse: and that the walles being foure wayes set, although not equally square, had no lesse in the compasse of the out side, then foure hundred and foure score furlongs. Where if we accompt eight furlongs to the mile, all amounteth to threescore miles, and not onely to eight and forty, as the Geneua note in the English Bible hath vpon the first Chapter. So then threescore miles in circuite, may be reckoned for three dayes iourney, twenty miles to a day, which is more the souldiers march, & for ordinary footemen in

Ionah 4. 11.

Genes. 18. 4.
Math. 4. 23.
Cap. 28. 19.

Tremel. & Iunius in Ionæ 3.
Diodorus lib. 2.
Iunius vt supra.

the winter it is harder, in the sommer it is easier. And this I take to be the true meaning of the Prophet, and not onely as some would haue it (which may be true also) that it was full three dayes labour, to go through euery lane, or broade streete in the Citie.

12 When I opened the first verses of this Prophecy, speaking out of this place, I more fully handled this argument, and shewed that in old time, the Easterne Cities were very huge, as for example sake, Babylon, which Aristotle reporteth to be so great, as that when one part thereof, was taken by an enemy, the other part heard not of it, in three whole dayes together. Moreouer that the city stood on a riuer, and therefore had store of water; and that the fertility of the soile was such, that Herodotus on his knowledge speaketh it in his first booke, that the seed thereabout sowed, did returne two or three hundred fold, so many bushels for one. The water then being plentifully there, and the soile answering to it, to yeld food for such a multitude, and the place being the royall city of the Assyrian Monarchy, and therefore built with all magnificence, for the honor of the kingdome; yea the profane writers confirming it, but that which is most of all, the Spirit of God affirming it, we may very well take Nineuie, for an excellent and great city, such a one as I suppose, that neither the old world, nor the new world had any like vnto it. Not Babylon, not Hierusalem, not Rome with her seuen hils, not Quinzay in the East, nor Mexico in the West, nor Millaine as it is, nor Antwerpe as it was, not Paris in her late glory, nor Venice in her now beauty. Which since the holy Scripture hath described so plainely, we must needs labour to finde some thing in it, which may be applyed to our learning. It is worth the thinking on, that the Prophet is not discouraged to go to such a place: a single one to so many, a sole man to such a citie. Who would not haue thought, that himselfe should here haue bene contemptible, and derided for the paucity of his attendants? not a fellow to beare him company, not a boye to do him seruice? Appian in his booke of the warres of the Romanes with Mithridates, telleth, how Tigranes iested, when he saw the small number of souldiers, which the Romanes sent against him: he must needes bestow one scoffe on them

Aristot. Politicorum li. 3.

Herodot. li. 1.

Appian. de bellis Mithridaticis.

them: *What are these men, saith he? I think they come as Ambassadors: but then they be too many: or if they come as souldiers, alas they be too few.* It is likely that if he had seene this Ambassadour, and his traine to be none, and peraduenture his apparell to be base and disgracefull, he would not haue left at one speech, but doubled his wit vpon him.

Si legati sunt hi, multi sunt: quòd si hostes, perpauci.

13 Our man standeth not at this: neither feareth he his life among them, although their number were so great that with ease they might haue deuoured him, & euery one of them taken so little, that it needed not offend them. His faith and his resolute mind now put him through thicke and thin: his confidence in his maister, maketh him contemne the greatnesse of a world. He knoweth that if *God be on his side, what matter is it who be against him?* All *that is borne of God*, saith Saint Iohn in his first Epistle, *ouercometh the world*, and so doth that also which is borne out by God. *I will not be afraid*, saith Dauid, *for ten thousand of people, that should beset me round about.* Then what the Ninevites should thinke of him, or how the king would frowne vpon him, he reckeneth not to dispute; they were all in the hands of his maister, and so himselfe was also, therefore he onely stroue how to please him, and not any other man. And this is a good resolution, more to thinke on one God, and retaining of his fauour, then of all the world besides. His loue is incomparably greater then the loue of Nineue, and ten Nineues, yea of all the frame of creatures. For instruction herein, Chrysostome directeth vs to chariot driuers, of whom he speaketh in this manner: *Dost thou not see the driuers of chariots, who passing swiftly by all the part of the race, where the whole city sitteth, to behold the course of the horses, do there striue to ouerturne the chariots of them with whom they contend, where they behold the Emperor sitting, and do say that the eye of him alone, is more worthy to trust vnto then the faces of so many men? But when thou seest the very king of Angels, to sit as the iudge and rewarder of thy striuing, passing by him thou fliest to the eyes of thy fellow-seruants*, seeking to please them. We should imitate these chariot riders, preferring Gods liking and loue, before a many of Ninevites. For put them in the ballance, and he ouer-weigheth them all.

Roman. 8.31.

1. Ioh. 5.4.

Psal. 3.6.

Chrysost. Homil. 3. super Elatum est cor Oziæ.

14 His setled mind at this time, remembreth this well inough,

and therefore feareth not this mighty city. Nay on the contrary side, if his heart were vpright, as it should be (and I thinke that at this time so it was) the greatnesse of the company to which he was to be sent, should giue him larger hope, and yeeld him greater spirits: for if God did blesse his labour, here was good indeede to be done: to angle where was such store, to speake where was such an auditory. For by this meanes, how many thousands might he win to the Lord, and what ioy might he conceiue, that his mouth should be the instrument, to win their soules from destruction? If God be glorified in gaining one, how is he honored in gaining many? If men labour, and spend themselues to obtaine a little, what should they do for much? Then the Prophet need not feare, but take it as a mercy of his God shed vpon him, that he must go to great Nineue. For I doubt not but he was furnished with the powerfull grace of the Spirit, that he needed not feare himselfe, or distrust his owne ability. And indeed I am of that mind, that whē a man is prouided with sufficient meditation, and earnest prayer to God, to speake to a congregation, his heart is more with child, & his vigour is more kindled, and his spirits are more quickned, when he seeth a great assembly, attentiue and intelligent, so that nothing may fall to the ground. I doubt not but this was the very case of S. Peter: his heart did yearne in his belly, and his bowels were more dilated, when he saw so many hearing with reuerence & respect, as that three thousand of them might be catched at one time. And it is mine opinion (although perhaps it be but mine) that the Saiuour of the world, according to those different inclinations, which his manhood brought vnto him, did rouze himselfe the more, and did pierce the hearts of his hearers with more patheticall speech, when he saw such troupes come about him, that he was forced to go to a mountaine, or betake him to a ship, to teach so many of them. He who *was moued in his bowels*, with compassion, to see so many as sheepe without a sheapherd, may be more moued, in and with his tongue, to satisfie such a multitude. Quintillian saith of a schoole-maister (imagine that he meanes a good one, such a one as is well prepared to teach) that since a good Lecture is not like a supper, which being prouided for a set number will serue no more, but as the sun-shine, which may

Rom. 8. 31.
1. Iob. 5. 4.
Act. 2. 41.
Matth. 5. 1.
Matth. 9. 36. σπλαγχνίσθη.
Quint. lib. 1. 2.

satisfie

tisfie all without scanting, comes as many as will, that he is very much incouraged, when he reades (as many) that doth no such voyce and gesture, as (he should seem) a man would thinke that he were madde. Surely this is the case of the faithfull Steward of Christ, who aimeth onely at the honouring and glorifying of his Master, and doth not meane to set himself to sale, with vaine glorie: (for there God oftentimes hath found a curse, in matter, or voyce, or humour, or tell thing of himself that, besides those common infirmities, which are incident to Gods seruants) he is cheared, that the Lord is pleased to make his tongue the conduite to conuey grace to so many. It is likely that our Ionas at this time was so well perswaded, and therefore it is sayd here so precisely, that the city was so great and huge a city, straight after mention made of his willingnesse and obedience.

5 Well, be it as it is; he entreth this great city *a diues iorney*, it is sayd. This is, as Hierome citeth the opinion of some men, he passed so among them, that he warned and instructed the third part of the city, so much as a man might compasse in the iourney of a day. And there he began to cry: he crept not in as heretikes do, nor whispered like to our Iesuites, who by secret reconciling draw men from God and their Prince, and al true loue to their country: no, as a fearful coward, who dare not shew his head, for feare lest he should be mocken, but as one of the Lords Prophets he deliuereth his message in open streetes and the market, Gods seruants hauing not feared, to speake euen to the faces of kings and tyrants. Christ Iesus taught in the Temple, and in the midst of Hierusalem, and so did his Apostles. Neither may the same to be, by a secret or priuate conference, but as our Iona here, so Christ in the seuenth Chapter of Saint Iohn *did sighe and cry in the Temple*. They were on sleepe in Nineuen through prosperitie and securitie, and therefore that they might be wakeed, they had need of one to cry. The more they were lulled in euill, the more neyse must be made to rouse them out of euill. He who should haue spoken mildly, and but softly and quietly there, might haue bene passed by of all men: which was the state of Christendome, when Luther came into the world.

Hieron. in Ion. 3.

Iohn 7. 37.

and

and therefore he spake with a stirring spirit, of fortitude and courage; God sending a sharpe surgeon, to sore which were so vlcerated. Our Prophet is in this predicament of vehemency and earnestnesse, which appeareth by all particulars, as first that he began so soone to tell his message; he goeth not about the city, nor gazeth to see the buildings, or with curiositie to observe the streetes, or houses, or pallaces, or Temples, but he straight way falleth to his worke: secondly, he thundreth with voyce lifte vp, and speaketh out that euery one may take notice; but thirdly, which is most of all, he vttereth that which biteth. The matter is a great deale more piercing, then the manner. *Yet forty dayes, and Nineue shall be destroyed.* But because this is the third maine note, which I culled out of my text, giue me leaue now to come to it.

The Sermon of Ionah.

3 36 The substance of his Sermon, and the doctrine contained in it, is that which reason teacheth, should be handled in these words; for there is the life of the Scripture: but lest I should be wearisome to you, I must be enforced to leaue all to the next, when it may with fit opportunitie inserre their repentance. Yet in the meane while, I will prepare your eares to that, by touching some thing from the letter, and one collection from the words. In decrees of men, our Lawyers still haue recourse principally, to the very letter and plaine words of the Statute; which if we here shall do, we shall finde that there is great disagreement concerning it, euen among great ones. The Hebrew verity hath forty dayes, as we reade it, *Yet forty dayes, and Nineue shall be destroyed.* The Septuagint translate it, *Yet three dayes*, and no more; which caused the expositors of the Greeke, who onely followed the Septuagint, to vse no other number. So Origen vpon Ezechiel, hath three dayes. So Athanasius in his Synopsis, and in his booke, *De passione & de cruce Domini.* Hieronime vpon this place, wondereth how the Septuagint could so much mistake themselues, since there is no similitude of syllables, words, or accents in the Hebrew, betweene שלש and ארבעים, whereof the one doth signifie three, and the other forty. Saint Austen although in most things he be a follower of the Septuagint, yet as I suppose, being put in minde by the translation

שלש ימים. Orig. Hom. 6. in Ezech. Athanas. in Synopsi nomine Ionae. Et libro de passione & cruce Domini. Hier. in Ionae 3.

שלש ארבעים.

lation of Hierome (which about that time began to be published) that in the originall it was forty, and thereby being put to a push whether to chuse, in his bookes *De ciuitate Dei*, doth modestly like of that which is in the Hebrew fountaine; but being desirous withall, to retaine that which was received from the Septuagint, (under a mystiall figure, applyed to Christ Iesus, who was three dayes in the grave) hath that excellent wit of his, as Lodouicus Viues writing vpon that place speaketh, so troubled and so intangled, that he knoweth not how to leave it. Thus the greatest are but men, and every man hath his errors. But as it falleth out that iudges, who are too facile to qualifie two opinions, would gladly say as both have said, and yet do say like neither; so I finde that Iustinus Martyr, will neither have three nor forty, and yet both three and forty, *Tres sunt tres dayes*, saith he.

Aug. De ciuitate Dei, lib. 18.44.

Viues in August. De ciuitate Dei, 18. 44.

Iustin. Martyr Dialogo contra Tryphonem.

This worthy man as it seemeth, would have a way by himselfe; but by moderating two sides, he hath drawne them both vpon him. In which his case may not vnfitly be compared to that of Martin Luther which is so famous. For he knowing that the Papists in the matter of the Sacrament, held a Transubstantiation, as the Septuagint hold three in Ionas, (both of these opinions, both condemning three, and the transubstantiating) hauing continued a long time, but not from the beginning) and that Zuinglius held that the bread remained after consecration, but yet representing the body of Christ, (which agreeth with the Scripture, as forty here doth with the Hebrew,) would needes like to Iustinus Martyr, bring both these sides after a sort together, that there should be bread with Zuinglius, and the body too with the Romanists; not by turning the bread into Christs body, but by a Consubstantiation, or ioyning each with other. And in holding this opinion, being driuen to those extremities, as to maintaine that the flesh of Christ is in the bread, and with the bread, and vnder the bread, yea every where in the earth, and ayre, and heauen, he drew both sides vpon him, and is oppugned by both, with bitternesse and great eagernesse. Whereout I do make this vse, that Gods acts are miraculous, and his ordinances wonderfull, when he suffereth the best to fail, that none in this world may be perfect, but onely the Godhead

In pane, Cum pane, Sub pane.

which

which is immaculate and vndefiled; and so by this [illegible] glory may be his. Moses shall haue his spots, although in another kind; and Peter shall deserue to be reproued by Paul. So many Martyrs and Fathers in the old and primitiue Church, had their spots and noted spots, and yet were Gods noble seruants. In like sort that renowned man, the great instrument of the Lords glorie, who so cleared the point of Justification, the very ground of saluation against all the Rabbinns and Schoolmen, and so purged our other superstitions, that all Europe this day, doth shine the brighter for him, (and therefore his memory shall be blessed to the end in despite of all that gainsay it, for his soule doth rest vpon the Highest) had his [illegible] his errour incident to a man, that we might euer remember that he was a man, although an excellent man, and not more dote vpon him then we should vpon a creature. Yet there wanteth not good testimony, that his soule before he dyed, did dislike that opinion, and thought that he had gone [illegible] here. I haue named this, by occasion of that in Iustinus Martyr, in whom that about three and forty dayes, was an errour, although I put a great difference betweene the mistaking of a number, and this higher point of religion.

Num. 11. 11. Galat. 2. 11.

Ministri Heidelbergenses in Actis colloquij Mulbrunens. Genebrard. Chronolog. lib. 4.

18 But to preuent in ourselues the like slips, which befell to them writing concerning Ionas, the best and readiest way is to haue recourse to the wel-springs, wherin the word was written, which Saint Austen himselfe doth confesse, although he were nothing seene in the Hebrew, and but little in the Greeke. In which tounge, the greater knowledge is the greater gift of God, which although he do not graue in abundant sort to all, (as to one he giueth this thing, to another that, to the end that all may stand in need one of another) yet it is good for a Diuine, to know something in them, that when great doubts arise, he be not quite to seeke, albeit he be not so well furnished, as to reade a Lecture of a tongue in an Vniuersitie. In that little whereof I haue taken notice, which I confesse is not much, I do find in some of the Ancient, ouersights which are greater then ordinary, for want of vnderstanding in the originall of the Hebrew; and this hath fallen out in the greatest controuersies. I will name one for all but such a one as then the which nothing is

August. de doctr. Chr. lib. 2. 11. Idem Epist. 131.

is more euident, nothing is more materiall. He who hath read the Councels, or the Ecclesiasticall storie, or the writings of such Fathers, as succeeded the time of Constantine, within one or two hundred yeares, may sufficiently see and surfet, how Arius and his companie oppugned the Godhead of Christ, and his equalitie with his Father. What more maine question was there euer concerning the ground of Christianitie, or what could possibly strike deeper? In the reading of those forenamed writers, we find that at the first Athanasius was the onely man, for writing and disputing, to oppugne them; as was euident in the Nicene Councell, and otherwise afterward. And he suffered so much for his labour, that he well deserued to be called a ringleader, and bel-swether of the flocke, a pillar of the faith, that inuincible Athanasius, a champion of Christ Iesus, and whatsoeuer else is honorable. Yet it is maruell to see, how in all his disputatiõs he is troubled with that place, in the eighth chapter of the Prouerbs, where wisedome saith of her selfe, (which he cannot chuse but interpret to be the Sonne of God) *The Lord made me*, or created me *the beginning of his wayes*; whereout the Arrians vrged, that Iesus Christ in the Godhead was made or created, and consequently was a creature, and so of another substance. And this they had from the Septuagint, who translated it in that manner. *The Lord made me, or the Lord created me.* It is strange to see, how in answere of that place, the good Father is driuen as elsewhere, so *in Decretis Nicenæ synodi*, to expound and distinguish this creature, and to shew how Gods Sonne in the Deity may be so called. Truth it is that he holdeth the ground, as an Orthodoxe Catholike man, but he is put to hard shifts. Now if his skill had bene such, as to haue repaired to the Hebrew text, the matter had bene soone answered, and he had found that which Hierome quickly afterward did discouer, that it is there in the place, *Dominus possedit me*, or *Dominus acquisiuit me*, as Arias Montanus hath it, the Lord possessed me in the beginning of his way, which maketh nothing for the Arrian. Iehouah *Canam*, which doth not come of *Canam, significare*, for then the former Nun, should haue Dagnes in the middle; but of *Canah, acquirere, possidere*, with the affixe in the end. And so it had bene better translated by κτᾶσθαι, some of whose

Prou. 8. 22.

κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ.

Athanas. in Decretis Nicenæ synodi.

Vide Schindler Hebr. Instit. lib. 2. in Sexto ordine verborum.

whose tenses do signifie *possideo*, the by κτίζω *creo*. And this being so answered to the enemie, had razed the greatest fort, wherein he trusted most. Let this place out of the Prouerbes, in so renowned a man as Athanasius was, and the other out of Ionas, which was mistaken by so many, shew what a helpe it is, to be able vpon occasion, to looke to the originall: where finding as we do; *Yet fortie dayes and Nineue shall be destroyed*, I will not further dispute it. But hauing now made this way to the doctrine of the place, I do leaue that to be touched, as God shall giue grace hereafter. In the meane time let vs pray to him so to open our hearts, that we may make true vse of the rods of our afflictions, and with patience beare his crosse, with trembling respect his iudgements, and with obedience worke his will, that his iustice be not enforced to send foorth against vs, a sentence of destruction, as it did against Nineue. From the which the Father saue vs, for his owne Sonne Christ his sake, to both whom and his holy Spirit, be honour for euermore.

THE XVII. LECTVRE.

The chiefe points.

1. How the Sermon of Ionas might be short, and yet effectuall. 4. Numbers are obserued in Diuinitie. 5. and may be abused 7. How they may be rightly vsed. 8. Gods mercy in forbearing sinners. 11. Sinne is forcible to draw downe vengeance. 14. It is the more feareful, that they are not told how they are like to perish. 15. God hath many wayes to destroy. 16. No place is inuincible.

IONAH 3. 4.

Yet forty dayes, and Nineue shall be euert browne.

E little conceiueth the purpose of this Prophecie, who seeth not that Gods drift from the beginning of it was, to haue Ionas go and preach to the Nineuites. You haue seene what worke he hath had, to bring this businesse about. The sea and ayre haue bene troubled; the mariners much disquieted;

Ionas

Ionas himselfe so vexed, that he hath spent halfe this booke, to tell what did befall him, because he did not preach. But at last, after all this, he is come to it; and therefore we may now very well expect a long Sermō and a large. For like to the yong of an Elephant, it hath bene long in breeding: therefore it may be great. Else it may be said, that we stay long for a little: and he came farre for a small message: and a great head to a childes body: and a Preface very tedious, to a tale which is quickly ended. But God tyeth not himselfe to the rules of Rhetorick, so to fit the fancies of men; but as in matter he is euermore the same, to speake nothing but truth, so in manner he is oft-times different, now longer and then shorter, now sharper and then sweeter. But the quality of his shortest speech, doth recompence want of quantitie, for much is in a little, and in few things there are many things. Yet if that which is short be repeated many times, the frequent repetition doth also make that large; as that Psalme is no small one which hath reiterated in each verse, *For his mercy endureth for euer.* Then if our Prophet being in Nineue, and going from one streete to another, had vsed in the ends and middle of them, but these words, *Yet fortie dayes and Nineue shall be ouerthrowne*, he might first haue spent his day and found himselfe worke enough; and secondly haue left much more amazednesse in the people, that he would denounce one thing so frequently and so confidently, and say no more nor lesse; and thirdly he might also fulfill the end of his coming.

Elephanti partu.

Psal. 136. 1.

2 My text saith that he cried, and I reade of another cryer, who tooke the selfe same course in a city of no lesse note, although somewhat meaner in quantitie. When the time was come that Hierusalem soone after was to be destroyed by the Romanes, a countrey-man while yet there was great peace and prosperity, cried day and night in the streete, and sometimes in the Temple: *A voyce from the East, a voyce from the West, a voyce from the foure winds, a voyce against Hierusalem and the Temple, a voyce against new maried men, and against new maried women, a voyce against all this people.* This was continued by him in the selfe same words, sauing that sometimes he added, *Wo, wo vnto Hierusalem.* The man who did this was named Iesus. I doubt not but in this case of Nineue, our Prophet was a Preacher: and I reade of another

Ioseph. de bello Iudaic. 7. 12.

Hieron. in 6. ad Galatas.

another Preacher, who tooke the same course also. Hieronym writeth concerning Iohn the Euangelist, that he aboade at Ephesus till he was so old, and feeble by reason of age, that he could hardly be borne to Church by his scholers. But being there, and his memory or voyce not framing to his minde, he would say againe and againe ouer, and multiply it ostentimes, *Little children loue one another, little children loue one another.* And when his scholers and auditours were wearie, with the continuall hearing of these words, and no other, they asked him the reason of it; who gaue them this answer, *It is the commandement of our Lord, and this alone is sufficient, if it be done as it should.* If our Ionas as a Preacher, shold like that Preacher Iohn, or our Ionas as a crier, should like that crier Iesus, haue sung the selfe same song, and redoubled the selfe same note, I feare not, but as these men offended not in the manner, but caused much admiration, so he might haue done likewise.

Math. 3. 3.

3 But I rather thinke that this case, was the case of Iohn the Baptist, who had both persons in him, a *Crier in the wilderness*, and a Preacher among the people. Yet when his Sermon is described by Mathew the Euangelist, it is in as short termes as this was here at Nineue, *Repent, for the kingdome of heauen is at hand.* Where although the words be few, yet those were but the knitting vp, and briefe of a great deale more: for Iohn sung not one note, but rose, and fell, and varied, as occasion was offered vnto him, as in the middest of the chapter is manifest to the reader. For the Pharisees had their errand, and the Sadducees had their item; and Luke goeth farther yet, the Publicans had one lesson, and the souldiers had another, and the people went not free. Yet because the solide substance of all which Iohn did say, was reduced to that head of repentance, and to informe them, that the kingdome of grace, and appearance of Messias, was now to be seene of them, all his doctrine and preaching is layd downe in that briefe summe. So it may be rightly supposed, that this messenger did tell a longer tale in Nineue, euen the narration of himselfe, to procure more credite to his words: and the recounting of his punishment, and escaping from the same; but especially, did inueigh against those noted sins, which were in that great city, their oppression and their fauening, their tyran-

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Lu. 3. 7. 12. 14.

nie

nie and bloud-shedding, which they exercised vpon those who were vnder them; their arrogancie and pride, whereunto prosperitie did puffe them; their auarice and their wanronnesse, but most of all their securitie growing by their abundance: and that for these and the like, destruction and a speedie ruine should be their portion. Yet because the burthen of all, was *fortie dayes* and *destroying*, all is closed vp in those words. So that it which being folded vp, doth fill but a little roome, if it be opened and spred, doth make a greater shew. Cæsars *veni, vidi, vici*, contained much matter in it. The Publicane had but few words, *God be mercifull to me a sinner*, but they were more effectuall, then the long prayer of the Pharisee. The Pater-noster is but short, but those heretikes called Euchitæ, who prayed all their life time, neuer said so much in substance, as those few lines haue in them. It is the wisedome of God, & it is the grace of the Scripture, to say much in a little; to be in shew compendious, yet indeed to be large. In fiue loaues there was foode to feede fiue thousand men, in fiue words here is matter to reach many thousands more. The Lord who guided the toung of Ionas, to speake them at first, direct my toung now, to open them at this present. Then to auoide curiositie, or farre fetched speculation, conceiue all in these two points. First the time which here is limited; *Yet fortie dayes*. And secondly, the sequele which should follow, *And Nineueh shall be destroyed*. To speake then to the former of them.

Luc. 18. 13.

August. de hæresibus, ad Quod-vult-Deum.

Iohan. 6. 10.

Yet fortie dayes.

4 In opening the Scripture, it is a custome among the auncient, that if they find any thing, wherein some speciall number is noted and layed downe, they will out of that number collect somewhat, which is obseruable, as if there were in numbers, some matter of mystery, which by subtile conceite, or some queint allusion, did intend a thing more then common. Few of the graue Fathers, but harpe vpon this string, which the elder sort among vs who haue read them, do know so sufficiently, that they can know nothing better. But for the younger sort, to giue one example most naturall for this place, Hieronie vpon this text saith, that this number of fortie, which is here allotted to the Ninenites, is very fit for sinners, for fasting and praying, for

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Hieron. in Ionæ 3.

Exod.24.18. 1.Reg.19.8 Matth 4.2. sackcloth and teares, all which followed afterward in them. So Moses did fast full fortie daies in the mount. So Elias flying from Iezabel, was fortie dayes without meate. Christ Iesus the true Ionas, fasted fortie dayes, saith Hieroime, and left vs the inheritãce of fasting in like manner, before that we eate his body. He meaneth the time of Lent before Easter, at which the Sacrament is by Christians receiued. He might also haue added, that this number of fortie might be well applied to the ouerthrow and destruction of a citie, since (as Eusebius hath it) Hierusalem was quite razed, fortie yeares after Christs death. And to speake a truth in this question, we find in the Scriptures that sometimes numbers are pointed out for a speciall thing indeede, as the seuen fat kine, and the seuen leane kine; and the seuen eares of corne, to signifie seuen plentifull yeares at the first, and then seuen yeares of famine afterward. Twelue precious-stones were set in the brest-plate of the Priest, but it is there expressed, that they were to represent the twelue tribes of Israel, for whó he was to pray, and to whom he was to giue iudgement. So in the time of Iosuah, the twelue stones set vp in the riuer Iordan, and the other twelue which were taken thence by them, and pitched in Gilgal, are expressely said in the text, to note the twelue tribes of Israel.

Euseb.Eccl. Hist.3.8. Genes.41.20. Exod.28.17. 21. Ios.4.3.

5 So that in Diuinitie, wilfully to reiect all obseruation of numbers, is to deprue our selues of a good measure of knowledge, and to seeke to haue that concealed, which God to good fruite and purpose would haue to be knowne. But there may be an abusing of that which in it selfe is not euill; when sanctitie shall be attributed, or superstition put in this or that number, or ouermuch curiositie shall be bestowed therein, to make the world beleeue that to be a point which is very much material for the sound knowledge of Christianitie, which indeed is nothing else but an idle speculation of our fantasticke braine, although with shew of ground in some thing. Did not those heathenish people put sanctitie in odde numbers, the manner of whom the Poet Virgil describeth in his eighth Eglogue, where when they were to vse charmes for some purposes, he telleth that they made three streakes, and three pictures of a man, and giueth that reason for it, *Numero Deus impare gaudet.* God delighteth

Virgil.Eglog.8.

lightesh in an odde number. Did not old Balaam carry this opinion, when going to curse the Israelites, he not onely changed his standing, supposing one place to be more luckie, and another more vnluckie, as gamesters and dicers oftentime do, thinking that that may sadge here which elsewhere doth not proue; but he must haue seuen altars, and then seuen other altars, and seuen bullockes, and seuen rammes, as if that *seuen* were much to the purpose. In case of superstition we need no example more familiar, then that of our grosse Papists, who in their blind deuotion, stand much vpon account, and haue their beades for that purpose; three *Credees* for such a matter, fiue *Pater-nosters* for this, ten *Aue-maries* for that. See whether Christ aymed not at them, when he speaketh of vaine repetitions, & counterchangings of prayers, and addeth, that *they thinke to be heard for their much babling.* Well fare thee Gilbert Genebrard, who doest tell vs that one Peter an Hermite of Amboyse, was the first who did inuent these beades for Pater-nosters, that we may know the authour, and he may haue the praise of that hypocrisie for his owne. But Genebrard thou hadst this (as thou professest) out of Polydore Virgil, where thou mightest haue added that, which thy authour there addeth, that these beades made now adayes *not onely of wood and amber and coral, but of gold and siluer, are both vnto women in steede of an ornament, and to hypocrites in steede of a speciall instrument of counterfeit goodnesse.* Thine author did suspect that there was some hypocrisie in the vsing of these toyes, for the saying ouer of that, which you call *The Ladyes Psalter.* But because it is fit and expedient that euery man should be praised and commended according to the proportion of his owne inuention; and no farther, it may much be doubted, lest this Peter borrowed the ground of that, which is now fathered on himselfe, from one Paule who was some hundreds of yeares before him. For Sozomen doth tell of one such, who seemed to dedicate his whole time to prayer, so that euery day he did say three hundred prayers which he offered as a kind of tribute to God; and because he would not faile in his reckoning, he put three hundred little stones into his lappe, and at the end of euery prayer he cast out one, by which meanes he knew when his tale was vp. Thus did superstition long a-

Numer. 23. 1 13. 14. 29.

Vide Polyd. Virgil. de inuent. rer. lib. 5. 9.

Matth. 6. 7.

Genebrard. Chronolog. lib. 4.

Polyd. Virg. vt suprà.

Sintque mulieribus instar ornamenti, & hypocritis præcipui fucosæ bonitatis instrumenti.

Sozom. Hist. Eccl. lib. 6. 29.

gone begin to shew it selfe. In our dayes let a man of meane consideration looke into the Iesus Psalter, and see if there be not there a vaine and fond numbring of that which is to be said. In the Preface of that booke, we are giuen to vnderstand, that there be three kinds of Psalters. The first is Dauids Psalter, which containeth thrise fiftie Psalmes: The second our Ladies Psalter, and containeth thrise fiftie Aues; and the third is Iesus Psalter, containing fifteene petitions, which being ten times repeated do make in all thrise fiftie. And indeed suitable hereunto there are fifteene Petitions, where *Iesu, Iesu, Iesu mercie*, is ten times word for word to be repeated in the beginning of them. And if you faile in the compt, the deuotion is not perfect. What is it to put superstition in numbers, if this be not? And where are the people kept in bondage, and blindnesse of darknesse and grosse errour, if it be not in these toyes? Iesus Christ open the hart of many of our nation, but especially of that sexe which is the weaker vessell, that at the last they may shake off this yoke of vanitie and superstition.

In Præfat. Psalt. Iesu Anglicè impresso, Anno 1583.

1. Pet. 3. 7.

3 6 Of the third kind who offend rather in curiositie, and do not deserue to be reprooued so sharply as those two other sorts, are some that fault in Diuinitie, and some other in other matters. In Diuinity such, as if they can catch any number, in a peece of Scripture which is to be intreated of, their people aboue all things shall haue that for a note, either in their preaching or writings, as if there were more in that, then in the best text of the Bible, yea such mysteries and such secrets, as that he is scant a Christian man who doth not vnderstand them; or at the least he is but a simple fellow, and fit to be despised. As for example sake: there is much in the number of seuen. The seuenth day in the creation, was the day wherein the Lord did rest: the seuenth day was the Sabboth of the Iewes; at Hiericho seuen Priests did take seuen trumpets of Rammes hornes, and they went seuen dayes about, and the seuenth day seuen times: and the Deacons were seuen whom the Apostles chose: and Iohn wrote to the seuen Churches, where seuen starres, and seuen candlesticks are mentioned in like manner. And this is vrged, without any reason which may imply fruite of doctrine, or sound edification, or without any necessitie of the place, and yet is pursued and followed

Genes 2. 2.
Exod. 20. 10.
Iosuah. 6. 4.
Act. 6. 5.
Apoc. 1. 11. 20

lowed more, then if it were an Article of the faith; as if the whole law and the Prophets, and the greatest meanes of comming to saluation consisted in such points as these; and in the ripping vp of Genealogies. It is good to be wise: but yet be wise to sobrietie. Not so much trickes of our owne wit, and the glorifying of our selues, is to be respected of vs, as an vpright zeale to magnifie our eternall and fearefull Maker. But for the matter it selfe, how many numbers be there, which might be amplified in such sort? As for two, to say, the two tables wrought by the finger of God; the two Testaments old and new, the two natures in Christ, the Diuinitie and the manhood: the two parts of a man, the bodie and the soule. For three, the blessed Trinitie, and the three who came to Abraham. For foure, the foure beastes in Daniel, the foure wheeles in Ezechiel, the foure Euangelists in the new Testament. For fiue, the fiue bookes of Moses, the fiue senses, the fiue wise virgins. This may be said for ten, and twelue, and thirtie, and fiftie, and many more, whom I follow not, lest I my selfe may iustly be reprooued, in this my reproofe of other. Yet I giue a taste by the way, of the *Non sequitur* of the matter. In cases of other nature, those come within this compasse, who do tye the euent of things to Pythagorean numbers, as the changes of states and kingdomes to the ends of seuen yeares, and of nine yeares, being multiplied vp and downe. Herein Bodine in his Methode of Historie is two free, howsoeuer for other matters of inuention and good wit, scant thought of before his time, his industrie is praise-worthie. Now if any should make a booke, containing nothing else but examples of some one number, and seruing in truth to no purpose, that should neede no other censure but to be termed, the fruite of an idle wit. From which I would that our countreymen at last would keepe their hands cleane, leauing iudgement and iudicious workes to our nation (for which some Critickes will say that we are fit, by the stayednesse of our constitution, and robustiousnesse of nature) but trickes to the Italians, who suppose that their wits more abound. Thus let numbers of curiosity, of superstition, and of sanctitie be quite remoued and separated from vs.

Genes. 18.2.
Daniel. 7.3.
Ezech. 1.16.
Matth. 25.1.
Bodin. Method. Hist. cap. 6.

7 Yet being kept in measure, they haue their good and
I. profitable vse. As first where the word of God doth apply them, directly and apparantly to any purpose, we may also do the like, and amplifie them so farre, as they serue naturally to
Apoc. 22.2. expresse the text in question. In the last of the Reuelation there is speech of the tree of life, which is said to beare twelue fruites, and to giue fruite euery moneth, and that the leaues thereof do heale all kinds of diseases. Here to speake of the twelue moneths of the yeare, and twelue fruites, is fitly to the matter. Yea to note that euery moneth in the yeare hath seuerall pleasures, and that some things are more seasonable in one moneth then in another, as some fishes are for special times, and fruites in hotter countreys (where the dainty orchards are) are more kindly at set seasons. And moreouer that many diseases do follow termes of the yeare; but yet that by the tree of life, there is prouision made for all these matters; in the diuersity of whose good things, the various ioyes of heauen are painted out vnto vs; and that nothing is conuenient for heauen, but there it is to be had: all this is consonant to the place, and both for the matter and number, it may be soberly discoursed. Where there is an vse which is not forced and wrested, there the Spirit of God is so farre off from forbidding vs to apply numbers, and make our benefite by them, that it giueth vs the Example. In the be-
Matth. 1.17. ginning of Saint Matthewes Gospell, in shewing the descent from Abraham to Christ, are named fourteene generations, and then foureteene generations, and so againe the third time; but that is partly to helpe memory, but most of all to note the times which were of fame, as that of Dauid, and the other of the captiuity. In such cases as are manifestly offered by the text which is in hand, we may very well stand on numbers. Secondly I do not thinke, but we may also apply them, when we vse some allusion, which is consonant and agreeable to the analogie of faith, or in which there is reason to thinke in the true feare of God, that the Lord himselfe had a reference to such matters. Iosephus doth expound the seuen candles, which
Ioseph. de bello Iudaico, lib. 6. 6. did burne on the Candlesticke in the Tabernacle, to signifie the
Exod. 25. 31. seuen planets, and the twelue loaues of shew-bread, to note the
Leuit. 24. 5. twelue signes of the Zodiacke. Here if we beleeue the asser-

tion

tion of that learned man, I hold it to be very lawfull, to obserue those seuen and twelue, for the one and for the other. So he saith that the veile in the Tabernacle, of blew silke and purple, and scarlet, and fine linnen, did intend the foure elements; and he giueth good reason for that. And the same is also the opinion of Saint Hierome. Here to compare foure and foure, hath a naturall vse in discoursing of the elements, the good creatures of God. Nay it will not do amisse, if by a farther allusion we shall make application thus: that as we reade in Exodus, that the veyle made of those foure things, did hang betweene the holy place whither the Priests did come to offer, and the *Sanctum Sanctorum*, the Holy of Holyes, where the presence of God was, so that they who stood in the one, could not behold the other, vntill the veyle which was betweene them were rent or remooued: So the holyest man that is, euen the very Priest at the altar, cannot see God as he should in the high abode of his holinesse, vntill that his flesh and body which are made of those foure elements, be torne off and remooued away, by death and by the graue. This or the like about numbers, may be thought to be naturall and not strayned, so that I dare not determine against it; as also against nothing else, which apparantly hath true and proper vse of doctrine, or due application. But I leaue to your consideration, whether the authour of the booke *de Spiritu sancto*, (who sometimes but not rightly, is supposed to be Saint Cyprian) or other like to him, do keepe close within these bounds, when he especially magnifieth the number of seuen aboue other, because it consisteth of three and foure, where, saith he, three shew the three prsons of the Trinity, and foure noteth the elements, which intendeth that God who is signified in the mystery of the Trinitie, is caried with a loue ouer his creatures, who are figured in the compasse of the foure elements. A man may go too farre. And this I haue obserued, by reason of Saint Hieromes note vpon this place concerning fortie, which I hold to be not vnfit for this auditory, because it is few times touched. But now for the benefite of the vnlearned, I come to doctrine which is more morall.

Exod. 26. 31.

Hieron. Epistola 128.

Exod. 26. 33.

Cyprian. de Spiritu sancto.

8 When God giueth the Nineuites forty dayes to bethinke themselues, it implyeth his exceeding mercy, who as he was

very louing to them, whē he sent them warning of their destruction, so is his loue more abundant, when he giueth them space of repentance, that they might turne away his wrath which was to breake out against them. The prayer of the Leuites is true,

Nehem.9.17. Psal.103.8. *Thou art a God of mercies, gracious and full of compassion, of long suffering and of great mercie.* And so is that of Dauid, *The Lord is full of compassion and mercie, slow to anger, and of great kindnesse.* We can neuer sufficiently admire his bearing patience. That citie which for the manifold euill of it, had deserued to haue perished in one day, shall haue a day and a day, and fortie dayes of grace, to purge it selfe if it will. The tree which bore

Luc.13.7 no fruite, shall haue this yeare of probation, and the next yeare of expectation, and shall be pruned and dounged, before it be cut downe. So that Lord who is ielous in his anger, is yet a mild God in his suffering. It is obserued in men, that they are long in making any thing, but very quicke in marring of it. A house built in a yeare may be plucked downe in a moneth. A castle which hath bene long in setting vp, by mining and powder may be blowne vp in a moment. A citie whom many ages haue but brought to her beautie, is consumed in a little time, by fire put to it of the enemie. Onely God is quicke in making, but pawseth vpon destroying; he cometh not but by steppe after steppe; and when he should strike he stayeth, and turneth and looketh away, and will not roote vp, till iustice can no

Genes.1.6. longer endure. He made the heauen in a day, and might haue done in a moment, but Niniue that one citie shall haue fortie dayes to breathe in, before her ruine come. The Sunne, and Moone, and starres, had but one day for their creation, but man

Cap.6.3. had warning for a hundred and twentie yeares, before the comming of the floud in the time of Noe; and Hierusalem shall haue admonishment by the Scriptures, before the appearance of Christ, by Iohn the Baptist afterward, by our Saiuiour personally: and when they haue killed that iust one, yet

Euseb.Hist. Eccl.3.8. fortie yeares shall passe ouer, before it be quite destroyed. Sixe

Genes.2.1. dayes made the whole world, but almost sixe thousand yeares haue bene affoorded to it, before that the end ouertake it. Thus iustice in many cases is, if not swallowed and deuoured vp, yet much shadowed by mercie, which sometimes ouer-

weigheth it, and other times ouer-layeth it; when it is readie to rise, preuenting it and holding it downe. And there be few of vs, who may not feele this proposition true in our selues.

9 If we looke vpon our owne land, how may we breake out and say, that pitie and compassion haue abounded on vs from him? See whether he hath not lent vs as many yeares to repent, as he did dayes to Nineue, when the infinit prouocations wherwith we haue prouoked him, in hypocrisie, in luke-warmnesse, in gluttonie, and in wantonnesse, in securitie and vnthankfulnes, haue called on him for a shorter time. Seueritie might haue said, *Fortie yeares I haue bene grieued* or contended *with this generation*; and yet clemency stayeth that speech. He lent not so much time to our fathers next before vs; his mercie did straine it selfe to affoord sixe yeares to them, of free passage of his word vnder his gracious instrument King Edward, whose memorie liue for euer; and yet that was encombred with seditions of the subiects, and tumults of the Commons, as also with much hurrying and banding of the Nobilitie. But concerning our time the question may be, whether is more to be admired the greatnesse or the goodnes, the length which is very memorable, or the varietie of those blessings which we do little conceiue, because we most enioy them; euen as no man noteth the benefit of the ayre wherein we breathe, because we haue store of it, and yet nothing is more precious then it, or nearer to life it selfe. So in a common generalitie, God doth beare with vs all. But farther, if each man will take the paine to looke on himselfe in priuate, he may say that he hath had his fortie dayes oft-times told, together with Nineue our citie here. Saint Bernard in one of his Sermons shall speake that which I do meane. *The mercie and expectation of the Lord is great toward thee, for when the Angell had offended, he stayed not at all for him, but threw him downe to hell; and when Adam transgressed, he did not deserue his punishment, but drouе him straight out of Paradise. But now he mayteth for thee, he will not see thy faults, he forbeareth thee ten yeares, yea twentie, yea to old age, euen to dotage.* And who is he among vs that hath not his part of this, if not to come to old age, yet at least to a great deale more age, then euer he could deserue? He who hath liued so long, as to know that he should turne to

Psal. 95. 10.

Bern. Ser. de triplici misericordia.

God,

God, hath had much time yeelded him: and the least here hath seene that. But the greatest sort of vs hauing had space to do good, haue turned that another way, and haue rather found time to do a great deale of euill; and whereas therefore shame and confusion do belong vnto vs, God hath borne with vs, and yet beareth many dayes and moneths and yeares. So we haue had time with Nineue. We taste of this louing kindnesse. We go forward to pruoke him, and he goeth on to spare vs.

10 This is the more to be magnified, since he offereth not so full a measure of grace to all. Many of farre better parts in the eyes of flesh and bloud, more noble, more honourable, more rich, and wise, and glorious, haue perished in a moment. Those which haue led the daunces, haue bene straight way in the pit. He whom the morning hath seene brauing it, the euening hath beheld dying. How many haue bene hastily catched away by the sword, by ruine and fall of houses, by the pestilence or by poyson, by dead palseyes and apoplexies, by diseases which men know not, by falling from their horses, by sinking downe as they stood, by dying in their bed suddenly, yea by thunder and by lightning, which doth make the eares of as many as heare of it to tingle? Which although it be all one, to a man prepared (as all of vs euer should be) as if it were at more leysure, yet how fearefull and dreadfull is it, when we looke on common men, of whom we haue little hope, that they haue called for mercy? Imprint this in your hearts and reuolue it, deare brethren, and tell me whether my speech be vntrue and false, that we haue tasted of clemency, more then this city of Ionas did. But other men must not by our example, be incouraged to defere, and prolong their repentance, and to hope that still they shall speed so; neither must we our selues presume to take hartie-grace, to runne on in iniquity and vngodlinesse: for he may beare a while, which yet will not beare euer. He who is crushed with our sins, as a cart is loaden with sheaues, if we will not disburden him, will ease himselfe of his loade, and cast that loade on the ground of confusion and desolation. We may be too bold with our friend, and we may take too much of him who is most free. God beareth with man a long time, but as Dauid saith, *Except he turne, he hath whet his sword, he hath bent his bow and made it ready,*

Iob.21.11.13. Seneca in Thyeste.

Psal.7.12.

and

and we know what followeth afterward, euen the blacke arrowes of destruction. And this is seene no where better, then in the words of my text: for Nineue shall haue forty dayes, but if then it repent not (for these threatnings are conditionall, as if God giue leaue, I may shew in the end of this Chapter) it shall be ouerthrowne. And this is it which at the first, I layd downe for my second part.

And Nineue shall be destroyed.

11 The saying is most true, that patience being too farre prouoked, is turned into fury. The hand lift vp the higher, doth fall so much the more heauie. If a water-course be stopped, when it breaketh foorth againe, it cometh with the greater violence. If thou stand in danger of it, let it not runne vpon thee, but turne it another way. If fortie dayes will not serue, there remaineth nothing for Nineue, but woe and lamentation, and vnspeakable desolation. Here in the first place, the forcible guilt of sinne doth offer it selfe to be thought on, that it should haue in it a power to draw down so great a vengeance. God himselfe is a God of mercy, and taketh delight to be mild: and his loue is such a quality, as stayeth not in himselfe, but diffuseth it selfe to other, and that to all his creatures. For *his mercy*, as Dauid saith, *is ouer all his workes*. But especially vnto man, the most excellent of all things, either terrestriall or visible, the glory of his workemanship, the resemblance of his Sonne, the beauty of all the world. If to man, then to many men, to hundreds and thousands yet more, to Nineue that great city, the greatest of all the earth, where were so many aged persons, so many vnable women, so many sucking infants, whose innocent age did keepe them from very many actuall sinnes. Notwithstanding all this, that sinne should be so strong, that Nineue which was externally blessed, and made the Lady of all the East, by the Lords owne prefermẽt, should by the force of it be so quickly ouerthrowne. That there should be so many things to helpe, in God, in man, in number, in greatnesse and continuance, yet naughty sinne and vngodlinesse should counterpoize all these and ouer-weyghem farre. This is a stinger indeede: heauy more then a mil-stone. This is it whose cry will go vp, as it was said of Sodome; Sicknesse cannot be hid, and fire cannot be kept in, but sinne exceedeth

2 *Patientia lesa vertitur in furorem.*

Psal. 145. 9.

Genes. 18. 21.

deth them both. When it groweth once to be horrible, God cannot forget himselfe (for it standeth with his essence to be iust) but he must pay and pay home. His strictnesse in iudgement may be couered with a cloud, or eclipsed a while with forbearing, but it may not be extinguished. He is a God of pure eyes, of innocency and integrity, and will not be vrged too farre. Too much, he saith, is too much.

Habac.1.13.

Ierem.22.24.

12 If a place be neare vnto him, as the signet on his finger, or if you will haue more, as deare as the apple of his eye, yet if there be no remedy, he will plucke off the one, and he will pull out the other, and throw it a great way from him. Be Hierusalem his owne City, and Sion the pleasing spouse of the great King of mankind, yet if she play the harlot, and so persist therein, and grow to be so hard-hearted, that she will not be reclaymed, she shall be made a spectacle of iudgement and vengeance to all the coasts of the earth. The more that she was honoured before, the deeper shall her plague go. God will double misery vpon her, as he spake by Ezechiel, *I will ouerturne, ouerturne, ouerturne*, meaning that head and taile, roote and branches shall taste of his displeasure. And if after one diuorce, which may be said to be in the time of the captiuity of Babylon, he be pleased to take her to him againe, yet if she againe turne backward, and grow worse then before, her end shall be worse also. If she once come to that passe, that Iosephus himselfe could say, that their wickednesse was so monstrous, that he thought in his conscience, if the Romanes had not inuaded them, that the very earth would haue opened and deuoured them vp, as it did Corah, Dathan and Abiron; or a speciall floud haue drowned them, as a generall one in Noahs time, made a riddance of all the world; or fire and brimstone from heauen, haue consumed them as the Sodomitess; God will no longer endure it, but will roote them vp, and destroy them by misery which cannot be described. And whereas I speake so much as this concerning Hierusalem, what other sinfull place may not tremble? For if those who are so neare him, do so bitterly feele the smart, what shall they suffer which are farther off? If it be thus in the greene tree, what shall it be in the dry? if those do not escape whom he hath once loued tenderly, why should they hope for fauour extraordinary, who

Ezech.21.27.

Ioseph. de bello Iudaico, 6.16.

Numer.16.32.

Genes.7.11.

Cap.19.24.

Luc.23.31.

who were neuer otherwise vnto him then common men?

13 If this do not sufficiently informe vs, how haynous sin is in his sight, let vs runne ouer all them, who haue notoriously bene punished in the world, and the examples of them are committed to solemne memory, as Adam and Cain and Saule, or Antiochus, or Ananias and Saphira, or Iudas the traytor, or Iulian the apostata; yea looke into the Babylonian Empire, or the Persian, or the Grecian, yea particular cities, Corinth, Rome, or Constantinople: all these haue suffered ruine, onely for their sinnes. The future torments of hell, are prepared onely for sinners. All calamities which our neighbours endure, or we sustaine here in our land, do come to vs for sinne. The speech which Cyprian vseth, contra Demetrianum, is very fit in this place, *Thou marueillest or complainest in this stubbornesse and contempt of yours, if the raine do few times fall vpon the ground, if the earth be vnsightly by the filthinesse of the dust, if the barren turfe do yeelde hungry and pale grasse, if the haile falling do spill the vine, if the ouerturning whirle-wind do marre the olive, if drouth dry vp the springs, if pestilent breathes do corrupt the ayre, if diseases consume men, when all these things come by sinnes prouoking, and God is the more offended, since such and so great things do no good at all.* Now by this we may remember to thinke, that it is our sinne which bringeth on vs that famine, which is euery where so bitter. Then if wickednesse be so forcible, it is no maruell if on the one side Nineue were like therewith to perish, in so short a time: but on the other side, let vs flie from all grosse sinnes, and wilfull disobedience, lest transgressing, we so farre prouoke God as they did, and so bring on our land that, which perhaps we can be content, with patience to heare of them, but should rue to feele in our selues.

Cyprian. contra Demetrianum.

14 The second thing here worth the noting, in these words of our Prophet, is, that he letteth them know, that they should be ouerthrowne, but he doth not tell them how. He himselfe did not know, and therefore he could not speake it. It was inough of their part, and too much as they thought, that the matter should be verified: they needed not to enquire of the manner. But this kept them in suspence, and made them feare the more, since they knew not what to preuent. For if they had

knowne

knowne the way, their wits would haue bene busied to withstand the thing imagined. That is the froward nature of man, to turne away from the maine, and to looke on some by-thing; as in the like sort, we see the man who is complained off, to his superiour for his fault, striueth not to amend his error (take heed of that by all meanes) but laboureth to know who it was that complained, that he may be quit with him. If the Prophet here had said, that some enemy should inuade them, all their wits would haue bene employed (if they had beleeued his message) in mustering of their men, in scowring of their armor, in preparing of their munition, in vniting of their forces. Their citie must haue bene victualled, their rampers haue bene repaired. If mention had bene made of some inundation to follow, here trenches and there ditches had bene cut, to see whether art and labour might haue turned away the water. And the like is to be said of any other set euill whatsoeuer; they would haue bene busie in prouiding for it. But now while they know nothing, they stand in feare of euery thing. They entertaine that opinion, that it is God who doth threaten them, and allowing him thereupon, to be infinite and Almighty, as amazed men they do feare, what possibly may be dreaded. He is of force to do what he pleaseth, and they onely must be the sufferers. Now as euery man will grant, that one skilfull at defence, may rap a silly child, who hath neither strength nor knowledge, and may strike him at his pleasure, on this side and on that side, and aboue and vnderneath, because euery way he lieth open, so God if he see cause, can lay a burthen of any kind of trouble on men or cities, who must take what he offereth, and in no sort can auoyde it.

15 Then hath he wayes inough to ouerturne great Ni-
Ezech. 14. 21. neue. He speaketh by his seruant Ezechiel, of foure grieuous iudgements to chastise men withall, that is, the sword, and famine, and the noysome beast, and the pestilence: what hauocke would these make, and cause cleane worke before them; that what escapeth of the one, might fall vpon the other, and he whom the first doth not touch, might be crushed with the last? And if these foure would touch the people, but do nothing to the Citie, then remember the force of fire, not onely rained
Genes. 19. 24. from heauen, as on Sodome and Gomorrha, but being put to

by

by men. How came Corinth to destruction, or Saguntum to desolation, but by fire, which is one of those things, which we truly say hath no mercy? If all the world hereafter shall be destroyed with fire, what maruell then, if one city might perish with that element? Remember the force of water, which by inundation from sea, within these hundred yeares, hath deuoured great parts of Zeland, and by the ouer-flowing of Tiber, within these forty yeares hath cast downe very many houses in Rome, and hath bene knowen in other places, to haue ouerturned many mighty bridges. Yea the generall deluge did drowne the whole world with water, when they thought themselues as sure as Nineue now could be, and perhaps laughed at the newes which Noe brought to that purpose: therefore a speciall deluge might quickly drowne one city, if God should loose the water. Remember the force of earth-quakes, which destroy both men, and buildings. How did Lysimachia fall, and Thessalonica sinke? Constantinople in the time of Agathias was sore shaken, and Antioch with a great part of Asia, neare to Antioch, was swallowed vp in Traianes time, as Dion writeth, reporting very marueilous things thereof. Remember the force of enemies, assembled in great number and with discipline of warre, what strange things they haue done. I spake before of Hierusalem, and who thought themselues more safe, then the inhabitants of that city? and yet the Romanes tooke them. The Gothes surprised Rome when Honorius who was then Emperour, lying quietly at Rauenna, thought the matter so vnlikely, that when newes was brought vnto him, that Rome was lost, he supposed that they had meant a fighting cocke, which he called by that name. So it might be with other places, euen with this mighty Nineue.

2. Pet. 3. 7.
Leuin. Lemnius de Occultis naturæ miraculis, 4. 2.
Anno 1557.
Natales Comes Histor. lib. 10.
Agath. Hist. lib. 5.
Dion. Hist. lib. 68.
Lodo. Viues in præfat. ad libros Augustini De Ciuitate Dei.

16 Truth it is that they had people, and souldiers in great store, a city strongly defenced, money and much munition, yet these things are not euermore of power, to keepe and saue from an enemy. You haue heard of that speech of Philip, who neuer feared but he might take that city, whose gates were so wide, that an Asse laden with gold might enter. Iugurtha could say, that Rome it selfe might haue bene bought with mony, if there had bene any to buy it. But it is the note of an historian in our age,

Plutarch. in Apophtheg. matibus.
Salust. de bello Iugurth.
Natales Comes Histor. lib. 7.

age, that it is a foolish speech which commonly men do vse, to say that any citie or fortresse is inuincible. For saith he, when an enemy hath once laid siege against it, either force of gunnes by violence, or craft of mining in secret, or priuy scaling by night, or tiring out the besieged by long continued labours, or treason, or some stratageme may bring it to the inuader. Yea victuall may want within, or things fit for defence, or the garrison may be worne. And by such meanes, warrieurs may winne any place. Let Tyrus be the example, which was gained by Alexander the Great. And if a hold be once taken, why is it not in the mercy of the conquerour, both for the place and the people to be vsed at his pleasure, to be saued if he will saue, or spilled if he will spill? And is a mortall creature, of power to breake the greatest, and shall we not thinke that God, who moueth and the heauen doth stir, who speaketh and the earth doth tremble, can plucke Nineue on her knees within fortie dayes, or whensoeuer it shall seeme good vnto him? There is no doubt at all of this matter. Then since they had no suspect of the ability of his power, and what his will was they had heard, no maruell if all their hearts were filled with such a sorrow, as requireth time to describe it. Thus you now know the cutting Sermon, & galling speech of our Prophet, which is short and not sweet: few words but ful of weight; so heauy that they make the proudest there to quake. Which I shall let you know, as God shall giue occasion. In the meane while let vs pray, that the Lord will send vs that grace, to leade our liues in his feare, that he in wrath be not enforced by the multitude of our sinnes, to intend such destructiõ to vs, as is here proclaimed against Nineue, but that we may do those deeds, which belong to Christ Iesus his seruants; to which Christ with his blessed Father and his eternall Spirit be praise for euermore.

Q. Curtius, lib. 4.

THE

THE XIX. LECTVRE.

The chiefe points.

1. The Nineuites are not obstinate, but yeeld. 3. The force of the word of God. 5. Conscience and present feare maketh sooner to repent. 6. The Pastour must not be discouraged if at the first he preuaile not. 7. The Pastour is neare to God. 8. Therefore he should be very wary. 9. The people should vse their Ministers reuerently. 10. Godlinesse is most imbraced where it may be least expected. 11. Fasts are to be proclaimed by the Magistrate. 13. The force of fasting and praying. 14. But we are negligent herein.

IONAH 3. 5.

So the people of Nineueh beleeued God, and proclaimed a fast, and put on sackcloth, from the greatest of them euen to the least of them.

IT hath bene shewed before, how fearefull a message the Prophet Ionas brought to mighty Nineue? That *yet fortie dayes, and Nineue shall be ouerthrowne.* Yet fortie dayes, and then as Ioel sometimes spake, *a day of darkenesse and blacknesse, of cloudes and obscuritie*, of lamentable horrour, and vnspeakeable desolation. The great city, the rich city, the Imperiall commander of all the East parts, he knoweth not how, nor he speaketh not how, but be it howsoeuer, shall be surely destroyed. I am now to lay downe, according to the order of the story, the good entertainement which this messenger found. Who would not imagine, that men in that height of prosperity, in the top of the wheele, now bearing rule ouer a great part of the world, would haue vsed this stranger in some strange manner, sutably to that pride and disdainefull contempt, which commonly waiteth vpon abundance? That an vnknowne fellow, simple, out of countenance, hauing neither statelinesse of apparell, nor any attendants to commend him, should come facing and threatning, with a tale of that nature, Ioel. 2. 2.

neither respecting himselfe, nor his superiours. If it be want of maners in him, he must be taught good maners: if it be lacke of wit, he must be taught wit, not to disturbe or interrupt the peace of such a city. Ahab although he knew well inough who Elias was, yet in like case would haue sayd vnto him, *Art thou he that troublest Israel?* The Iewes would haue serued him, as they serued Saint Steuen, shoute at him, stop their eares, runne vpon him at once, draw him out of their city, and stone him, or as they serued Paule, cry, *Away with such a fellow from off the earth, it is not fit that he should liue*; and then againe shoute, and cast off their clothes, and throw dust into the aire. Very few of the qualitie of the citizens of Nineue, would haue forborne to imprison him, or driue him from among them.

1.Reg.18.17.
Act.7.57.
Cap.22.22.

2 But the audltors here, being made of other more gentle and soft mettall, do beare themselues better. The sound of his voyce being entred into their eares, hath descended to their hearts, and there hauing wrought an effectuall conuersion, reflecteth it selfe so againe, that their vttermost members are affected therewith. The soule hauing once giuen credite to this so imminent an euill, the whole man is possessed with a fearefull contemplation; the body quiuereth at it, and all the ioynts do tremble: the voyce is lifted vp to proclaime mortification: the belly shall be pinched with a macerating fast: the backe shall be disguised with sordidity of sackcloth: the head shall be couered with ashes and dust; the tongue shall crye mightily vnto God for mercie. Yea great and small of them, without any exception, shall thus be brought downe. Such a change, in such a moment of time, was neuer seene: That the voyce of musicke should bee turned into mourning; the sound of the viole and harpe, into howling and schreeching; that the Princes and beggers should be equalled together, that the daughters of Niniue, the daintiest of ten thousand, depriued of their delicacy, and luxurious attire, the ioy of their hearts formerly, and pleasure of their eyes, should lye groueling on the ground in sobbing & bitternesse, as vilified creatures and as deiected wormes. So mightily did Gods word, and the horrour of their sinne preuaile among them. But this was a happy fall, to shrinke once, and stand long for it; to sinke a while, and rise a-

again.

againe. Here because the things are diuerse, which my text saith they did in signe of repentance; to the end that you may particularly vnderstand so much of them as I thinke fit at this time to deliuer, I suppose it best, for plainnesse sake, to branch all into these two heads: First the force of the word, whereby they were brought to beleeue the Lord, *So*, that is, vpon his preaching, *they beleeued God*. And secódly, the effect which followed of their beleeuing, *They proclaimed a fast and put on sackcloth*. For auoiding of confusion, I do not now name such subdiuided circumstances, as do arise from these, but they shall be touched as they lie. 1 2.

The people beleeued God.

3 I stand not to dispute whether *Belohim* in this place, with the prepositiue letter *B*, being put to *Elohim*, be better translated by, they beleeued *Deo*, or *in Deo*, or *in Deum*, *they beleeued God*, or *they beleeued in God*, or *they beleeued on God*, as diuerse diuersly haue it; for howsoeuer otherwise these may haue their difference, yet in this place as I take it, they come all to one end: they beleeued that the Prophet had reported from God, whatsoeuer he reported. But I rather obserue the excellent vertue of the word of truth, and such a force in it as cannot be vttered; that in so short a time, as the preaching of one day (for so the text best beareth it) by a man so vnacquainted with that place, in a Citie so auerse from sanctitie and deuotion, it should worke so strong an effect, that flesh and bloud may maruell, and the naturall man may stand amazed at it. But is not this it, which Esay hath compared to the snow and raine, who come downe from aboue, but returne not thither againe, but water the earth, and procure a fruite out of it? Is not this it which the Apostle doth affirme *to be liuely and mightie in operation, and sharper then any two edged sword, and entreth through euen to the diuiding asunder of the soule and the spirit, and of the ioynts and the marrow, and is a discerner of the thoughts, and the intents of the heart?* Is not this it which by Christ is called *a net*, which doth take the greatest fishes, euen against their will? Which as it made Iosias a religious Prince, to melt at the heart, vpon the reading of it, so it forced Felix also an irreligious Deputie, to tremble at the hearing of Saint Paule, when he disputed 1. בלהים Ionah. 3.4. Isay 55.10. Heb. 4.12. Math. 13.47. 2.Chron. 34. 27. Act. 24. 26.

disputed of iustice, and temperance, and the iudgement to come. Then surely this also might do good among the Niueuites.

4 The Law of the Lord, as Dauid hath taught vs, *giueth wisedome to the simple.* I may adde, that it maketh the rough wayes plaine, and crooked things straight; it remoueth away that which is scandalous, it doth rectifie the vntoward. *Giue me a man,* saith Lactantius, *who is angry, an euill speaker and vnbridled, and by a few words of God, I will make him as mild as a lambe. Giue me a man that is greedie, couetous and hard, and I will returne him to thee liberall, and such a one as with his owne and full hands will bestow his money. Giue me one that is afraid of smart and death, and foorthwith he shall contemne the gallowes and fire, and the very bull of Phalaris.* Let sinne (saith Saint Chrysostome) be like an Oke which hath taken deepe roote in thee; yet Gods word is like an axe, which will hew downe that Oke, and if it do it not at one stroke, yet it will be brought about, with doubled and multiplied blowes. Saint Austen, or whosoeuer he is, who is the authour of that Treatise *De Sanctis*, alluding to the parable of Christ, saith, that the word is like to mustard seede, which being first ground and then tasted, by the biting thereof maketh the countenance sowre, the forehead contracted or drawne into a narrow roome, the teares to breake foorth, but it is wholesome, and purgeth the head. So the word of the Lord being receiued, maketh the mind heauie, the bodie disquieted, the teares to drop drowne, but yet all this in such sort, as that saluation is gayned with this weeping and bitternesse. Then if it be so powerfull, and the basenesse of the messenger detract nothing from it, but rather adde honour to it, (for by weake things and foolish things, God will confound the wise, and his *power is made perfect by weakenesse*, and *the words of fishermen are read, but the necks of Orators are subdued by them*, as the afore named Saint Austen hath) then no maruell if so many were pricked in their hearts, at the speech of this poore Prophet; and as being wounded to the bone, could not be at any quiet, till the sore were both searched and healed. No maruell if this Sermon did worke as much with them, as once a letter of Paules did with the people of Corinth, whereof himselfe doth witnesse thus. *What great*

Psal. 19. 7.

Lactant. Diuinar. Institut. lib. 3.

Chrys. in Procem. in Isaiam.

August. de Sanctis Sermon. 33.

Matth. 13. 31.

1. Cor. 1. 27.
2. Cor. 12. 9.

August. de verb. Domini, Serm. 59.

care

care it hath wrought in you: yea what clearing of your selues: yea indignation: yea feare: yea great desire: yea zeale: yea punishment. So 2. Cor. 7. 11.
this here procured, that al the faculties of their mind, were frighted and mooued, and busied to the full, to turne away that wrath which now did hang ouer them.

5 And although they had many things, yea al the things that might be, to detaine them from these good motions, prosperitie, security, satiety of bread, a wall of sinne about them, a sea of sinne within them, superstition and ignorance, and contemning pride, which so loueth it selfe that it loueth not to be cõtrolled, yet the breath of one mortall man (although inspired indeede from an immortall God) doth ouertumble all. For first albeit the words of his Sermon, be most briefly set downe here, yet without question he inueighed against their sinnes, the enormitie of their liues, the crookednesse of their wayes, their outragious impiety, their insolent intemperancy. And vpon this they were striken with a biting remorse, and feare, that some diuine essence, or supreme Iustice, would take vengance vpon them. For the minde of all euill men agreeth with Adam in Genes. 3. 8.
this, that after that a sinne is done, there is a horrour for the same, and blushing and concealing; and there is an impression by the very light of nature, that transgression is punishable, and the integrity of iustice is louely and acceptable. The Athenians and Greekes who neuer knew God, did admire vertue, as may be euident by the deedes of Socrates and Aristides, and the writings of Plato and Xenophon; and they seuerely chastised some iniquitie; yet they knew not the Scripture. But where the Lord himselfe speaketh (if men be not impudent euen their faces of brasse, and their bowells of the adamant) they must needes shew a conformity, in acknowledging the equity of his exclamations against sinne, howsoeuer in some mysteries they yeeld not their consent. Petrus Maffeus a Iesuite reporteth in his history, that when his fellowes came Petr. Maffeus lib. 12. Hist.
first to preach in the East Indies, the Gentiles and Infidels there, hearing the ten Commaundements, did exceedingly commend, and magnifie the equity and vprightnesse of them. For what could be (thought they) more reasonable, or more holy or iust, then that men should not steale, or murther

one another, or liue in adulterie, or dishonour those that bare them, or abuse the name of him, whom they accounted for their God, and so of the rest? Thus ignorant men do assent, that there is a good and euill, a lawfulnesse and vnlawfulnesse, that vertue is to be prayſed, and sinne deserueth punishment; and this opinion well rooted in the men of Nineue, doth make much for the Prophet. Secondly it is manifest, that his threats were of such dangers, as were soone after to follow, so that wrath was at their gates, and vengeance at their doores, and would quickly breake in vpon them. But onely fortie dayes space, and all must to destruction. If it had bene yeares or ages, they might haue contemned: but they are put to their dayes, and fortie dayes, God knoweth, will soone be expired. The long suffering of the Lord, maketh Atheists to scorne and deride: *Where is the promise of his coming?* and the opinion of impunitie, or scaping scot-free, vntill the day of iudgement, maketh the wantons of the world persist in disobedience. But here is no such remoouing, nor putting off of time, no repriuing till next Assises, or binding to expect iudgement a hundred yeares after, as once the Iudges at Athens serued a woman, whose cause they knew not how to sentence. It is a danger which is to follow immediatly, that will make men looke about them. Tell a scorner in his iolity, that he must die one day, he answereth, *what remedy*, and maketh no more of it; but let him heare that which Ezechias did, *Set thine house in order, for now thou must dye*, or as Nero sent word to diuerse, that they by their owne hands must foorthwith make away themselues, or else they should die with torture; and this ruffler is by and by abated in his courage, groweth pale in his countenance, and is deiected like a miserable caytife. Cato had oftentimes cryed out, that Carthage must be destroyed by the Romanes; that it was too neare a neighbour to their citie. For a long space together, he made no speech in the Senate house about whatsoeuer businesse, but that was brought in, as his conclusion in euery Oration. But this earnestnesse of his preuailed not: and that so much the rather, because Scipio Nasica with a contrary opinion, did in euery speech maintaine, that it was for the good of the Romane common-wealth, that Carthage should continue. Yet as

2.Pet.3.4.

Aul. Gellus, 12.7.

2.Reg.20.1. Cornel. Tacit. Annal. lib. 15.

Plutarch. in Catone Maiore.

Pliny

Pliny writeth, when Cato on a day, brought a greene figge into the Senate house among them, and auowed vnto them, that but three dayes before that figge was growing in Carthage, he made plaine demonstration to them, that if the wind did serue, and all other things were ready, within the space of three dayes, an enemy might come from Carthage to Rome, with a fleete of ships, and an armie, and besiege them in their Citie. And the nearenesse of this danger, did so much moue, and earnestly affect the beholders, that whereas they could neuer before be brought to it, they gaue not ouer till Carthage were layd on the ground. Beware of euill at hand: it is that which stingeth in earnest. The word of God coupled with these two attendants, first that sinne deserueth punishment, and then that this plaguing was immediatly to follow, hath preuailed so farre, from the mouth of Ionas. Plin. Natural. Histor. lib. 15. 18.

6 A thousand things beside these do waite vpon the word of God, as allurements, reasons, promises of infinite variety, and that doth fasten one way, which doth not catch another, and that is done one day, which is not done another. Then let the faithfull Pastour, who standeth betweene the Lord, and the consciences of the people, still hope the best of his labours, that his haruest may be great, although yet he reape little of an off-ward, and vntoward, and stif-necked congregation. Let him plant with diligence, and let him waite with patience; let him teach and let him pray, and God will giue an increase. But let not him appoint the time, and be wiser then his Maker. It is the Lords owne word, a softening, seasoning, piercing, working, winning word; and by the force thereof, he who hath fished a whole night, and caught nothing, may make a draught to be wondred at, in a Sermon of one houre. That sinfull man Ionas, who lately by his notorious disobedience, and sleeping vpon his fault, had proucked the Lords high displeasure, and was accordingly chastised for it, hath his labours so countenanced, and graced euery way by his Maister, that he stirred the greatest city that all the world had, to fasting and repentance. And shall thy single heart deuote it selfe to the Lord, and consecrate all his ability, sincerely and entirely to the honour of his name, and to the enlarging of his

1. Cor. 3. 6.

Luc. 5. 5.

kingdome, and shall not a blessing follow thee, yea an inestimable blessing? Onely see that thou do serue him in integrity of thy soule, and go in and out as thou shouldest, without halting or paultring: and if thou gaine not much, yet thy ioy is with the Highest, and thy comfort is with that blessed one, that thy heart doth beare thee true witnesse, that the fault is not in thee. He who laboureth to draw other vnto euill, although he preuaile not, yet he is punished as a naughty man for his wils sake, when he speedeth not (this most plainely appeareth in cases of treason.) And God forbid, that the pastour who endeuoureth to bring the stray sheepe home to Christs fold, should lose his reward with the Lord, for his willing trauels sake; although he should be refused or reiected by men. This is the comparison of Saint Austen. And he addeth farther afterward, that Christ wept ouer Hierusalem, and professed that he would haue gathered thē together, as a hen gathereth her young ones vnder her wings, and yet they would not. By this, saith he, he intended to teach vs, that if we striue to conuert men to grace, and do not obtaine our purpose, we should not thereupon sinke and be discouraged in our hearts, because Christ sped so before vs. So if we do our duty, we are sure on euery side. To winne nothing, is the worst that in reason can befall vs: yet we our selues do fare well. But if our faith be stedfast, and we apply the means without fainting, we may build so farre vpon God, in the confidence of his promises, that for his owne names sake, and for his Churches sake, our worke shall grow and prosper. If the heart within be perfect, and the externall powers be vowed to God as a sacrifice, our lips, and tongue, and mouth, shall be instruments of his prayse, to the great loue of the godly, and wonderment of the wicked. It is more then an ordinarie trust, to be put in trust with such Oracles, and that eye which neuer slumbreth, doth follow and obserue those, who haue this in their charge: and if this trust be discharged, he crowneth his seruants here in this life with much comfort. For there is no ioy like to this ioy, when a man doth tread the steppes of the Sauiour and Redeemer of the world, and is a meanes vnder God, to saue the soules of them, for whom Christ came from heauen. There is no comfort like to that

August. lib. 1. Contra Cresconium Grāmatic.

Matth. 23. 37.

Psal. 121. 4.

that comfort, to ſtand in a congregation, and turning this way and that way, in humility to ſay vnto the Lord, *Behold here am I, and the children which God hath giuen me.* Hebr. 2. 13.

7 Hauing other things to diſcourſe, I feare that I ſtand too long on the force of the word of truth; and therefore I ſteppe a little farther. It hath extorted and wrung out from theſe Nineuites (although they formerly had bene ſtubburne) a faith and beleeuing on it. *The people of Nineue beleeued God.* But why is it not ſaid that they beleeued the Prophet, but that they beleeued God? The Author is here named, and the inſtrument is vnderſtood. Ionas did ſpeake in Gods name, and they receiued it as from God. They reſpected not this mans weakeneſſe, but thought vpon the maieſtie of the ſender. And they are ſaid to beleeue God, who beleeue a man ſpeaking by Gods word. In Exodus the text hath, *The people feared the Lord, and beleeued the Lord and his ſeruant Moſes.* Exod. 14. 31. In that place both are named. But commonly the meſſenger, as being a perſon neceſſarily vnderſtood, is included within the mention of his Maiſter the ſender. So the Prophets in old time did euermore vſe, *Thus ſaith the Lord:* and yet it is intended that they alſo did ſpeake. By this we may conceiue the regard which God doth beare to his ſeruants, the Miniſters and Preachers of the word, that as he doth impart his name vnto Magiſtrates, *I haue ſaid that you are Gods,* Pſal. 82. 6. ſo he communicateth his ſpirituall actions with his Paſtors, and doth giue to them as to a kind of fellow-workemen, the credite of that which is his owne, and ſo backe againe aſſumeth to himſelfe their actions and their ſufferings. *They haue not caſt thee away, but they haue caſt me away, that I ſhould not reigne ouer them,* 1. Sam. 8. 7. ſaith God vnto Samuel. *Thou and all thy company are gathered together againſt the Lord,* ſaith Moſes to Corah, *And what is Aaron that you murmure againſt him?* Num. 16. 11. God doth attribute to Ieremy that which belongeth to himſelfe. *Behold this day haue I ſet thee ouer nations, and ouer the kingdomes to plucke vp, and roote out, and to deſtroy and throw downe, to build and to plant.* Ierem. 1. 10. It is a great warning to vs who ſtand before the altar, that in regard of his holineſſe and righteouſneſſe, whoſe perſon we repreſent, our cariage and behauiour ſhould be framed to a reſemblance, of the immaculate Deitie: that we liue if not like God, (for who can match that

ſanctity

ſanctity which resideth in that pure essence?) yet like to men of God. The titles which we beare, the office which we sustaine, the person which we represent, the nearnesse of our vocation to that absolute integrity, which is onely in one great Maiestie, are remembrancers vnto vs of this. Then we had need be aduised, how we take this office on vs, and how we vse it afterward.

8 God is a God of knowledge, and of inconceiuable purity. The Priest should treade those steps. The Vrim and the Thummim, the light of knowledge and perfection, should rest vpon his breast. He should know how to put a difference, betweene a sheepe and a sheepe, to speake a word in due season, to binde vp that which is broken, to beate downe that which is froward. There is committed to him as Gregorie calleth it, *The Art of all Arts, and science of sciences, the regiment of mens soules.* Then he had neede know how to handle them. If one should haue in a viall or glasse, the precious bloud which distilled from Christ on the crosse, and were forced to remooue it, and transport it from place to place, how wise should this party be, that he did handle it warily, left if the glasse should breake, all should perish? This were no charge for an ignorant or silly body. But the minister as Saint Bernard hath well obserued, hath the keeping of those soules in his congregation, whom Christ loued more then his bloud: for he who was no vnwise merchant, gaue that to redeeme them; and therefore he who should haue to do with these, should be no baby for knowledge and vnderstanding. How fearefull should an ignorant and vnskilfull person be, to runne when he is not called, and to thrust himselfe into this businesse? He will be in place of God, who hath scant the sence of a man: for I wish that in diuerse places, there were not such, as want those common complements, which men of reason haue. He to whom you would scant commit the meanest thing to be gouerned, must rule that which is most precious. Euery man should put to his hand to amend this errour, which crept in while Popery reigned, and can hardly yet by so many good lawes, be vtterly rooted out. Let Patrons thinke on this, who for gaining a little trash, which is cursed by God and all goodnesse, as being a sacrilegious thing, set such to guide their owne soules, and the soules of their sonnes and daughters, their ser-

Exod. 28. 30.

Gregor. Pastoral. curæ, part. 1. cap. 1.

Bernard. de aduentu Domini, Serm. 3.

uants

uants and their tenants, to heauen and eternall blessednesse, as a man of vnderstanding would scant set to guide his husbandry, yea his cattell to the water. A blind god among Christians, is ridiculous and contemptible, but a blockish god much more. But he who is to thee in Gods place, is apparantly blind and blockish. How filthy a thing is it, saith Gregory, that a man should be to learne, when he is in place to teach? As in knowledge, so in life we should approch to Gods image, and therefore we should carefully estrange our selues from all notorious crimes. It is farre from that Highest to be spotted or disorderly: so it should be farre from vs, as much as mans frayltie may suffer. A little staine in a white garment, doth make a sensible blemish. Such things as are conspicuous, haue their faults seene most easily. Cut off the haire but from one eye-brow, and how disguisedly will the face looke? there is little taken from the body, but a great deale from the beauty. It is Saint Austens comparison. Thou art in place to purge other, therefore first purifie thy selfe. Thy people are to thee, as the shadow is to the body. If the body stand vpright, the shadow is vpright also. But maruell not if the shadow do double, if the body be first crooked. Thy fals draw other on with them. For thy callings sake, & for his sake whose marke is stamped in thy forehead, haue an eye vnto thy wayes. But aboue all follow him in this. He sitteth on high in the heauen, and there is no earthinesse with him: let not thy celestiall spirit be fixed vpon the earth, and lye groueling on the ground. Thy outward man and thy inward man, and all thy conuersation must be aboue in heauen, not in scraping or in scratching, as if thou hadst a perpetual habitation in this world. How shall other by thy example learne to contemne the world, which thou with greedinesse doest embrace, and shewest thy selfe, as if thou hadst lost much time at thy studie in the Vniuersity, and wast now to recouer it, with a preposterous emulation, of the fiercest hungriest worldlings? There is nothing farther from heauen then this; there is nothing more vnlike to thy Maker. It is noted that the creatures which are nearest the earth, take most care to get store: those which are more remote, are lesse busied, but those who liue next the heauen, haue their hearts least set vpon it. What hoordeth like the Emet or pismire,

Gregor. pastoral. curæ, part. 2. 21.

August. De ciuitate Dei, 11. 22.

Philip. 3. 20.

Saresbur. de nugis curialium, l. 7. 16.

Prou. 6. 6. 8.

kingdome, and shall not a blessing follow thee, yea an inestimable blessing? Onely see that thou do serue him in integrity of thy soule, and go in and out as thou shouldest, without halting or paultring: and if thou gaine not much, yet thy ioy is with the Highest, and thy comfort is with that blessed one, that thy heart doth beare thee true witnesse, that the fault is not in thee. He who laboureth to draw other vnto euill, although he preuaile not, yet he is punished as a naughty man for his wils sake, when he speedeth not (this most plainely appeareth in cases of treason.) And God forbid, that the pastour who endeuoureth to bring the stray sheepe home to Christs fold, should lose his reward with the Lord, for his willing trauels sake; although he should be refused or reiected by men. This is the comparison of Saint Austen. And he addeth farther afterward, that Christ wept ouer Hierusalem, and professed that he would haue gathered thē together, as a hen gathereth her young ones vnder her wings, and yet they would not. By this, saith he, he intended to teach vs, that if we striue to conuert men to grace, and do not obtaine our purpose, we should not thereupon sinke and be discouraged in our hearts, because Christ sped so before vs. So if we do our duty, we are sure on euery side. To winne nothing, is the worst that in reason can befall vs: yet we our selues do fare well. But if our faith be stedfast, and we apply the means without fainting, we may build so farre vpon God, in the confidence of his promises, that for his owne names sake, and for his Churches sake, our worke shall grow and prosper. If the heart within be perfect, and the externall powers be vowed to God as a sacrifice, our lips, and tongue, and mouth, shall be instruments of his prayse, to the great loue of the godly, and wonderment of the wicked. It is more then an ordinarie trust, to be put in trust with such Oracles, and that eye which neuer slumbreth, doth follow and obserue those, who haue this in their charge: and if this trust be discharged, he crowneth his seruants here in this life with much comfort. For there is no ioy like to this ioy, when a man doth tread the steppes of the Sauiour and Redeemer of the world, and is a meanes vnder God, to saue the soules of them, for whom Christ came from heauen. There is no comfort like to that

August. lib. 1. Contra Cresconium Grāmatic.

Matth. 23. 37.

Psal. 121. 4.

that comfort, to ſtand in a congregation, and turning this way and that way, in humility to ſay vnto the Lord, *Behold here am I, and the children which God hath giuen me.* Hebr. 2.13.

7 Hauing other things to diſcourſe, I feare that I ſtand too long on the force of the word of truth; and therefore I ſteppe a little farther. It hath extorted and wrung out from theſe Nineuites (although they formerly had bene ſtubburne) a faith and beleeuing on it. *The people of Nineue beleeued God.* But why is it not ſaid that they beleeued the Prophet, but that they beleeued God? The Author is here named, and the inſtrument is vnderſtood. Ionas did ſpeake in Gods name, and they receiued it as from God. They reſpected not this mans weakeneſſe, but thought vpon the maieſtie of the ſender. And they are ſaid to beleeue God, who beleeue a man ſpeaking by Gods word. In Exodus the text hath, *The people feared the Lord, and beleeued the Lord and his ſeruant Moſes.* Exod. 14.31. In that place both are named. But commonly the meſſenger, as being a perſon neceſſarily vnderſtood, is included within the mention of his Maiſter the ſender. So the Prophets in old time did euermore vſe, *Thus ſaith the Lord:* and yet it is intended that they alſo did ſpeake. By this we may conceiue the regard which God doth beare to his ſeruants, the Miniſters and Preachers of the word, that as he doth impart his name vnto Magiſtrates, *I haue ſaid that you are Gods,* Pſal. 82.6. ſo he communicateth his ſpirituall actions with his Paſtors, and doth giue to them as to a kind of fellow-workemen, the credite of that which is his owne, and ſo backe againe aſſumeth to himſelfe their actions and their ſufferings. *They haue not caſt thee away, but they haue caſt me away, that I ſhould not reigne ouer them,* 1. Sam. 8.7. ſaith God vnto Samuel. *Thou and all thy company are gathered together againſt the Lord,* ſaith Moſes to Corah, *And what is Aaron that you murmure againſt him?* Num. 16.11. God doth attribute to Ieremy that which belongeth to himſelfe. *Behold this day haue I ſet thee ouer nations, and ouer the kingdomes to plucke vp, and roote out, and to deſtroy and throw downe, to build and to plant.* Ierem. 1.10. It is a great warning to vs who ſtand before the altar, that in regard of his holineſſe and righteouſneſſe, whoſe perſon we repreſent, our cariage and behauiour ſhould be framed to a reſemblance, of the immaculate Deitie: that we liue if not like God, (for who can match that

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mire, which is an earthly thing, and dwelling thereupon? But the birds of the aire, who flye next to the heauen, as Christ himselfe doth teach, *Do neither sow, nor reape, nor carrie into the barne.* Let thy meditations carry thee much higher then their wings, that although thou liue with men, yet thy loue may be with God. So thy celestiall contemplation, thy pastourlike conuersation, thy knowledge fit for a teacher, may shew that thou art one of them, by whom the Lord doth speake, and that title shal be giuen thee. And so much for the Minister.

Matth.6.26.

9 But the people are also taught from hence, to yeeld an vnfained reuerence, to their pastors and preachers, yea although they be such as haue their infirmities. For who had more then Ionas? and yet his speech is called Gods speech, & the beleeuing of his words, the beleeuing of the Lord. The profite which is brought by the true Pastours to their congregations, their maister who doth send them, and the message which they bring, do deserue to be well regarded. It is more then men do accompt it, to seeke out what goeth astray, to comfort the broken hearted, to leade in the way of peace, to feede that with spirituall foode, which otherwise would perish. To ouerturne the strong holds of Satan and of sinne, is that which is worth the receiuing. But as Origen once said, as the wals of Hierico fell downe by nothing, but by the trumpets of the Priests, so be the strong holds of Satan ouerthrowne by nothing, but by the doctrine of good teachers. These come from the immortall Lord, who is a iealous God and a terrible, and doth hold the disgrace done to his Ministers, as a disgrace offered to himselfe, and punisheth it accordingly. A Christian captaine could once say to Valence the Emperour, that he lost a victorie for abusing of Gods Ministers, and they (sayth he) who fight against the Lord do prosper in nothing. Moreouer, the message which they bring, is the true peace of conscience, & ioy in the holy Ghost. A treasure beyond all treasures: & although they be but earthen vessels, (and therefore brittle) who bring it, yet for the treasures sake, they should be well intreated. How do they keepe this lesson, who accompt it part of their happinesse, if with facility they may abuse and with promptnesse depraue those, who in truth they should honour, for so the Apostle speeketh; and yet they will be Christians,

Origen. in Iosuam Homil.7.

Theodoret. Hist. Eccles. lib.4.29.

1.Tim.5.17.

ſtians, and men knowne for religion? Thou who ſo doeſt, art an vnhappy man: thou wrongeſt thy ſelf and knoweſt it not. Heare what Saint Cyprian ſaith vnto thee: *Thou art angry with him who laboureth to turne away the wrath of God from thee; thou threatneſt him who intreateth the mercie of God for thee; who feeleth that wound of thine, which thou thy ſelfe doeſt not feele, who powreth out thoſe teares for thee, which thou thy ſelfe perhaps doeſt not powre out*: for thus the true Paſtour doth. I may adde; Thou wicked heart, why doeſt thou render him ſo ill thankes for his labour? Comeſt thou not vnto his Church? by that meanes thou debarreſt thy ſelfe, from the communion of Gods ſaints. Doeſt thou come, & ioyneſt not with him in prayer and inuocation? Then thou ſeeludeſt thy ſelfe from a multitude of men, who call vpon the Lord: and it is better that thou hadſt bene abſent; for now thou condemneſt thy ſelfe for comming and yet refuſing. But thou prayeſt ioyntly with thy Paſtor: then let Saint Chryſoſtome ſpeake vnto thee: *When he ſaith, peace be to you,* (as we ſay in our Liturgie, *The Lord be with you*) *thou anſwereſt, & with thy ſpirit,* (for in old time, they replyed ſo alſo as we do now.) *Thus thou ſayeſt in the Church, and as ſoone as thou art come out, thou impugneſt him, thou deſpiſeſt him, thou reuileſt him, and priuily with a thouſand reproches thou rentest him and tearest him: what a peace is this to his ſpirit, which thou doeſt wiſh vnto him?* Take heede and be aduiſed o you ſonnes of men, leſt deſpiſing thoſe whom your God fauoureth, you purchaſe his high diſpleaſure. Learne of the Gentiles of Nineue, to thinke of God in his meſſengers, and by the viſible creature, to remember the inuiſible Lord, and to reſpect them both, the Eternall for himſelfe, the other with a reference, becauſe he commeth from him.

Cyprian. de Lapſis.

Chryſoſt. Homil. 33. in Matthæum.

10 Now to returne to my Prophet: by him ſpeaking from God, and by God ſending his word, his louing, mooving word, faith is wrought in the Nineuites, according to that of the Apoſtle Saint Paule, that *faith is by hearing, and hearing by the word of God.* They by a terrour apprehend the conſcience of their ſinnes, and imagine that without repentance, deſtruction and vnauoidable deſolation is at their doores. See the ſtrange effect of one ſermon, and the doctrine of one day (for ſo I do ſtill take it) a-

Rom. 10. 17.

mong

mong a forlorne people. The ſtony heart is made like waxe, the flinty mind is made ſoft. But how ſtrange a worke is this? where ſomething was expected there nothing is to be found, & where nothing was looked for, there it cometh in great abundance. There is more treaſure in a wildernes, then in the treaſure houſe. He had long preached to the Iſraelites, and Iſrael was not Iſrael, but a diſobedient nation: Gods people were now become a Nineue, or a Babylõ, in compariſon of that which they ſhould haue bene. He commeth among the Nineuites, and there he findeth more of Iſrael, then he did in his owne countrey. The circumciſiõ ſcorneth, and the vncircumciſed are made heires of the promiſes. The children prooue to be rebels, and the rebels are changed into children. So in the time of our Sauiour, the Iewes who dwelt neere, contemned and neglected Chriſt, but the wiſe men who dwelt a great way off, came from farre vnto him, and adored him. *A new thing* ſaith Saint Chryſoſtome, *and marueilous to behold: Paleſtina lyeth in waite to deſtroy Chriſt in his cradle, and Ægipt receiueth & harboureth him.* So thoſe who are neareſt to the Sanctuarie, are ſometimes fartheſt from ſanctity. The Moone hath leaſt light, when it is neareſt the Sunne, but when it is moſt remooued from him, then it is full of beames and brightneſſe. They who heare the word but few times, make more profite, by opening all the hatches of their hearts, and by ſwallowing it and deuouring it, euen as the chapped earth doth the raine, then thoſe who by a wantonneſſe, and euill diſpoſition, do loathe euen the foode of Angels. He goeth little abrode who ſeeth not this experimented: poore people of the country, who heare not of God many times, do more attentiuely regard, and more fruitfully receiue one ſober and graue inſtruction, cõming from a godly Preacher, neuer catching nor cenſuring at it, then thoſe places which we take to be moſt ſolemne auditories. This is no fault in the word, neither is it to be blamed in the poore people, but it is a ſhame for the other, who yeeld not their beſt deuotiõ. Iſrael ſeãt lendeth an eare; but Nineue eares and heart, and doth not ſtay there, but will giue triall outwardly of their intendment: a faſt ſhall be proclaimed, and ſackcloth ſhall be put on, that if any thing may mitigate the furie of the Lord being offended, that may not be forgotten. And this is it which

Matth. 2 1. Chryſoſt. in Matth. Hom. 7. & 8.

which my second part in this place doth offer to me.

And they proclaymed a fast.

11 It may seeeme an vnfit time, to speake of fasting and sackcloth, when feasting and gay clothing are in their heighth among vs. But blessed be the God of our Soueraigne, and of our land, who sendeth vs such peace, as that we may in some measure, haue fruition of these things. It is a mighty blessing, if we compare it with the estate of our neighbours. I will therefore not vnaduisedly, but of purpose deferre this which is here mentioned concerning sackcloth, to the next verse, where it shall haue ashes with it: and I will put ouer almost all the circumstances concerning fasts, to that which afterward followeth; onely noting now, and that as I take it, not vnfitly for this auditory, by whom solemne fasts and abstinence, whensoeuer they are called, should be designed and appointed. If any man will suppose, that here the people of Nineue did helpe to set this forward, I will not be against his opinion; for in as much as they are first named, I will not be difficult to thinke, that they hearing the voyce of the Prophet, might by themselues or by meanes, haue recourse to the nobles, and the nobles to the king, and so make known their terrour, yea in humblenes be solicitors and beseechers, that there might be a humiliation. For in this sort the feet may be a monitour to the head, the seruants of Naaman to Naaman their Lord, the subiects to their Prince, the gardiner to the greatest. But the letter and plaine words of the Prophet, is contrary to that surmise, that the people did decree it. It was the king and his nobles, who made the Proclamation. And albeit at the first it be briefly said, that the people proclaimed the fast, yet obseruc what followeth, and the matter will be euident. The maner of Scripture is sometimes to propose an action, at the first in grosse, and then afterward to particularize the circumstances of it. So here it is, & the next verse as an Exegesis to the former, doth explane the difficulty. Moreouer the name of *people* may signifie all the inhabitants, and in them the king and the nobles, as *populus Romanus* did include the Consuls, and Senatours, and Equites as well as the commons. Then the commandement for the fast did come from the king: and that among Gods people hath euer obtained, and bene obserued, that the Magistrates

This Sermõ was preached on the Act Sunday.

2 Reg. 5. 13.

and

and Elders should determine of it, and not inferiour men.

2.Chr.20.3. 12 In the time of Iehosaphat, when the enemies came in great multitudes against Iudea, the king therof Iehosaphat proclaimed a fast. At the coming vp of the people from the captiuitie of Babylon, the gouernour Ezra proclaimed a fast, to intreate that God would be pleased, to defend them by the way. Ezra 8.21. When Esther was to aduenture her life for her people, she gaue order being Queene, that such an abstinence should be held for three dayes. The like may be gathered from the prophecie of Ioel, where they are bid to sanctifie a fast, but it is added also, blow the trumpet; which in the Leuiticall Law, was onely to be blowne by the sonnes of Aaron. The high Priest had a finger, both in the trumpet and the fast. Euen Iezabel knew this, who wrote to the Elders and Princes of Samaria, or some other city where Naboth dwelt, that they should command a fast. It must be the publike crier, and publicke authoritie, which must set abroach such things. So it was in England in the fifth yeare of her Maiesties reigne, when by the most sacred power vnder God, and by aduice of the chiefe gouernors, it was established, that ouer all the land, there should be set abstinence and prayer, that the Lord would be intreated to stay the hand of his destroying Angell, who then ouerthrew many thousands in this kingdome, with the plague of pestilence. The people in their parishes, and Ministers in their charges, may be remembrancers, in modest and godly manner, to the Church-gouernours, to exercise this dutie of Christian obedience, when the wrath of the Lord doth hang ouer by greeuous famine, or the sword or pestilence, or other the like dangers: but neither of them may assume that prerogatiue to themselues, to enioyne or to publish a solemnity of that nature. It is no true fast in a Christian common-wealth, which is begunne and ended, with manifest disobedience to that superiour power, which doth serue the same God with them. Do thou expect direction from them, whom the Lord will haue to rule, and be not so censorious or Criticall toward them, whom thou (when thou doest wisely and reuerently consider of it) doest know to be no enemies to God and true religion, as to thinke that they conceiue not the conueniency, and necessity

Ioel 2.15. Numer.10.8. 1.Reg.21.8.

of

of extraordinary humbling of mens soules to the Almighty, especially when they are warned of it, and religiously requested. Much lesse do thou suspect them to be hard hearted and insensible. Salomon telleth vs, that *the Kings heart no man can search out*, and Magistrates in great place vnder him, are not at all times to acquaint all men, with their counsels and intents. But to suppose the worst, if the time do require it, and God doth expect it of vs, and yet those whom it most concerneth, shall withhold and detaine such an exercise, yea after solicitation and request thereof made; thou mayest then vse thy discretion for thy selfe and thy familie, but especially for thy selfe, like a good Cornelius, and without any murmuring concerning other men, or seditious complayning, do thou double thy deuotion. Fast twise if God do so moouе thee, in steed of euery single time before intended; once to turne away the wrath gone out against the land, and secondly, that the Lord will moouе them that be in authoritie, to do that which is truly pleasing in his eyes. So thou hast saued thy owne soule, and the burthen shall lye on the conscience of other. But take heede of seditious singularity, and ouer-weening contempt, and condemning of other, lest thou more offend with that, then thou profite with thy abstinence. Diuinitie will not iustifie it, that if a Christian state shall giue solemne entertainement, for dismissing of Embassadours, who may be suspected to come about no religious practise, the Ministers on the other side at the same time, and in the same place, should of purpose to crosse the first, proclaime a solemne fast: or if the chiefe Church-gouernour should bid stay a while, for reasons not irreligious, inferiour men should therefore make a great deale more hast. Neither may the examples of others make good this. We liue by lawes, not by examples. Euery man must not carry the sword, or be a commander. Good things may be done amisse, and so the goodnesse of them may be impeached. It is good to deface idolatry, but when multitudes in places whereas now reformed Churches be, haue run into the temples, and with violence haue plucked downe the images, and taken away the Crucifixes, and made hauocke of the vessels and superstitious things, to speake most mildly of it, it was not well; but it had bene much better, if publike authoritie had

Prou. 25. 3.

Act. 10. 30.

bene therein expected. Men who are priuate persons, must waie for Gods leisure, and not runne before their maker. Saint Paule
1. Cor. 14.40. was wise, and commanded that all things should be done in order. Take heede then of disorders, and such gaps as these may be to enormitie. I speake vnto the wise, and therfore shut vp this point, with that saying of Saint Bernard: *If euery man shall be carried according to his owne motion, after that spirit which he hath receiued, and do flye vpon euery thing indifferently, euen as he is affected, and do not hasten to it by the iudgement of reason; while no man is contented with the office assigned vnto him, but all will attempt all things alike, by an indistinct administration, it will not be an vnitie, but rather a confusion.*

Bernard in Cantic. Sermon. 49. *Si suo quisque feratur impetu, non plane vnitas erit, sed magis confusio.*

13 Let not any man mistake me, as if I did dislike the Christian solemnitie of the most publike abstinence: for farre be that from me. My Ionas too well knoweth the fruite of that in his Nineuites, among whom it wrought not least with the eternall Father, when so openly and generally they did that which they did: for all of them did fast, and all of them put on sackcloth, from the highest to the lowest. The King and his Princes began, the people followed after: but the greatest beginne, and the least follow. The eldest are not excluded: the youngest are
Psalm. 51.5. not excused: for the child but of one day old, is of spotted seede and corrupted. But all of them ioyne together, that if one want deuotion, another may be right; if one of them preuaile not, yet the multitude may obtaine. What a sight was this to behold, that young and old, male and female, the Ladies and their handmaides, the Nobles and their seruants, should be mutually lamenting on their faces, with voice lift vp vnto the highest heauens? How would this pierce to the throne of the vnapprochable Godhead, what heighth could keepe this backe, what cloude would not this feuer, what heauen would not this enter? When so many thousands crie, all Nineue with one eccho, without fraude or hypocrisie, how could God chuse but heare, for the great mercie which is in him? The ioynt prayers of mortall men, haue much force with the Lord. For, to speake after the manner of men, suppose that he were hardly bent to take vengeance vpon a nation, and at first when they should call for mercie, would seeme to be on sleepe; yet would not this awaken

him, when he should haue no rest? when on the right hand and left hand before him and behind him, at the doores and at the windowes, and at the floore which is vnder him, there should be knocking and bouncing, which will not be answered with silence, nor take any denyall. The diuersitie of the noyses, as the shrill voyce of the infants, the wailing of the women, the howling of the men, would moone him who is most setled. Their various importunitie will wring foorth pitie from him. Then it is a fault in vs, that when Gods heauie hand, doth lye sometimes vpon vs, we come not with our forces vnited to sollicite him. We do in a sort straine curtesie, who it is that shal go to Church, but the most will be away. And those who come do it so coldly, that it is as good that they were absent. It is the great congregation of spirits throughly moued and kindled in deuotion, which doth winne God ouer to vs. When citizens who haue transgressed, shall open their gates to their Prince whom they haue offended, and the men and women and children, shall lye prostrate at his feete, and acknowledge themselues wholly at his mercie and discretion, his heart melteth on them, and spareth them being thus cast downe. So would God deale with vs. But our proud mind cometh not to this: although much miserie be vpon vs, we cannot tell how to stoupe. Saint Basile complaineth, that when a most grieuous famine pinched his citie of Cæsarea, yet very few of the inhabitants sought for remedie. *I come, saith he, to Church to preach or to pray, but scant any is ioyned with me. The men are about their merchandise, the women about their profites. But very few are with me; and those who be, are so gaping and weary, and so itching vp and downe, as if they looked still when he who readeth the Psalme, would make an end, that they might withdraw themselues from the Church as from some prison. The most here are the scholers who come from the schoole, which take this comfort by it, that they are from their booke; the while, and make no more vse of it: but the stronger sort the while are carelessly gadding through the streetes.* See if he paint not out as with a most perfect pensill, the time wherein we liue. God hath sent vs such a famine, that if vnder his blessing the seas had not serued vs more happily then the land, to the eternall praise of merchandise, many thoulands of men besides those few

Basil. Serm. contra diuites auaros.

which are lost, had perished, and the Lord knoweth what had bene done. And yet the prices of all things continue exceeding deere. Now in this case do we from the greatest to the least, assemble before the Almighty? Nay, as Basile saith, few come, and those who come, come so carelesly and sleepily, as if they were not present at all: but in many great townes and cities, vpon a day of ordinary Lecture, men and women are so seant to be seene, that indeede the boyes of the schoole are more then all the Church besides; and yet they be not many. This is a fault which cannot be excused; & the greatest herein do as commonly offend as the meanest. How would the Pastour delight to see a great flocke about him? how would euery true heart ioy, to heare the sound of Psalmes sung, like the showte of a mightie armie? How would the Lord be pleased to be mooued & called vpon by the prayers of such a multitude? We cannot excuse this.

64 Yet I commend the men of Nineue, for what they did, they did wholly. I pray God that it neuer fall out, that they
Matth. 12. 41. stand vp in the iudgement, and condemne many of our nation, for their forwardnesse and our backwardnesse. For what do we in comparison of those infidell heathen men? We haue receiued gifts farre before them, but bring foorth fruite farre behind them. There came one man to them, but we haue had many hundreds; a stranger was their solicitour, but we haue had
Act. 2. 18. of our owne: God hath powred the spirit of Prophecy on our sonnes and on our daughters, our yong men haue seene visions, our old men haue dreamed dreames. They were onely taught by threatnings, but we haue had sweete promises, and perswasions, and allurements: and when these haue not serued, we haue felt the smart of the rodde, by a hunger and by a sicknesse. They had the word but one day, or a very little time, but we euen foure yeares, a goodly space and a large, and therein line after line, and precept vpon precept, now a little and then a little: yet in so many diminishments and extenuations of their in comparison of vs, they repented, and all of them repented in sackcloth and ashes, in fasting and lamentation, but we without repenting, go on to prouoke his wrath. Then what should stay Gods iustice, that it doth not breake out against vs? Nothing certainly, but some few such righteous as were not to

be found in Sodome: but especially his owne mercy, which fol- Gen. 18. 26.
loweth vs vnthankfull persons, for his owne sake, and his Sons sake, and for his Churches sake. Let vs pray that this fauour of his may yet lengthen, that it be not cropped off with violence, that we feele not that indeede, which the Nineuites did but heare of, yet a very little while, and much sorrow and affliction. God the Father turne this from vs: Christ Iesus euer fauour vs: the holy Ghost still preserue vs, and to them be eternall glorie now and for euermore.

THE XX. LECTVRE.

The chiefe points.

1. The word in diuerse worketh diuersly. 3. The causes of meaner men concerne Kings. 4. Things are concealed from many Kings. 5. But they should take notice of them. 6. Good things in Princes are much respected by God. 8. Examples of great personages draw on the meaner to goodnesse. 10. The Kings humilitie in coming from his throne. 11. And putting off his attire. 12. The vse of sackcloth. 13. Correction must be of those things, where the errour is. 14. The inward mind maketh true repentance.

IONAH. 3. 6.

For word came vnto the King of Nineueh, and he arose from his throne, and he layed his robe from him, and couered him with sackcloth, and sate in ashes.

THat saying of Saint Paule is a most true speech, that the Ministers of God, and the ministery of the word, *are to some the sauour of death vnto death, and to other the sauour of life vnto life.* And so is that also, which we find in Saint Gregory, that this word is like the Planet or wandering starre Venus, which vnto some is Lucifer, a bright morning starre arising in their hearts, whereby they are rowzed vp, and stirred from iniquitie and sinne, but to other is Hesperus, an euening setting starre, whereby they are brought to bed, and 2. Cor. 2. 16. Gregor. Moral. lib. 29.

layed asleepe in impietie. To this purpose we need no example more significant thē the preaching of our Prophet, whose words by their contemptuous receiuing of them, were a meanes of condemnation to the Israelites, adding hardnesse of heart to their rebellion and vnthankfulnesse; but were such an occasion of peace to the men of Nineue, that no where in the world, hath the word by teaching wrought greater effect, in so short a space of time. In the describing whereof, I lately gaue but a glance, dealing no otherwise therin, then if the gardiner topping a tree, should cut off here a bough, and there a shred, that he might afterward come to the maine stocke it selfe. So I haue prepared the way, to shew the meanes of the fast and repentance in that citie, by touching the precedent circumstances: but whereas exegetically or expositorie-wise, it is now more largely amplified, I am at this present to discouer particularly the substance of all that is here done.

2 When the Prophet then hauing entred the citie, had in terrible and fearefull sort cried out, that yet for some few daies it might be spared, but after that glasse runne out, Nineue must be ouerthrowne, the auditours are affected with that horrour of conscience, and misersble molestation, that by their disturbance, their King doth take notice of the imminent danger, which was denounced from God; and being prouident for himselfe, and his people which were vnder him, he taketh a course, I cannot tell whether more holy, or more happie, to turne away the wrath which was coming out against him. For by a Proclamation which was made with good aduice, he enioyneth a fast for the taming of the flesh, a generall fast both of men and cattell. But to the end that he might seeme to be most liuely touched himselfe, and that he might the more stirre vp the people to deuotion, he performeth all ceremonies of debasing and deiection. He who sate in his maiestie before, now ariseth vp as forsaking it: he who was distinguished from all inferiours, by sitting in a throne, as if it had beene in a solemne Parliament, now standeth among the common sort, as a person of no reputation. He who before was couered with a royall and princelike robe, layeth the same aside as loathing it, and putteth sackcloth vpon him, and to his tender flesh he ioyneth dust and ashes. An example

ample which very few times hath bene heard of in an Ethnicke, and therefore it is the more worthy our best consideration. For the expressing whereof, after some studying what way might be most commodious, I resolued to treade these steppes: first to note some things in generall, concerning him and other Kings, which notes are insinuated by the text: then in speciall to examine the manner of his proceeding, which is varied by diuerse branches. But first here it is said, that the word of the Prophets preaching, was brought to the King.

Generall things of the King.

3 I suppose it to be no strange matter, that speech of the great abashment of his people, should be brought to this King: for the crie of cõmon miseries, and open desolations, will preasse into the Court, and to the hearing of the Prince, who although he seeme to be aboue ordinarie, yet in care he is possessed by small things, and such as be but contemptible in shew. *The abundance of the earth*, saith Salomon, *is aboue all, and the King consisteth by the field that is tilled.* Then the greatest cannot stand without husbandry and feeding of cattell. The infection of the plague, euen among very beggers, will trouble the mightiest. The Generall is not safe, if an enemy hath made an irruption, into the tents of any of his souldiers. That Emperour may well stir in his owne person, on whose land and coast an armie is entred: and that King is not free, whose imperiall citie where himselfe resideth, is in the brinke of danger. Galienus the Emperour is condemned as vnwise, when he so neglected his prouinces, that he made no more of it when Egypt was lost, then to say, cannot we be without the flaxe and linnen of Egypt? and when France was gone, cannot the commonwealth stand *sine sagis trabeatis*, without those souldiers cassockes, which France doth send vnto vs? Wise men do neuer thus, but although themselues be as the head, they will looke to the feet. Therefore it is not this, which I hold so necessarie to be obserued, that the king should know of it; but rather that so soone it should come vnto him, for immediatly vpon the crie of Ionas against them, the best vnderstood of it. Which albeit it may be imputed to the amazednesse of the people, who were not aduised whither else to seeke; or to the idle curiosity of some, who were

Eccles. 5. 8.

Trebellius Pollio in Galieno.

glad to carrie newes of any thing, yet I rather ascribe it to the good gouernement of the King, and his orderly proceeding, that his house was so setled, and his Court so disposed, that matters of moment were imparted to himselfe. He himself did not stand still, as an image wrapped in gold, very glorious without, yet neither seeing nor hearing, but putting all ouer to other; but he saw with his owne eyes, and heard with his owne eares, and with his owne heart considered. And vnto this opinion of him I am induced, by reason of those gracious parts, which the text recordeth to be performed by him, and could not haue bene so done, vnlesse there had bene in him a sensible feeling, with great vnderstanding of his place & office, which groweth by practise.

4 The manner of some Courts is, that to satisfie the auaritious, or ambitious affections of some few in place, the humor of the Prince is fed with faire tales, or iests, or delights, yea wantonnesse peraduenture, that the other may sway all things at their pleasure. *Placentia* are sung, and that which may content. Genes. 12. 15. If Sara a faire woman, although a stranger, come into Egypt, the Princes of Pharao will thinke that to be a tale worth the carrying to their maisters: but if it be businesse which toucheth neuer so neare, that must not be told, for feare lest it should disquiet. Thus by his voluptuousnesse, the King is made a child, and as Eccles. 10. 16. Salomon saith, *Wo is to the land when the King is a child*, not in age so much as in manners: the land is impouerished, the subiects are iniuried, iustice is troden downe, iniquitie preuaileth, a confusion of all things is begun and continued, and he who should amend it, silly man is brought to bed with folly and security. So no man is more a stranger to his owne charge, and the heauie burthen which lyeth vpon him, then he who is most interessed in it. Vopiscus in the life of Aurelian, doth vtter to this purpose a good speech, which as it seemeth, he borrowed from Diocle-
Vopiscus in Aureliano. sian, who sometimes had made triall of it. *Foure or fiue in the Court gather themselues together and take counsell to deceiue the Emperour. They tell him what is to be liked and allowed vs. The Emperor who in the meane while is shut vp at home, doth not know the truth. He must onely know that which they will speake to him. He maketh such Iudges as be not fit for the place, he remoueth such from the Common wealth as he should keepe, and in briefe the good Emperour,*

the

the honest and wary Emperour, is bought and sold by them. If the good he thus dealt with, how pitifully are they vsed, who willingly fancy, and embrace all delights, tendred to them by their seruants, and are nusseled of purpose, that they might vnderstand nothing, and thinke very well of it. In such places and with such persons, it is likely that a messenger, who should haue brought such melancholike newes to the king, might haue stayd without doubts, or perhaps haue bene sent backe againe, as wise as he came.

5 But this monarke of Nineue, is not made of that mettall. Such cases as much import, are brought to his hearing. He knoweth that the Prince, as the father of the countrey, is set ouer the people for their good. That the foundation of iustice remaineth in his owne person, and is thence deriued vnto other men; that if he cease to do iustice in his owne person, if the case so require, he should by right cease to reigne and giue ouer the name of a king, as a woman once sayd to Hadrian the Emperour: and truth cannot be knowne, but by taking and admitting speech from the parties themselues. This is the cause, why the report of Ionas is first brought to his owne hearing, that he may know and iudge, and take order accordingly. This may be a lesson to all the Princes of our time, that they themselues be partakers of all great causes of estate; that they leane not wholly vpon other, because the Lord hath layd the charge vpon them; but especially that their eares be open to Gods word, when it shall be deliuered by the Prophets, that they may be taught thence, what is healthfull for their people, and acceptable to their Maker, on whose seruice their prosperity doth wholly depend. Here may we conceiue the happinesse of our kingdome, where God hath placed a gouernesse, who thinketh vpon such things. Hence also the Magistrate, and euery householder, in his priuate family, may learne, to giue easie accesse to sober information, that if there be any thing that doth make for the good of their houshold, or other charge, it may not be reiected. It is best to quench fire, while it is but in the sparke, to stop a water-course at first, to bind vp a wound betimes, to kill young foxes in the neast, to meete with daunger, while it appereth yet a great way off; and in such things not to rest on those who will

Dion. lib. 69.

faile,

faile, but to trust thine owne eyes, thine owne eares, thine owne knowledge. So, many euill matters shal be met with in the egge; good things shall be aduanced, and promoted opportunely; & as among the Nineuites all points succeeded well, although they sowed in teares, yet they reaped in ioy, so shall it be with thee. But let word of causes important be still brought to thy selfe.

6 The next matter which in generall I note in this great person, is, that God would haue him to be touched aboue other, that his humiliation might be accepted beyond others. For the Lord is much affected toward them, in the persons of whom he hath imprinted a maiesty, and by speciall ordinance hath made them his Vicegerents. As he hath seated them in a propriety of dignity aboue all their fellowes, so the account which he hath of them, is of special property. Looke through the heathen men, as well as vpon such as knew him and feared him. Where do we finde a man furnished with such parts as Alexander was, of celerity, of resolute magnanimity, of felicity in all his attempts? Where see we a man comparable, with that worthy Iulius Cæsar? How admirable were the workes of Herod the Great, and how maiesticall, yea terrible was the presence of his person, when enemies of his came into the place where he was washing, and yet feared to make toward him, although he were naked and they armed? Name him who may be like to Constantine that blessed Emperour. And if it be suggested, that the faculties and abilities which they had to do great things, (because they were mighty Princes) might make them to do such matters, as which others in their places might as well haue effected; yet this seruetb not the turne, since a spirit of rarer quality then other men haue enioyed, might apparantly be seene in them. Now where the Lord soweth most, he looketh to reape most largely. Where he powreth foorth most benefits, he expecteth most gratefulnesse. And if his seruice be neglected, but especially contemned by these royall Potentates, he taketh it more vnkindly of them, then of a common man. When Saule being brought to a kingdome, from following his fathers asses, had faulted in that case of Amalek, what furies did follow him euer after, with irreconcilable desolation? It was not a little punish-

Psal. 82. 6.

Plutarch. in Alexandro.

Idem in Cæsare.

Ioseph. Antiquit. lib. 14. 27.

Euseb. de vita Constantini.

2. Sam. 15. 9.

ment,

ment, which followed after the murther and adultery of Dauid. 2.Sam. 11.4.
The childs death, the reuiling of Shimei, the rebellion of Absolon, the deflouring of his concubines, were euident corrections. When Salomon who was fraught with wisedome, fell fuolishly 1.Reg.11.4.
to idolatry, at once ten tribes were rent off from the kingdome of Iuda. The like may be said of many the persecuting Emperours: when they being aduanced by Christ, turned their swords and scepters against Christ and his Gospell, he did not long endure their tyranny, but with violence cast them downe.

7 But on the other side, God so embraceth the true piety of those in highest authority, that themselues are not only blessed for their entire deuotion, but their people for their sake. The blessings powred on the heads of them, runne downe vnto the skirts and lower parts of their garments. When such as by Gods hand are lifted vp aboue others, do come nearer then their people to the heauen, not so much in place as in spirit and the inward man, the Lord doth accept them with greater fauour and acquaintance. The Israelites knew this, when they thus make request for their king: *The Lord heare thee in the day of trouble: the name of the God of Iacob defend thee. Send thee help from the Sanctuarie, and strengthen thee out of Sion. Let him remember all thy offerings, and turne thy burnt offerings into ashes. Graunt thee according to thy heart, and fulfill all thy purpose: That we may reioyce in thy saluation, and set vp our banner in the name of our God: the Lord shall performe all thy petitions.* And so they go forward: *Now know I that the Lord will helpe his annointed, and will heare him from his Sanctuarie.* They knew, that from him being blessed, good things would flow to them, and God would blesse his deuotion. How louely and how precious in the eyes of the Almighty, was the melting heart of Iosias, when he heard the threates of the Law 2.Reg.22.19.
read vnto him? What priuate man alone, euer turned backe so much wrath? Yea God doth attribute so much to this his ordinance, that if it be but Ahab, yet if he put on sackcloth, and will 1.Reg.22.29.
fast and go barefoote, the Lord will deferre that vengeance, which was to come on him and his land. Those countries then are right happy, where such sit in the throne of honor, and most eminent place of glory, who do loue and feare the Lord in integrity, and sincerity full of faith. For mercy and louing kindnesse

Psal.20.2.

is by such conduit pipes, diffused through all the coast and quarters of a land. If the pestilence shall deuoure, yet the prayer of such Dauids wil stay the destroying Angel. If Senacherib shall reuile, yet if such Hezekiahs, shall enter into the Temple, and with weeping shall lay open the letter before the Lord, a hooke shall be put in his nosthrils, and he shall be turned another way. If a victory shall be gotten, and such Deborahs shall acknowledge it, by a publicke gratulatio, this victory shall be doubled. When out Deborah and Hester, as it is voyced and receiued, *with bended knees* did begge of the *Omnipotent Maker, and guide of all our worlds masse*, that he would *prosper the worke, and with best forethinks guide the warre, speede the victory & make therefore the advancemet of his glorie, the triumph of the same* of those which were sent, *and the surety of our Realme, with the least losse of English bloud*, we all know what effect this holy prayer had, to foile the proudest enemy in a strange land; we all know it, and it were great pity, but succeeding ages should remember it. And this may serue for an example of the point whereof I now intreate, which is, that the actions of great Monarkes, haue a straighter kind of reference vnto God, then those of common men. Their voluntary debasing, doth lift them high with the Lord, their repentance is very gracious, their sorrow is much acceptable. Then it was well with the Ninevites, that such a king did reigne ouer them, as had an humble minde: God dealt with them most bouncifully, to send them such a ruler, as whose heart he himselfe did soften, and put some graces into it, and then did crowne those graces, to the comfort of all his subiects. For I ascribe all this to God. The words of the Prophet were something, but the heart was touched from the Lord. *Paul may plant and Apollos water, but God must giue the increase.* And as Saint Austen speaketh, *Teaching without, and admonitions are helpes to set things forward, but he hath a chaire in heauen, who teacheth the hearts of men. I speake*, sayth he, *of the Lord.* God then did them much fauour, when he sent such a king among them, as whose heart he made to be flexible, that so the Lord might embrace him, and with him all his people.

2.Sam.24.17.
2.Reg.19.1.

Iudic.5.1.

Oratio Reginæ Elizabethæ in expeditione ad Gades, anno 1596.

Rich.Hacklait, Nauigationum, Tom.1.

1.Cor.3.6.
August.in 1. Iohannis Epist. Tract.3.

In these generall obseruations, yet a third thing is here offered: That the way to bring the city to conformity of repentance,

tance, was for the king to begin. For the actions of the leaders, are a great spurre to the followers, to do as the others do before them. It is not in Rhetorike onely that imitation holdeth, but in all the course of our life. For naturally the younger do treade the steps of the elder; seruants do as their maisters do, children walke like their fathers. But the example of the Prince, is the mainest prouocation, to do either good, or euill. If Iero boam sacrifise vnto the golden calues, he must not go alone; the people will haue their part. Lactantius could say, that *to imitate the manners, yea the vices of kings, is held a kind of obedience.* It is the obseruation of Lodouicus Viues, that when Alexander of Macedon liued, because he was a warrious, sturdy man, mouli be a souldier: in the dayes of Augustus Cæsar, because he delighted in Poetry, he was no body who could not make a verse. And in latter ages, when Leo the tenth was Pope of Rome, because he loued merry fellowes, all Rome did ring with singers and iugglers and stage-players; but under Iulius the second who was both a warriour and a Pope, the city was full of armours. So the subiects euer presse after the manner of their soueraigne; being euen like apes in imitating of them, whom they know to haue a power to honour them or disgrace them. Yea it is marueill to see, how meaner men then kings are followed by their inferiours, so that the thing which seemed to be honorable, if it be by the greater refused, doth straight way grow contemptible, yea contrary to long custome; and that which seemed base, if it be taken vp by them, doth quickly grow in request. The old manner of Athens was that young gentlemen did learne to play on a kind of pipe, the Recorder, or some such like. And this was frequented by the most part of them. But when on a time, Alcibiades looking in a glasse, did see his owne cheekes so be puffed vp with the blowing, he threw the pipe away, and so did all the gallants of Athens immediatly after him forbeare that kind of Musicke. What was thought more vile in Thebes then to take charge of the scowring of the gutters and sinkes? But when that worthy person Epaminondas, had once borne that office, it was accounted a place of honour, and was sought for among other preferments. Therefore it is good that great men be aduised in their actions, not onely for their owne sake but for

1 Reg. 12.30.

Lactant. Diuinar. Institit. 5.

Lodo. Viues de causis corrupt. artium, lib. 1.

A. Gellius lib. 15.17.

Plutarch. in præceptis gerendæ Reip.

for the auile of other: that by vertue they may breed vertue, lest by doing that which is vicious, they lay open a way to naughtinesse. For if they once begin to do that which is preposterous, their scholers will be many, and they will adde to their euill: the picture exceedeth the principall, the copy the originall: a little gappe being opened, in small processe of time cometh to be a great deale wider. Lewes the twelfth that king of France who was called *Pater patrie*, the father of the countrey, being at exceeding charges, in the getting of the Dukedome of Millaine, and willing notwithstãding to spare his people from great payments, set those offices which belonged vnto the Crowne to sale, but as for the places of dignity which were toward the law, he medled not with them: But since that time, other by his example haue gone so farre, as to make sale of them also. It is great misery to that kingdome, that Iustice is so bought and sold. But this grew from an ill example.

Antimachiauellus, lib. 1. Cap. 1.

The ruler of the Niniuites did walke a better way, when he would not go before his people in euill things, but in good. He imagined that his owne conuersion, would draw on others with him: he should incite his Nobles, and his Nobles prouoke his people, and so his city might be marueilously changed in one day, like that saying in Esay, *Who hath heard such a thing? who hath seene such things? shall the earth be brought forth in one day? shall a nation be borne at once?* He himselfe began the worke, knowing that to be a strong load-stone, to plucke on other men. And indeede where good is intended, there let the best begin. Lewes might punish other with losse of eyes, for committing of adultery, when he made his sonne the first example, yea bereft himselfe of one eye, to spare one in his sonne. It is written of one Frederike, who was consecrated Bishop in the time of the Emperour Ludouicus Pius, that when vpon the day of his installation, he was remembred at dinner time by the said Ludouicus, that he should be constant and resolute in his office, speake the truth, and do his duty; before that he would make any other answer, he requested to be told, whether he must begin on the fish that stood before him, at the head or at the taile? Whereunto the Emperour replied, that he must begin at the head. Truth it is sith, quoth the Bishop, we must begin with the head, and

Esay. 66. 8.

Malmisbur. de gestis Pontificum Anglorum, li. 1.

there-

therefore you who are head to all your people, may do well to put away Iudith from you, the woman which is incestuously maried to you. And this indeede was done afterward. It is a very naturall and orderly course in any reformation, that the best should giue the onset in good things, and the meaner sort should follow. If a stone throwne into a fish-pond, make one circle in the middle, that straight way causeth a second, and that bringeth on a third, and so it goeth to the banke. Euen so it is in honest or euill actions; being once set on foote by the chiefest, they prouoke other to follow. When Constantine had once embraced the faith of Iesus Christ, many heathen cities did likewise. Then the way to stirre the Ninenites, was for the king to begin, which he did as fully and wholly as euer you heard of any. The particulars whereof follow now in my second part.

Sozom. Hist. Eccl. 2. 4.

He arose from his throne.

10 Among men, such as haue their authority vnlimited, which point belongeth onely to absolute Princes, do thinke themselues exempted from the common sort of creatures, and therefore for the mighty prerogatiue of their soueraignty, will stand when other stoupe, and will beare vp the head, when other shall shrinke for feare. It is therefore the more admirable, that this Monarke of the East, higher shall I say then ordinary, yea the highest as I thinke, of all the men on earth, a king ouer kings, and commander ouer nations (the Assyrian dominion being then in his pride) should not onely be cast downe, and debased with other, but before other and beyond other, in so noted a degree. For what was to be done, which he performed not willingly? That which Princes do in priuate, is not it which breedeth maiesty, but their royall glory in publike, when in the eyes of their subiects, they appeare in their statelinesse of pompous apparell, of rich and noble traine, of guard and other matters, which procure a kind of amazednesse, in those who are not accustomed to it. This as Herod and Agrippa did vse, so did Salomon and religious gouernours, which exciteth from other toward them a fearefull reuerence, yet withall a louely admiration. But among all shewes, there is nothing comparable to the throne, that magnificent seate of iustice, where much honour is accumulated and heaped vp together. In a pallace large and spacious

Act. 12. 21. Cap. 25. 23. 1 Reg. 7. 7.

spacious, a rich seate to be set, very eminent for the height, conspicuous for the furniture of gold and cloth of estate, compassed about with Nobles, and great Peeres of a kingdome, in Parliament-like attire, attended with many trumpeters, and heralds and other officers, with a guard of strong and armed men, enuironed with much people, in a peaceable plentifull place: what on earth representeth a majesty, if it be not in such an assembly? The sight of this or the like, in Iustinian the Emperour of Constantinople, made Athanaricus the king of the Gothes, to breake foorth into these words, *The Emperor without doubt is a god vpon earth, and whosoever shall stirre his hand against him, shall be guilty of his owne blood.* But this phrase of sitting in the throne, is vsed by the Spirit of God, to poiut out vnto vs the highest honour among men. Salomon vvas sayd to be set in the throne of his father Dauid. The people pray that his throne, that is to say, his honour and magnificence, may be aboue his fathers. What a stately throne did the same Salomon make, as one of his most glorious workes? In Saint Iohns Reuelation, where the Lord himselfe is described in inconceiuable glory, the first thing named is a throne. How the Gentiles respected this, may appeare by that of Alexander, vvho vvhen a poore souldier of his owne, vvho vvas as stupefied and amazed vvith cold & hunger, vvas by himselfe set doovne in his throne neare the fire, told him that if he had so done to the royall seate of the Persians, it vvould haue cost him his life, but this, saith he, shal saue thy life; meaning that there he should be vvarmed, and freed from his cold. And it may be iudged also by that speech of Demaratus the Corinthian, vvho seeing Alexander in his pompe at Susis, did for ioy breake foorth into teares, and sayd that those Greekes vvho vvere dead before that day, had lost a great occasion of reioycing, because they liued not to see Alexander sitting in the throne of Darius. Then for the king of Nineue, being set in open shew, to arise from his pompous place, is a signe of much humility: to stop himselfe, to come doovne, with such a depressed diminishment, so grieuous to flesh and bloud, is a matter which is not common. He who neuer tasted the sweet of soueraignty or ambition, cannot iudge aright of this deed. When the needle touched with the load-stone, shall beare it selfe toward the North, is passing

Iornandes de rebus Geticis.

1.Reg.1.35. 47.

Cap.10.18. Apoc.4.2.

Q. Cur.lib.8.

Plutarch.de fortuna Alexandri.

passing a great part of the earth or sea, it is a great alteration, when it coming vnder the Equinoctiall line, must giue ouer that property wherein before it was excellent, and might iustly haue caused no little admiration. A proud mind cannot stoupe: a lofty heart would not downe. And yet the great king of Nineue, being touched with repentance, vnseateth himselfe, vnthroneth himselfe, and cometh as low as the meanest. Apoc. 19. 8.

11 As he did put himselfe from his place, so he strippeth himselfe of his rayment. It should seeme that it was some solemne time, that he was sitting in his throne, and adorned with his robe. When Herode would shew himselfe in his magnificence, he put on his royall apparell. Otherwise the Easterne Princes went glorious in their attire, and so at this day do all men who are of worth amongst them, as trauellers do report. Act. 12. 21. They vse a stately kind of clothing. By the witnesse of Christ himselfe, they that weare soft or delicate rayment, are in the Courts of Kings: how then go the Kings themselues? They thinke that common clothing, maketh them seeme but as common men: and they would that nothing should be wanting to them, which might increase an opinion of estate. We see that some inferiour persons, do pin their greatest felicity on the gaynesse of their backs. There is more care to adorne the body, with vanities and new-fangles, then to beautifie the soule with sanctity and deuotion. The worke of wormes shall not be refused, to clothe a worme-eate body. Colours shall be brought from the sea, and pearles taken out of fishes, gold digged out of the earth. Ethiopia and both the Indies shall be ransacked for new deuices, and these things shall be put on with more greedinesse, more carefulnesse, and more orderlinesse, then if it were to do that, which most nearely appertaineth to the gaining of heauen. Fashions shall be inuented so wide and spacious, in hoopes and ruffes and supporters, that there is great danger, that the little gate which leadeth to eternall life and blisse, is not wide enough to receiue them. And if it be a griefe, and euen a death in comparison, for such as are not the most honorable, to part with these vanities (for who would liue to lacke things handsome?) how might it straine the heart of a King, to be vncased in such sort, as to put off that which distinguished him from a

Matth. 11. 8.

Iob. 1. 8.

Eph. 4. 1.

Matth. 11. 12.

Gregor. Moral. lib. 37.

common man? I feare that there be many in our age, who hardly would yeeld to this. Yet the great ruler of Nineue doth make no stay thereat, but at this time putteth away from him, his robe of greatest dignity, as a hinderance to true piety. Where is a liuely feeling indeed, that we should be *arayed with pure and fine linnen, which is the righteousnesse of Saints*, here the most sumptuous clothing, is vpon some speciall occasion but accounted as the doung, and that which is most delectable, is detested as a Scorpion. Where a man is best clad within, there the least care is for the outward.

Apoc. 19. 8.

12. Well, you see what this Prince hath left: now heare what he taketh to him. He putteth not off one braue gowne, that he might put on another, so to set in varietie, whereupon the world standeth much; but that he might betake himselfe to mourning weedes, euen sordide sackcloth, and earthle ashes. Sackcloth was vsed to expresse sorrow, as may be seene in Iacob the Patriarke, who vpon the newes of the death of his sonne Ioseph, rent his clothes, and put sackcloth about his loynes, and sorrowed a great season. Ashes were vsed by men deiected to the lowest degree of misery, as may be gathered by Iob, who after all his grieuances so doubled vpon him, went and sate him downe in ashes. Mordecai in the booke of Esther giueth vs a pie of both: for when the King had yeelded to the bloudy request of Haman, for murthering all the Iewes, he put on sackcloth and ashes, and cryed a great cry and a bitter, in the middest of the city. But by the testimony of our Sauiour Christ, these two ioyned together, are arguments and tokens of the most humble repentance: *Woe be to thee Chorazin, woe be to thee Bethsaida; for if the great workes which were done in you, had beene done in Tyrus and Sidon, they had repented long agone in sackcloth and ashes*, that is, in the most lowly maner which may possibly be deuised. Saint Gregory in his Morals doth shew the reason, why these should be vsed in the time of griefe: *In sackcloth*, saith he, *is serued a roughnesse and a pricking, euen the compunction of our sinnes. In ashes is signified the dust of men who are dead. And therefore both of these are vsed in repentance, that in pricking of sackcloth, we may know by our fault what it is which we haue done, and in ashes we may weigh what we haue deserued in iudgement*, that is, to be made dust and ashes.

Genes. 37. 34.

Iob. 2. 8.

Esth. 4. 1.

Matth. 11. 21.

Gregor. Moral. lib. 35.

Consider

Consider then, sayth he, *in the sackcloth pricking vices; consider in the ashes the paine of vices; which followeth by the sentence of death.* This is the spiritual meaning of this mourning attire, and it cannot chuse but strike a kind of horrour outwardly into euery one who beholdeth it. For doth not sackcloth or haircloth cast downe the mind of the wearer, or the high conceipt of the standerby, to see him who was most glorious with or beyond many other, now to be arayed in that which noteth manifest lamentation? And do not ashes more remember vs of mortification, that he who liueth and mooueth, should like a carcasse turned into dust, be as already in his graue: that if he be not yet fallen into the dust of the earth, yet the dust is arisen vp to him, and hath met him halfe the way? So liuing he is as dead, & mooving as if he were already buried.

13 I cannot chuse but admire the care of this worthy Nineuite, to satisfie in euery kind so farre as lay in him. Looke in what he had offended, in that he would make a recompence. In former time he had displeased God, as well within as without, and now he would shew the fruites of this his griefe, as well within as without. Within, by debarring his belly and stomacke of their sustenance: without, by making that flesh which had taken delight before, in beauty and in brauery, to be basely and vgly clothed. He saw the faults of himselfe, and therefore as a carefull planter or ouerseer of trees, he bent that stocke which grew awry, to the cōtrary side. And he tooke the rightest course to redresse his faults, not doing as necessity many times vrgeth men, in their chastisements to lay vpon one member or part of the body for the ouersight of the other, as for the slippes of the hands, to lay stripes vpon the backe or shoulders; but he correcteth the offenders in the most iust and equitable order that might be. For had he not transgressed both in the backe and the belly? His belly had bene a receptacle of much luxurie and excesse: the sumptuous birds of the ayre, the dainty fish of the water, had bene deuoured by him. It may be that he had offended as Vitellius did afterward, who caused all seas and lands to be sought, for rare creatures to feede on, and when they had bene brought vnto him at an inestimable price or rate, then they should not be touched in grosse, but an eye onely of this bird,

Ioseph. de bello Iudaico, lib. 5. 13. Sueton. in Vitellio.

bird, or a tongue onely of that fish must be tasted, that so the spoyles of many, might be taken at one meale. It may be that like his countreyman Sardanapalus that Epicure, he thought that alone to be his, which he had consumed in eating, and so had made his belly no lesse then his God. To make amends for this, by proclaiming a solemne fast, he abateth the superfluity of his vnruly paunch, and pincheth it with famine; that because in former times it had had a great deale more then it should, now it might want that which is necessary. So his backe and loynes had bene supporters of much excesse, so that the most curious of workmanship, the most sumptuous of stuffe, the most conspicuous of mettals, the most precious of stones and pearles, had bene bestowed vpon them. There was in likelihood no pompe to be desired, which they knew not. Therefore to satisfie for those follies, and to bring his body to better compasse, sackcloth bumbasted with ashes, or vnderlayd with dust, must now be worne and sate on. I know not whether the wisedome of this king, or his equity, or humility, be more to be commended.

Athenæus Dipnosophist. lib. 12. 12.

Philip. 3. 19.

14 But the mind within being added to it, maketh all the rest more acceptable. For we need not doubt but that was ioyned. He who had done all those things, that is, came downe from his throne of honour, layd his kingly robe from him; put on sackcloth and ashes; by the aduice of his counsell set foorth such a Proclamation, for a fast to be kept by all his people, both young and old, men and cattell; did cry to God so mightily; yea who appeased the fury of the Lord, and quenched his wrath toward them, need not be suspected now but to haue ioyned his mind within, to his externall actions. And that being put to, as a kind of celestiall salt, maketh all the rest to be sauory. For aboue all things *the sacrifice of God is a troubled spirit, and a broken and contrite heart the Lord doth not despise.* It were to be wished, that our Iesuites and Seminary men, would learne this of this Barbarian, to adorne their externall penance and voluntary worships, which they enioyne to themselues, with this contrite mind within. For if sackcloth and haircloth, and fasting and whipping too, be vsed and oftentimes doubled; they which do thē, are not the nearer to heauen, vnlesse the inward conscience

Psal. 51. 17.

ence be established in the faith, and taught that nothing merit-
teth, but the bloud of Christ our redeemer. It is but like a whi- Matth. 23.27.
ted sepulcher; whited, but full of rottennesse: like old Izabel, 2. Reg. 9. 30.
who albeit she was painted, yet was she full of aged wrinkles; 1. Reg. 18. 28.
the deeds but of Baals Priests, who could cut and lance them-
selues: the very workes of hypocrites. They may gaine praise
with men; and make their Proclamations to the world as they
do; that their lodging is very hard, and their shirts made of
course haircloth, yea as Posseuinus saith, and seemeth to cite it Ant. Posse-
from our Campian, that *flying to wildernesses as Heremites, and to* uinus in re-
monasteries as Fryers, all their life time in the schooles of perfect ver- futatione
tue, cicilijs paludati, & pastionijs, *that is, being robed in haircloth,* responsionis
and fed with fastings, they do meditate both day and night in the Law D. Chytrei.
of the Lord. Yet although they go farther also, and cast out Di-
uels too, they may heare in the day of iudgement, from the
mouth of the last iudge, *Depart from me, I know you not, you wor-* Matth. 7. 23.
kers of iniquitie; vnlesse the inward meaning be rectified and
made orderly; by beleeuing, vnderstanding, and iustifying
knowledge. And this may yet be feared to be wanting, by their
making much of images, their inuocation of Saints, their abu-
sing of Christ in his institution in the sacrifice of their Masse,
by counting their prayers on beades, by reputing that which
is sinne to be meritorious with God. This maketh vaine all the
rest, and wringeth that speech from the Almighty, *Who requi-* Isay. 1. 12.
red these things at your hands? Let them with the king of Nineue
beleeue on God, and be inwardly setled in their mind out of the
word, and then for Christs sake, and not for his owne merites,
their deedes shall be acceptable.

15 Now to make application of this. There is nothing writ-
ten here, but it is written for our instruction. If sin among that
people did deserue so hard a doome, and prouoke so fearefull a
wrath, why should it then be esteemed with vs a light matter,
and onely a point of dalliance? Why do men now so embrace it,
and with greedinesse make after it, as after a blessed thing? God
is one and the same God euermore, and hateth it now as he did
before. And there remaineth an account to be made by vs, as
well as by men before. Then if we did as we should, we should
seeke to diminish the faults of former ages, and not to adde vnto

the measure of them. The least burthen is most easily borne, the fewest sinnes are soonest reckoned for. It is a feareful thing to fall wilfully into the hands of the euer-liuing God. Sinne is like to that Siren, which Poets do describe, to sing then sweetly when it meaneth to destroy. It is like to the Hyæna, which can cry like a child, but intendeth to teare in peeces. Although the face be faire aboue, yet it hath a Scorpion taile to sting. It was like to destroy a whole citie, which was the greatest in the world, and therefore it may bring desolation and perdition vpon vs. Ageine, if this mightie Monarke to appease the fury of God, did refuse no humble subiection, but did cast downe himselfe by inward & outward meanes, then we oftentimes should change our wayes, and giue more signification of the feeling of our misery, that by open repentance, Gods threats may be remooued and turned into blessings. If we will turne vnto him, he is a gracious Lord. But he loueth to be sought to, and to be sollicited with earnest deuotion. We do little deserue to haue it, if we will not aske that which we want. Then let vs cast our selues downe, by publike and priuate prayers, and giue him no rest till he grant vs things conuenient. Moreouer as the king of that nation, did so ouersway all his subiects, that he brought them also to God, so let all who haue any other vnder them, stirre vp those to true holinesse who are committed to them; that many hands being lifted vp together, may take the stronger effect. And let him who hath fewest to rule, know that his affections are placed by the Almighty, as subiects vnder him, if he haue the Spirit of God in him, and therefore let him labour to command them, & dispose them not to earthinesse and iniquity, but to vertue and obedience: So shall the ground of our hearts, which bringeth foorth nothing else of it selfe, but nettles and brambles & briers, yeeld louely fruite, and that which is acceptable in the eyes and eares of the Highest. And then as the word from Ionas, was effectuall to the Ninueites, so shall the preaching of Gods Ministers, and good Pastours among vs, be a pathway to eternity. To the which the Father bring vs for his owne Sonne Christ his sake, to both whom and the holy Spirit, three persons in one Godhead, be honour now and for euer.

Heb. 10. 31.

THE XXI. LECTVRE.

The chiefe points.

1. Men in authoritie are to excite other to deuotion. 6. Princes may compell to the externall meanes of Gods seruice. 8. The greatest are to gouerne by aduice. 11. Commendation of fasting. 12. Difference of meates maketh no fast. 13. Concerning Lent. 14. Of superstitious and immoderate fasts. 15. In colder countries men cannot fast as in the hoter.

IONAH. 3. 7.

And he proclaimed and said through Nineueh (by the counsell of the King and his Nobles) saying: Let neither manner beast, bullocke or sheepe, tast any thing, neither feede nor drinke water.

IN the verse before going, you haue heard of a king, who vpon report of the preaching of a Prophet, which denounced destruction both to him and to his, did humble himselfe in incredible manner. For sitting in his throne, and seate of royall estate; he cometh downe from it, and being attired with princely attire, he putteth that off him, and seeming for his person to be no better then any of his subiects, he goeth yet farther, and as one meaner then the meanest, putteth sackcloth on him, and sitteth him downe in ashes. But as in the naturall body of a man, it is not sufficient that the heart alone be warme, but the heat of it must be a propagating heate, which may breede the like in the rest of the members, and be orderly diffused to the exteriour parts; euen the hands and feete, which are the remotest portions of that μικροκοσμος or little world; and if this be not done, the heart doth not performe the office expected: So in this ciuill regiment and politicke place, this Prince doth not thinke, that he hath completed that which lyeth on him to do, if himselfe be throughly warmed with heate of deuotion, vnlesse his people also do participate that quality, and be brought feelingly to know their owne miserie, that

so they might worke meanes to appease the Lords displeasure. This was a good motion, & at the first to heare with that zeal-
Psal. 85. 8. lous king Dauid, what the Lord God would say concerning
Psal. 122. 1. himselfe, so to be glad also when other would say to him, *We will go into the house of the Lord*; nay more, to be a spurre to ha-
Psal. 34. 11. sten them thither by crying, *Come vnto me you children, I will teach you the feare of the Lord.* Fire desireth to breede fire. The custome of the hard rocke, is to turne that earth which is ioyned to it into stone. A sensible object receiued once in the aire, striueth to multiplie his *species*, as farre as it may. And in like sort the soule which is truly conuerted to grace, loueth to conuert other. A good seruant doth thinke it the honour of his maister, and consequently his owne best contentment, to see many other as well as himselfe, clothed with his Lords liuery. It is the enuious person, who grudgeth his neighbour a light from his light, but the sanctified creature, is more readie to offer information in holy things, then other to receiue it. The good man desireth to make other good also.

This makes the king of Ninetue, who for his owne part had tasted of remorse and anguish of conscience for his offence toward the Highest, to be willing that his subiects should runne to the same fountaine of sorrow & teares, that with many groans of heart, and much weeping of the eyes, and many [illegible], the long suffering God might be moued to compassion. And if this did not suffice, then his farther desire was, that the emptinesse of the reasonable creatures, and hunger of the vnreasonable ones, euen the oxen and sheepe and cattell, which should breake forth into bellowing and bleating and out-crying might extort and wring forth commiseration. For I may well vse that
Matt. 11. 12. speech, in the same sence that the kingdome of heauen is said to suffer violence. And therefore taking counsell of his most honorable Nobles, and Princes, and Senatours, he putteth forth an Edict, and most solemne Proclamation, through the streetes of the citie, that euery mothers child, be it male or be it female, younger or old, or bond or free, should enter into abstinence, and put on sackcloth and pray, but especially with a hatred should turne away from sinne. And to make the stronger out-cry in the eares of the Almighty reuenger, the brute beastes should be

vrged by the pinching of their bellies, to make a rufull noyse, that these conioyned complaints might preuaile and worke our mercy. A good consideration of a heathen man, which as a glasse may be set before vs who be Christians by profession, and may also teach vs something, which is very well worth the learning. Which that we may vnderstand with better facilitie, may it please you to consider with me, first, the induction to the Proclamation, which is here proposed by the Spirit of God: & that is by a double circumstance, one, that he proclaimed through Nineue, the other, that he did it by consent of his Nobles. And secondly, the Edict or Proclamation itselfe. These I am now to lay open to you, as the Lord shall enable me. 1 2.

He proclaimed.

3 It is for no small matters, that Princes and mighty rulers are set ouer people, and countries, and cities; not alone to braue it in pompous apparell, or by externall helpes to make shew of maiestie; for the most coward, the verieſt foole, yea an image may in great sort performe this. But there is required of them a superuising care, and diligent respect, that their people should do well. By doing well, I meane haue welfare and prosperity, and be free from plagues and punishments. So Moses being in the wilderness, did exceedingly desire that the Lords blessing might abound vpon his people, and so also did Dauid, when in the time of the deuouring pestilence, he said vnto his Maker, *I haue sinned, yea I haue done wickedly, but these sheepe what haue they done?* But principally I vnderstand by doing well, that they should in their duties walke in feare of their Maker, serue him with their hearts, be informed in true religion, pursue that which is vertuous, flie from idolatrie and sinne. See how great the care of Iosuah was, that the children of Israel euen after his death should sticke fast to the Lord, and not do as the Gentiles, but keepe their faith entirely. So Dauid by his owne example stireth vp his subiects, to offer parts of their riches to the building of the Temple, yea calleth on them by plaine words, and when he seeth it willingly done, he taketh much comfort in it. And which is most of all, he prayeth the God of Abraham, and Isaac, and Israel, still to keepe that deuotion in the minds of his people, and to prepare their hearts vnto him. In another place the 2.Sam.24.17. Iosu.23. & Cap. 24. 2. 1. Chr. 29. 2. 18.

deuout

2.Chr.17.7. deuout mind of Iehosaphat is liuely expressed, who sent abroad his Princes, and the Leuites ioyned with them, that first they might teach the men of Iuda, the law of Moyses and the Scripture, that so they might know the way to walke vprightly and holily: and then afterward his Iudges, to see whether they liued Cap.19.5. according to their knowledge. And there was neuer King, who was commended in the Scripture, or by iust and true desert in Christian commonwealth, but he did take such a course. They vvho failed in this, may be thought to faile in all: for this is the very scope vvherefore Kings are ordained.

4 It is no question in holy Writ, but that the Lord requireth, that euery man should embrace and frame himselfe to his commandement: but he hath solemnely appointed the Monarkes of the earth, to see this to be done. He hath committed the charge of their inferiours to them, and doth expect from them such executions and accomplishments, as may bring the neckes of their subiects vnder the yoke of Christ. Therefore he hath armed them vvith the highest authority: therefore he hath giuen them the helpe of vvise aduisers: therefore oftentimes he enricheth them vvith graces extraordinary, partly being carefully infused by education, and partly immediatly inspired by his goodnesse, that so they may be able to foresee vvith vvisedome, vvhat the common sort do not thinke of, and to discerne vvith iudgement, and to preuent vvith diligence, and vvith violence to restraine from enormities and obliquities. And to remember them thereof, he giueth them titles accordingly: aduisers, that they may rule them vvith a faithfull and true heart; Exod.18.21. which cannot be done, but by teaching them obedience to the 1.Chr. 2.24. highest ruler. So, fathers of the people, that as parents are bound Ephes.6.4. to traine vp their children in the feare of the Lord, and by naturall affection to vvorke them all the happinesse that may be, and intend them all good, so these should do to their subiects, who are placed vnder their gouernment. In like sort they are called shepheards, to vvatch ouer them, to keepe them from the vvolues and foxes of heresie, of idolatry and schisme, of Satanicall resolutions, and to better their pasture, as conueniency may yeeld. The heathen Poet did vse this name to Agamemnon his King.

Aga-

—— Ἀγαμέμνονα ποιμένα λαῶν, Homer. Ilia. 10.

Agamemnon the shepheard of the people. But they are put in minde of their dutie, by nothing more significantly then by calling them heads, whereby he letteth them know, not so much that they are placed vppermost in the body, but how they are placed, and why they are placed, that is, with eares to heare what is good for all the body, with smelling and tasting to choose what is wholesome, with the toung to speake what will helpe, or what will hurt: but especially with the eyes to see a great way off, which way the feete should walke, the stomacke should be releeued, the body should be cherished, and euer to thinke, that the rest of the parts are so vnited to it, that all make but one in the coniunction of the whole. God doth require this of the heads of lands and nations, that in the middest of danger, they should not be winking with drowsie eyes, but see what is comming, and withdrawing themselues, withdraw their people also. And there is no one thing, which he will so seuerely exact of them in the day of iudgement, as an accompt for this. For albeit there must be a reckening for the actions of themselues, how they haue bestowed themselues, yet because many thousands are more the one soule, that accompt for their charge shall more strictly be stoode vpon. Numer. 1.4. Iosuah. 24.15.

5 Inferiour Magistrates may herein take instruction, that it is not for themselues, that they are hoysed to their places, but to the good of other. Be they neuer so eminent for sanctity or syncerity, it is not enough, vnlesse they whom they rule, do fauour like themselues. God expecteth of each of them, that they and their houses, as Iosuah said, should serue him, euen so many as they rule ouer. And that if a blessing come vpon them, it should like Aarons ointment droppe from the beard, to the skirts of their clothing; that the low vallies may haue the benefite of that fruitfull raine, which falleth vpon the mountaines. And if plagues and woes should come, that then the rest should be retired from the danger of the shot, as well as the fareff. That there should be a ϛοργή, and naturall affection to all that be in their custody, principally to saue them from the wrath which is to come, and afterward to encourage them, that they go with an vpright foote; to quell that which is rebellious; to take pity Iosuah 24.15.

vpon

vpon the weake, to rectifie the vntoward, to thinke that to be the field wherein God hath bestowed them, and they will strine to make it like the Paradise of the Highest, by planting choise plants in it, by pruning them, by watering it, by fencing it and hedging it, by keeping out the Boare; to take comfort in the beauty and prosperity thereof, and to delight in all happinesse which shall befall vnto it, Thus the faithfull steward doth, being alwaies pleased best when the common good doth flourish; not thinking himselfe a body besides the publike body, and so as two substances to be contradiuided things, and all well which is scraped and scratched away from the members; but a head vnto that bodie where and in whom he liueth, and so to haue a fellow-feeling of the sufferings of other. This doth well in all things, but in nothing so much, as vrging them to ayme at things celestiall; to beg of God the continuance of his graces vpon them; or to intreate him to be pleased, to turne away that fury which is coming out against them. And in this last case, the king of Nineue may well be proposed as an example very singular, who thinketh not his duty to be discharged at all, vnlesse besides the subiecting and debasing of himselfe, he do stirre vp his people to a liuely apprehension of the state wherein they stoode, that they as the followers, and he as the leader, but both they & he, and he as well as they, like humble suppliants might make intercession, to recouer Gods fauour, or at least to be pardoned. He sheweth himselfe a man worthie to beare a scepter, worthie to weare a crowne, who is so considerate as to thinke, that since they should haue part of the punishment, he might do well to bring them to part of the penance.

6 Now as this in generall is gathered of that act, which is imported to vs by the scope of this verse and the next, so I iudge that some farther matter is naturally yeelded in this, that he put forth a precept or *mandamus*, an imperiall Edict, and an vrging Proclamation, that euery one should fast. And this is, that Princes by the prerogatiue of their dignitie, haue vnder God a power, not onely to animate, and encourage, and exhort, but by commandement to constraine, and by law to enforce the people, to the performance and practise of those religious proceedings, which they warranted by the word shall thinke fit.

They

They may ordaine lawes in Ecclesiasticall causes, as we commonly terme them, and vse compelling meanes to bring men to God. He who should dispute this against the Church of Rome, may easily declare out of the Scriptures, both in particular and sufficiently, concerning all the circumstances whereupon they do stand, that it is holy and iust which our Princesse doth claime, and our Church doth maintaine. And this most plentifully hath bene shewed in excellent workes extant, to the view of the world. Therefore it shall be enough for me, now to touch and go. Wise Salomon deposed Abiathar from the Priesthood, and placed Sadoc in his roome. Therefore Princes may deprive their Bishops of their dignities, if they deserue it, and place other in their steede. Ieboash doth call the Priests to an accompt, for their negligent carelesnesse in repairing the Temple. Good Iehosaphat, Hezechiah, and Iosiah do make lawes, for the recalling and exercising of the seruice of God; they restore it and renew it according to the law: and therefore Christian Princes by their example may do the like. And if we will looke lower, how great was Constantines care for setling the faith of Christ? how did he labour both in the Nicene Councell and otherwise? Doth he not call himselfe, as Eusebius reporteth, a Bishop out of the Church? Others were Bishops within the Sanctuarie, because they were to preach and administer the Sacraments; but himselfe one without, by reason of his care to discharge that duties which was imposed on him. How many lawes did he make in causes of the Church? and Theodosius after him? yea this prerogatiue was retained, vntill the time of Charles the Great, and Lodouicus after him, as appeareth by so many decrees extant to this day. These and many other knowing more fully then the Nineuite spoken of by Ionas did, that God had appointed them to beare the sword not in vaine, made Edicts, and put out Proclamations, to command men to the exercise of Christian deuotion. Yea some of them went farther, and by lawes repressed diuerse heresies, and enforced men to an embracing of the Orthodoxe Catholike faith.

Th. Bilsonus Episcopus Wintoniensis.
Ioh. Rainoldus in Colloquio cum Harto.
1. Reg. 2. 27. 35.
2. Reg. 12. 4.
2. Chron. 19. 4. cap. 30. 1. c. 34. 3.
Euseb. de vita Constantini, lib. 4. 24.
Legum Franciæ, l. 1. & 2.
Rom. 13. 4.

7 A matter which may seeme most strange, and improbable vnto such, as in truth mistaking the issue of this question, do much vse that Maxime, *Fides non cogitur, Faith cannot be enforced.*

forced. It is very true, that faith is an assent of the inward man, which indeede cannot be extorted, (if we will speake of the actuall and complete apprehension in beleeuing) for in that there must be a willing framing of the mind it selfe from within. But the meanes whereby men get faith, are visible and externall, as the hearing of the word, the receiuing of the Sacraments, the repairing to the Churches where religion is set forth, the flying from the Synagogues of heretickes and schismatickes, lest other should be infected: the forbidding of their assemblies: and these things Princes may not onely vse and set on foote, but they are bound by dutie to the highest Lord, to exercise and execute them. Iosiah in his feruent zeale compelled all in the land, or bound them, as other translate it, to serue the Lord their God. And his deed is commended. Doth not Christ in the Parable shew, that he, who made the banket bid his seruants go forth, and enforce them vnder the hedges to enter into his house, *Ἀνάγκασον εἰσελθεῖν, compell them to come in?* out of which text Thomas of Aquine doth conclude and resolue, that men are to be vnforced vnto faith. Theodosius tooke this course, as we reade in Sozomen, when he made most seuere lawes, and put forth Proclamations against all those who crossed the streame of the Christian religion; and yet many of those lawes were as the same authour obseruetb, but onely *in terrorem.* And that so much the more argued his religious affection, that he rather sought by frights and threats to winne them, then by rigorous seuerity, vnlesse against his will he should be constrained to chastise them for their obstinacie and intemperate behauiour. Neuer any of the Fathers of the Primitiue Church, did more ponderously consider of this question, then Saint Austen did, and accordingly without any scruple he giueth his opinion, resoluing this doubt, In one place, *The Kings of the earth may serue Christ, in making lawes for Christ.* And in another: *The Emperours when they command good, it is none but Christ who commandeth by them.* Againe: *God doth not looke for the helpe of worldly warfare, when he rather bestoweth it as a benefite on kings, when he inspireth into them, that in their kingdome they should take order, that the commandement of the Lord should be done. For vnto whom was it said, And now you Kings vnderstand, be learned ye that are iudges of the world?*

2. Chr. 34. 33.

Luc. 14. 23.

Aquinas 2. 2. q. 10. a. 8.

Soz. l. 7. 12.

Aug. Epi. 48.

Epistol. 166.

Lib. 2. contra secundam Gaudentij Epistolam.

world? And when some disliked this position, in another place he speaketh fully to them: *They do marvell, because the Christian powers are stirred vp against the detestable dissipatours and scatterers of the Church. But should they not be moued? And how should they yeld an accompt of their government to God? Let your charitie obserue what I speake, because this pertaineth to the Christian Kings of the world; but they should be willing that in their times that Church that mother of whom they are spiritually borne, should be peaceable.* I deny not but some of the ancient who liued a little before Saint Austens time, and had not experience so much in this behalfe as he had, were of a different opinion, and therefore they spake otherwise. As Lactantius: *There reaseth no violence and iniurie, because religion cannot be enforced: the matter is rather to be dealt in by words then by stripes, that so there may be a will.* So Athanasius speaking against the Arrians, who by stripes and imprisonment did seeke to draw men to their opinion: *It is the propert of holy religion, not to enforce but to persuade. For the Lord not inflicting bad learning liberte to the will said openly to all: If any of you will come after me: And to his Apostles, Will you also be gone?* And so Gregory Nazianzen, *I do thinke it fitter to persuade then compell.* This was the iudgement of them, who liuing not in times altogether so settled, as God sent afterward, could not haue that insight into this case, as Saint Austen, who was purposely consulted in it, & more industriously did sift it, and discusse it. And that causeth him to shew, that many were drawne from the Circumcellians, to be good Catholikes, by violence which was offered them by the Magistrates. But he there requireth that there should be teaching ioyned to error, and not most grieuous punishments to be inflicted without instruction. But to my point, *He who bindeth a frantike man, and rouzeth him vp who is sicke of a lethargie, although he be troublesome to both, yet he loueth both.* And elsewhere: *If any lawes be made against you* (speaking of the Donatists who obiected, that it was not in any man to enforce their wills to his religion) *you are not by them compelled to do well, but you are forbidden to do ill. For no man can do well, vnlesse he choose to do so, vnlesse he loue it, which consisteth in free-will: but the feare of punishments, albeit yet it hath not the delight of a good conscience, yet at the least it restraineth euill lusts within the closet of the thoughts.* And once more: *When*

Tract. 18. in Iohan.

Et quomodo redderent rationem de imperio suo Deo?

Lactant. Diuinar. Instit. lib. 5. 20.

Athanas. in Epistola ad vitam solitariam agentes.

Gregor Nazianz. de vita sua.

August. ad Vincentium, Epistol. 48.

Prou. 26. 8.

Qui phreneticum ligat, & qui lethargico excitat, ambobus molestus, ambos amat.

Contra literas Petiliani Donatistæ, lib. 2.

Intra claustra cogitationis.

Tract. 18. in Iohannem. *Exufflatores Christi.*

When God will stirre vp the Magistrates against heretickes, against schismatickes, against wasters of the Church, against such as would blow off Christ, against blasphemers of Baptisme, let them not wonder, because God raiseth them vp, that Agar may be beaten by Sara. If any man would yet see farther in this learned Father, concerning that opinion, he may find in his Retractations, that whereas once himselfe had bene minded; that it did not belong to the Magistrate, to compell men to the communion of the Orthodoxe: vpon sounder experience, and more aduised consideration, he doth plainly retract it. Vpon all which we hold for an vndoubted truth, that the Prince hath a power in commanding and proclaiming for God and Gods religion; and all exercise of the same, which as you haue heard I haue gathered from that act of the king of Nineue, imposing vpon his a fast by open Proclamation.

Retract. l. 2. c. 5.

8 Then to recurre to him: in the next place it is said, that the Edict which was made, was by aduice of his Nobles. As that which was said before doth impute vnto vs his zeale, so this implieth his wisedome, that to direct himself he refuseth not good counsell, & to purchase the more authority he ioyned in his stile his counsellers and great officers. And in ciuill affaires what can be more iustlcious, then to hearken to the wise? then to listen vnto many? Many eyes see more then one: many eares heare more then one: many minds conceiuing diuinely, do vtter most of vnderstanding. *Where counsel is not*, saith Salomon, *there the people shall fall: but health is where are many counsellers.* And *Without counsell thoughts come to nothing; but in multitude of counsellers there is stablenesse.* And againe, *Thoughts are strengthened by counsels, and by counsels are warres to be taken in hand.* The impression of this mater hath wrought with all men of worth, with David and with Salomon, whose Nobles and great captaines were at hand with their instructions: yea hath had place in all estates, as the Ephori in Sparta, the Areopagites in Athens, the Senatours in Rome, did make manifest in old time: and in our age there is not the Russe, but hath his solemne Senate, not the Turke but hath his Bassaes, who at all times may informe him. Now as that land is happie, *where the Princes eate in time, for strength and not for drunkenness*, that is, are sober and temperate: so blessed is that Prince who hath such men about him, as may be right hands,

Prou. 11. 14.

Cap. 15. 22.

Prou. 20. 18.

Eccles. 10. 17.

not

not left hands, men faithfull and fearing God, wise persons, and hating couetousnesse: otherwise himselfe and all doth easily run to ruine. Ahaziah the king of Iuda had a mother, and other kinsfolkes who were of the house of Ahab, for his counsellers, which turned in the end to his destruction. Ioas is ill aduised by the great men of his kingdome, which drew him to idolatrie, and brought sin vpon him, and all the land besides. Roboams case is well knowne, what good greene heads did to him. Few kings haue stood vpright, whē they haue leaned on crooked proppes. It sheweth that they are weake, whē they cannot find the depraueduesse or infirmitie of the other: but if themselues were able men, yet hauing none about them but silly or corrupted ones, or careless or vnfaithfull persons, many things must needes run to wracke, if men reputed wise haue conceiued things aright. Lampridius in the life of Alexander Seuerus, citeth this out of the workes of Marius Maximus, as an approued truth, that the state is better, & a great deale safer, wherin the Prince is naught, if the Counsellers who be about him be good, then that wherein the friends of the Prince be euill men, although himselfe be good: for one who is amisse may easily be corrected by many which are aright; but when many are depraued, it is hard for one to rectifie them. Then it is well with that Prince, who being for his owne part vertuously minded, hath other vertuous ones to assist him.

Exod. 18. 21.

2. Chr. 22. 3.

Cap. 24. 17.

1. Reg. 12. 10.

Lamprid. in vita Alexandri Seuerij.

9 I might amplifie this by the example of Iustinus the Emperour, spoken of by Euagrius, who being growne into much miserie, imputeth the cause of it to his Magistrates, and those great men who were about him: but my purpose is rather to remember, that the highest should much depend vpon good counsell, and not thinking themselues to be disgraced thereby, as not being selfe-sufficient, but to repute it their greatest honour, to heare as well as to speake. That which the Romane Minutius said of himselfe and Fabius, is very true, that the best thing is to giue counsell: and he is but next the best, who can take it when other giue it: but he is a most miserable man, who can neither giue nor take. He is not the most eminent, whose weakenesse is such, that he must onely follow other men; but since none here can be absolute, as it is the highest glory to giue,

Euagr. Hist. Eccles. 5. 13.

Liu. lib. 22.

so to take it is no dishonour. Who was euer among the Romans more gracious for his person, or glorious for his actes, then Scipio Africanus? and yet as Plutarke writeth, he so vsed his faithfull and true friend Lælius for his counseller, that some spared not to say, that Lælius was the Poet and penner of all the play, and Scipio did but act it, and present it vpon the stage. True wisdome had taught that honorable Generall, to be no way wanting to himselfe, howsoeuer other men would talke their pleasure of it. I could wish that in our age, persons of high esteeme, would so vse the help of their wise and faithfull friends, that they might oftentimes runne into so happie an errour. You see that he who commanded Nineue did hold this rule; and the Spirit of God doth record it to the instruction of our age, and (if we will so receiue it as I haue expounded it before) to his exceeding commendation, that in so weightie a cause he would take the aduice of his Nobles. And yet to say what I thinke, it may not vnfitly be gathered, by those deedes which are reported of him in the former verse, that he himselfe stirred vp his Princes, and was a spurre to them to giue assent to his Edict: howbeit to shew his mind to be temperate, and moderate, and humble vnto men, as well as deuout to God, he ioyneth them with himselfe, as not failing to grace them, and honour them in their places. The ambitious man, and he who is desirous of much gaine agree in this one point, that they loue to haue no fellowes. The man who is greedie vpon money, excluding from himselfe all other companions, can in his priuate thought onely, deuoure the greatest prey. And the hawtie and proud heart, being like to the iealous man in his iealousie, loueth not to communicate to other, the least part of that honour, which gladly he would appropriate to his owne actions. The more runneth to the boughes, the more the stocke is lessened: shred all the boughes, saith Machiauell, and the sap then going but one way, the body of the tree will prooue the greater. But is that the way to be honorable? The mightiest that euer were haue found it the trueft glorie, that bearing the raines aright (for that must euer be looked to) they haue bene kings ouer kings, and reigned not ouer beggers, but ouer men of worth. And God is better pleased, when good things shall be

Plutarch. An seni sit gerenda res. publ.

Nichol. Machiauel. Dis. in Liuium. lib. 2. 3.

be commanded, first by the highest in place; and then after it shall be added, *By the Lords spiritual and temporall, and by the assent of the commons*. And Princes which are gracious do neuer grieue at this; and wise men do loue that style, when all is not appropriated to one, but there is a kind of parting. Plutarke in his state-precepts, telleth that when himselfe and another ioyned in office with him, were sent fourth as Proconsuls, in some businesses for Rome, and occasion so fell out that his fellow stayed by the way, so that all was done by himselfe: when being againe returned, he was to make declaration of all things which he had done in his iourney, his owne father lessoned him before, that he should not tell his tale in the singular number, but speake still plurally: not I went, but we went: and not I, but we said; assuring him that by this he should ease himselfe of much enuie, and by his faire behauiour be very louely and amiable. He was a wise father who taught thus, and he was a sonne much to be esteemed, who so inwardly embraced his good precept, that he thought of it many yeares afterward, and recorded it to be remembred of others. Now if it were wisedome and modestie in him so to do, then what great humilitie was it, for the great king of Nineue to ioyne with him, I do not say his fellowes (for this great Monarke had none such) but his subiectes in his style, *by the King and his Nobles?* And this I haue gathered hitherto, from the Preface or induction to this Proclamation: now a while let vs enter into the Edict it selfe.

Stylus Parlamenti Angliæ.

Plutarch. in præceptis reipub. gerendæ.

Let neither man nor beast, &c.

10 It is good when an action is caried cleanly throughout, to be well and coherent both in matter and manner. Euen ceremonies and circumstances detract much from good causes, if there be a failing in them: but where is a shew of acoidents, and the substance shall be defectiue, there all is but ridiculous. Diodorus Siculus telleth, that on a time Dionysius the great tyrant of Sicilie, according to the custome vsed in those dayes by men of much honour, did send to the games of Olympus, diuerse singers and Poets, who made so excellent musicke, that euery one admired them, and commended them beyond measure. But afterward when the Poemes (which were the matter of most expectance) came to be rehearsed, they were so base and barren,

Diodor. Sic. Biblioth. 14.

that both they and their maister were scorned and derided by all men. That prooued a matter fit to be laughed at, because the Proeme was curious, and the maine did not answer to it. This king here in my text had deserued the like reproofe, if after all his preparation, not in a game of sport, as were those shewes at Olympus, but in the most earnest cause, which could touch him and his people, he had bene weake and vnperfect, when he came to the substance. If after his entertainment of the newes of the Prophets preaching, after the coming downe from his throne, after the putting off of his robe, after putting on of sackcloth & sitting downe in ashes, yea after charge of commãding his people to ioyne with him, and assembling of his Nobility, no other thing had come forth, but some mouse from a mountaine, some friuolous or vaine thing, this scorne might be taken vp. Much adoo about a trifle: much expected and nought performed. But here it is cleane contrary: the precedents haue bene right, but the subsequent is admirable; such as few Christian Princes being taken vpon the sudden, would haue equalled or matched, yea although they had bene brought vp all their dayes in the faith. For it is for a fast to be kept both from meate and sinne, for an abstinence in generall by men and brutish cattell, and for prayer in all vehemencie of spirit, to be ioyned with it. But now onely of the fast.

Parturiunt montes, nascetur ridiculus mus.

12. When the wrath of God is to be appeased, the Scriptures propose vnto vs, as one thing most effectuall among many, the humbling of the body by abstaining from meate. And withall they mention this to vs, as a meanes to stir vp the fauour of God toward vs, to procure any thing needfull for vs. The Israelites when they were distressed for the murther of their men, which were slaine downe by the Beniamites, wept and fasted all the day. When Dauids child was sicke, he wept and fasted for it. When the enemies of the Iewes had inuaded his kingdome, Iehosaphat commanded a publike fast to be kept. And so did Nehemiah of purpose to turne away that vengeance, which might iustly haue befallen them, for marying of strange wiues. This was exercised by Moses, and Elias, and our Sauiour Christ at such time, as when great matters were to be attempted by them. And we find in the new Testament the renowmed vse of this,

Iudic.20.26.
2.Salm.12.16 21.
2.Chr.20.3.
Nehem.9.1.
Exod.34.28.
1.Reg.19.8.
Matth.4.2.

this, by persons which were most holy, as in Anna and Cornelius. And among those weapons, wherewith Paule oppugned his enemies, were fastings and watchings. And this was frequented among men of fame in the Primitiue Church. When Arrius the heretike hauing an iniunction of the Emperour for it, would needes come to the Communion, Alexander the good Bishop did betake himselfe to abstinence; and fasting did pray Christ Iesus, to take the matter into his owne hand, which accordingly was granted vnto him, to the destruction of the heretike both in soule and body. Socrates rehearseth this as a most shining vertue in the younger Theodosius, that he spent much time in fasting. Many are the commendations which the Fathers giue vnto it. As Saint Cyprian: *By fasting the sinke of vice is dried vp: wantonnesse waxeth cold: and concupiscences grow faint, and pleasures like fugitiues runne away.* And in another place he exhorteth vs vnto it: *In imminent dangers let vs sigh and grone, not with the voyce alone, but with fasting and teares, and all kind of deprecation.* So Tertullian: *Temptations which are incident vpon fulnesse and immoderatnesse of belly, are choked by abstinence.* And Saint Austen: *Wilt thou haue thy prayer flye vp to God? then get thee two wings to it, that is, fasting and almes.* And Chrysostome vpon Genesis: *As the lighter ships do more swiftly passe ouer the sea, but contrariwise they which are too heauie laden are drowned, so fasting making the mind lighter, doth cause it to passe the sea of this life the more lightly, and to looke vp to heauen and heauenly things, and not to esteeme things present, but imagineth them to depart as shadowes and meaner things. But drunkennesse, and surfetting, &c.*

Luc.2.36. Act.10.30. 2.Cor.6.6.

Socrat.Hist. Eccles.1.25

Lib 7.22.

Cyprian.de ieiunio Christi.

Lib.4. Epist.4

Tertull de Baptismo.

August. in Psalm.42.

Chrysostom. Homil.1.in Genesin.

12 Hitherto the Church of Rome and we do well agree, and both of vs do like the fast of the men of Nineue here: but we go a little farther, and obserue that these men in this place mentioned, are forbidden to taste any thing, *taste nothing nor drinke water.* He doth not say, forbeare flesh, and feede on most daintie fish, (as the Carthusian Monks do) and powre in wine withall: neither doth he say, eate of fruits, or sweet meats, but take heed of flesh, or of white meates, because they come from flesh; but he commandeth an entire abstinence. And that we do hold indeede to be an externall circumstance required in a fast, & marueil at the stupiditie of those who teach the contrary. If God

Erasmus in Colloquio Militis & Carthusiani.

had esteemed sea-creatures before those of the land, certainely he would haue told vs of it; or if he had forgotten it, yet S. Peter
Iohan. 21. 3. who was a fisher, and oftentimes did follow that trade, would at the least haue thought vpon it, in some corner of some Epistle. But what reason can be imagined, why God should prefer the fish before the meate of the butcher? Saint Paule doth make no distinction, when he vseth the word *flesh*, applying it to fishes.
1 Cor. 15 39. *There is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds.* In this disputation I speake not of positiue lawes, which are made for common-wealths, but I honour them and reuerence them, according to their due place: but here I discusse the institution of God, who neither directly nor by any consequēt, doth propose to vs this difference. And concerning pampering of the flesh, which is many times obiected, it is no hard thing to prooue, from Physitians, and Philosophers, and Historians old and new, yea by reason and experience, that fruites & roots, and fishes, are not any way inferiour to the most daintie flesh, and therefore are oftentimes bought at high rates and prices. But I will not pursue that argument. Only thus much
Augustin. de moribus Manichæorum, lib. 2. I may say, that the reproofe which Saint Austen vseth against the Manichees, doth fitly fall vpon these men, saying that those old heretikes did hold that for euery day, which our Papists hold but for some dayes. But Saint Austen derideth those, when they thought that he was not more abstinent, who fed moderatly & sparingly, onely vpon salt swines flesh, then those who at their pleasure swilled in wine, and the purest iuyce of the most choise fruites: who did eate most fine cakes, and sweet meats of all makings, and rice, and garden fruites belayed with pepper and sugar, and the costly spice of the world. See whether in our time this be not a custome among some people, that if a man were disposed to Epicurize a little, he would not rather choose to fast as some hold fasting, then to feast at a sober banket. This is a blinde superstition, and so palpably grosse and filthy, that if it were not, that custome from old time had so preuailed, and diuerse of our countrimen did yet so hold it in their blindnesse, (and it is our duty to seeke to win them) I should thinke my selfe very idle, and should partly be ashamed to speake of it in this place. The fasts in Scripture are pure abstinence: men eate nothing

thing, and drinke no water: but here they may eate and drinke, and be full, and yet fast too. This is one of the grossest Paradoxes which the blind beast of Rome, that deceitfull whore of Babylon, doth broach vnto her followers.

13 And yet poore soules they see it not, nor the fondnesse of that doctrine, that such and such dayes should be fasted, not for lawes sake and policie, but for religion and deuotion. I do maruell what sound warrant they can haue for that conclusion: for no such thing can be deriued from any place of Scripture. Heare Saint Austens iudgement vpon this matter: *If you aske my opinion in this point, I reuolueing it in my mind do find, that in the writings of the Euangelists and the Apostles, and in all that instrument which is called the new Testament, fasting is commanded. But what dayes we should not fast, and what dayes we should, I see it not defined by the precept of the Lord or the Apostles.* And in the ancient Church they had another custome then is kept at this day. Origen vpon Leuiticus saith, that they had the fourth and sixth day of the weeke, wherein they solemnely fasted. Now to tye this, or the alteration from it, to be a case of religion, is a seruitude of all seruitudes, and a Babylonian bondage. The time of Lent I confesse, is a very ancient custome, but so farre from being found a point of faith and saluation, that the most approoued ancient histories, tell how diuersly it was kept, one day, or two dayes, or seuen dayes, and by some for twenty dayes, and by some other for fortie, by some *coniunctim*, by some *diuisim*, some abstaining from this foode, some from that; but that the Apostles left it (for so Socrates doth speake) to the liberty of the Church, nay to euery mans mind and will. I would that our people vnderstood this euery where, that they might take things aright, ciuill orders for ciuill orders, and customes which were indifferent, for nothing else but indifferent, and not to put heauen and hell vpon superstitious obseruances. True fasting is not of custome, but vpon an especiall purpose, by the good motion of the mind.

Aug. Epi. 86.

Origen. in Leuiticum, Homil. 10.

Euseb. Hist. Eccles. 5. 24.

Socrat. Hist. Eccles. 5. 21.

14 Yet these are not the onely errours, in the fasts of the Church of Rome, but this may be added to them, that commonly they respect the externall worke alone. But the Apostle telleth vs, that if there be nothing else, *bodily exercise profiteth little.* There must be a directing faith, and an vnderstanding know-

1. Tim. 4. 8.

knowledge, which must make all acceptable. The end why it is done, doth much make or marre the matter: if it be to humble the body, to worke in it more obedience, so to practise spirituall things; if it be to testifie true deuotion, if to seeke to abate the Lords fury, this sheweth that all is right: but these other being for the most part ignorant, do thinke the thing barely done, to be a deseruing worke, & a meritorious action. And this thought being once receiued multiplieth euill on it selfe so far, that many in their superstition, do not feare to spill their body, that they may merite the more; and so macerate the flesh, that they make themselues vnfit, to performe such Christian duties, as otherwise they might do. They procure diseases to themselues, and impotency by reason of sicknesse, whereby they make their body which is the house of their minde, to sinke downe on their soule, and to lade it ouer heauily. Then that mind, which with alacrity might many wayes haue serued God, with impatiency peraduenture, but assuredly with much griefe, doth grone vnder the body. And so in steed of increasing, they diminish true deuotion. Hierome as it is easie to be gathered, alludeth to this, when he sayth, that a *little meate and a belly which is euer hungry, is preferred before fasting three dayes.* And againe: *Do thou impose on thy selfe such a measure of fasting, as thou art able to beare. Let thy fasts be pure and chast, and single and moderate, and not superstitious.* And he addeth fully to that point, which I mentioned a little before, *What doth it profit not to eate oyle, and to seeke out such troubles and difficulties of meates, carrets, pepper, nuts and dates, fine cakes and honey, and baked things?* So Fulgentius giueth an item for fasting moderately, *A temperature is in such sort to be added to our fasts, that neither saturity do stirre vp and prouoke our body: nor immoderate abstinence weaken it.* But some other of the ancient haue not onely dehorted it, but haue perstringed it with right seuere censures, and written against it. As namely Athanasius, *If thy enemy the diuell do suggest into thy mind great exercises of deuotion, that thou mayest make thy body vnprofitable, and weake, do thou on the other side see that thy fasting haue a measure.* He reputeth it for no better then a temptation of the diuell, if it be excessiue. Saint Basile speaketh to this matter, most soundly and with much reason: *I do not so beate downe my body, that I weare it out with immoderate wounds, and make*

Seneca de Ira lib. 3. 9. *Corpus attenuatum & infirmum incumbit animo.*

Hieronym. Epist. 10. Epist. secunda

Fulgent. Epistol. 3.

Athanas. de virginitate.

Basil. de vera virginitate.

make it vnprofitable for seruice; but that is my onely cause of chastising my body, that I may subdue it to seruice, and make it rightly obedient to his maister. But he who bringeth his seruant so vnder by hunger, that not onely he is vnprofitable for the ministery of his maister, but is not sufficient for himselfe, what else doth he, then make himselfe a seruant to his seruant? For it must needs be that the body being vnable to serue, and by infirmitie waxing faint, his maister must now serue him, while he must stand amased about the curing of the infirmity of the other. So farre Basile, who esteemeth the mind as the maister, and the body as the seruant. Vnto these I will onely adde the iudgement of Saint Bernard, who vttereth a most godly and sober doctrine. *Watchings, fastings and such like, do not hinder, but helpe, if they be done with reason and discretion. Which things if by fault of indiscretion they be so done, that either by the spirit fayling, or the body fainting, spiritualls things be hindered, he who so doth, hath taken away from his body the effect of a good worke, from the spirite a good affection, from his neighbour a good example, from God his honour; he is a sacrilegious person, and guilty of all these things toward God. Not that (according to the meaning of the Apostle) this seemeth vnfit for a man, and be not decent and iust, that the head should sometimes ake in the seruice of God, which hath aked oft before in the vanitie of the world, or that the belly should be hungry euen to croaping and roaring, which hath bene filled oftentimes euen to vomiting; but a measure is to be vsed in all things. The body is to be afflicted sometimes, but not to be quite worne out.* See how grauely these learned Fathers, inueigh against immoderate abstaining from necessary things, and giue vs to vnderstand, that we may feede sparingly and moderately, and yet serue God too, although sometimes there be an abstinence from all meate to be required.

Bernard. ad fratres de monte Dei.

Vsque ad vomitum.

Affligendum non conterendum.

15 I do vrge this doctrine so farre, for some few who yet remaine in our land here and there: but not for the common sort, who stay themselues inough from taking harme by abstaining. For a great part of men spend much of their time in gluttony and riot; and very few now fast, if it be not for want of meate. And herein our sensuality may be iustly reproued, that whereas there is such occasion offered, to study for the turning away of Gods iudgements, (which appeare in sending famine and otherwise) and againe when whatsoeuer is spared, may find

good

good vent by poore mens bellies, yet we liue not so temperately, as in reason we should. Surely the Almighty doth much threaten vs, and therefore we should awake: and besides that, we enioy many things, the continuance of whom is very well worth the begging, as especially the Gospell, and health and peace, and a louely and gracious Prince: let vs therefore not be so farre wanting to our selues, as to forget to pray that these may endure. And as here by the example of the Nineuites, there should in great cases be a great abstinence, so let euery man ordinarily, so keepe vnder his body, that it may be fit for all celestiall and spirituall duties. And yet I do not thinke it conuenient, for vs who liue in this countrey, to emulate and imitate the fasts of holy men in the Scriptures; I meane not, those of Moses and Elias, which were for forty dayes, and indeed were miraculous matters; but such as was that of the Iewes vnder Hester, who did eate nothing nor drinke water, for three dayes and three nights; or of some other Christians, who as Saint Austen mentioneth, did forbeare in like sort, being both men and women. The difference of climates for heate and cold, maketh the stomacke different, and that may be endured in hote countries, which in the cold cannot. Their inward heate is lesse, and therefore their appetite is not equall. Philosophers and Cosmographers do yeeld the reason of this, and why men eate more in the Northren countreys, then in the Southerne, and do digest it more readily. And experience doth so farre witnesse this, that as Buchanan hath noted, the French men do thinke that we of Britany, that is, Englishmen and Scots, are great deuourers of flesh: so the Spaniards thinke of the French men; and the people of Africa do imagine so of the Spaniards. Then is it an vnequall match, for vs who are coldly situated, in comparison of them who liue nearer the Tropike, to imitate them in fasting. And this consideration together with a remembrance, that amating and feare of death, do vtterly quell the stomacke, giueth much light to that place, where it is written, that Paules company did abstaine for so many dayes together, in the danger of a shipwrack. It is said that *they continued fasting, and receiued nothing*, which I vnderstand to be meant, that they receiued nothing by any set and orderly meale, or they receiued nothing in comparison

Esth. 4. 16.

August. de moribus Ecclesiæ Catholicæ.

Buchan. Hist. Scotiæ, lib. 10.

Act. 27. 33.

riſon of their ordinary feeding. And ſo much I thought good to ſpeake concerning faſting, being occaſioned thereunto by the deed of the Nineuites, and the Kings proclamation. This verſe doth yeeld one thing more, that the cattel & beaſts were enioyned hereto the penãce, which becauſe it is offered againe, in the next verſe, I do deferre it thereunto. In the meane time let vs pray to God, that he will pardon vs our negligence in our duty, and that he will ſtirre vp our ſpirits, partly by example here of theſe Nineuites, and partly by other in his word, to be fearefull of his diſpleaſure, & to be willing to ſerue him, that after the expiring of this life, we may liue together with him, to whom with his bleſſed Sonne, & his moſt holy Spirit be glory for euermore.

THE XXII. LECTVRE.

The chiefe points.

1. Some apparell sheweth sorrow. 4. Reasons why beastes bore part in this humiliation. 8. How cattell may be said to cry to God. 9. The necessity and force of prayer. 12. Reformation of life must go with fasting and prayer.

IONAH 3. 8.

But let man and beast put on sackcloth, and cry mightily vnto God: yea let euery man turne from his euill way, and from the wickednesse that is in their hands.

Haue read this verſe, as an imperatiue ſpeech, but the Septuagint tranſlate it, as an Indicatiue in the time paſt, that men and beaſts did put on ſackcloth, and cried mightily vnto God. Wherein, as it may well be collected, they did not ſo much reſpect the originall words in the Hebrew, as intended to make the deed of the Nineuites plaine, who doubtleſſe did repent, and performed that charge which their King did put vpon them. But ſince the words and letter

of

of the text are otherwise, as it is plaine in the Prophet; and all other interpreters as farre as I can find, do with one consent translate it as I reade it; I thinke that they might well haue forborne, to take on them the office of expositours or openers of the text at large, and kept themselues to the letter following that to Gods spirit, which is very familiar with it; that is to say, that oftentimes it should briefly insinuate things, and leaue that by necessary circumstances to be vnderstood, which yet it doth not openly specifie in word. And the truth concerning this place now in hand is, that it is meant that we should take it, that the Nineuites repented: and so much is implied by such consequents, as afterwards follow: but this verse is a part of the Kings Edict, wherein he inioyneth some thing more then a fast, which should pinch the belly, and commandeth sackcloth to be put on the backe, as an externall signe of sorrow, and then prayers to be powred out to the Lord, with vehement exclamation; and last of all, that there should be a conuersion from iniquity and sinne, that the cause of the wrath being once remooued, vengeance it selfe might ceasse. I can neuer sufficiently commend the care of this mightie ruler, who left nothing vnperformed, which might win God vnto him. A man worthy to be eternized, in the memory of all ages. But my meaning is, that those things which he did, should rather commend him, then any praise of mine. You haue heard some arguments of his goodnesse before, which I neede not repeate, but now there
1. are offered to vs three branches of his commandement. First,
2. that men and beasts should weare sackcloth; Secondly, that
3. there should be prayers. And thirdly, a full conuersion, and departing from sinne. These are the points which at this time I stand vpon, the good Spirit of God assisting me.

Let men and beasts put on sackcloth.

2 That sackcloth in times past was vsed for a signe of sorrow, I noted vpon the sixth verse; and therefore if it should be taken here most literally, for it selfe and nothing else, it serueth fitly for our purpose, that is, to import great sorrow. But if you list imagine, that euery man in Nineue did not sute himselfe so suddenly, neither yet his cattell in such attire; then Metaphorically we may vnderstand thereby, all sorowing mourning weede,

weede, that is to say, the baseſt apparell, and moſt ſordide kind of veſture that the men could put on; and that the beaſts were left rough, and vncombed, and vndreſſed, and euery way vntrimmed in their kind. And that it may be ſo expounded, we haue warrant from that place, where God ſaith of himſelfe, *I clothe the heauens with darkneſſe, and make a ſacke their couering*, which muſt needs be taken Tropically, for ſome vgly kind of appearance, and not for a materiall ſacke; for how doth that agree with the heauen? Then the beaſts did want their ornaments or were couered with ſome vile ſubſtance, and the men were rudely apparelled, contrary to their cuſtome: It is ſaid by the wiſe man, that clothes are one of thoſe things, which ſhew what a man is. And indeed it is true; for ſo farre as externall things may witneſſe of the inward, monſtrous clothes ſhew monſtrous minds; and for the moſt part, ſober apparell ſheweth a ſober diſpoſition. But in the courſe of euery particular mans life, a difference in his garments noteth a difference in other matters. In ſolemne feaſts, or when the mind is filled with ioy and gladneſſe, robes and dainty attire are put about the body: but when ſorrow ouer-whelmeth & oppreſſeth the inward man, gaineſſe is layd aſide. God being offended with the Iſraelites, telleth them, that indeed they ſhould go into the land of Canaan, but he himſelfe would not go before them, as he had done in former times, but onely would ſend his Angell. At this the people ſo grieued, becauſe God would not go before them, that it is ſaid, they ſorrowed, and no man put on his beſt rayment. There is no greater outward token of heauineſſe, and deiection of the mind, then to go in very mourneſull clothing.

Siracid. 19. 28.

Exod. 33. 2. 3. 4.

3 The great Monarke of Nineue meaning to purchaſe his peace, giueth a commandement to his ſubiects, that laying aſide their glorious & luxurious attire, they ſhould be moſt meanely clothed, thinking thereby to ſtrike a horrour into the minds of his people. For when their eyes ſhould take knowledge of that which they ſaw without, and as windowes ſhould let their receipts into their vnderſtanding; and whereas things ſeene do mooue moſt; and nature not peruerted loueth cleanlineſſe and decencie, white garments and the head annoynted: how could their heart chuſe but humble and caſt downe it ſelfe within, to

Vſus mutat maxime.

know

know that the limmes were compassed with most dolefull apparell, and fine linnen, and the best purple should be turned into ragges, or course sackcloth, or haireclothe. And when such as they did meete, should represent the like shew, and so many witnesses of griefe should be as so many spurres vnto groning, it is very probable that a broken spirit and a contrite heart might grow from those visible things; and that of all other, is
Psal. 51. 17. most acceptable to the Lord. So the maker and gouernour of all things might take notice of their melting for their sinne, and draw backe his out-stretched rod. He who pitied that euill
1. Reg. 21. 27. King Achab, who had sold himselfe ouer vnto sinne, when he once put sackcloth vpon him, and fasted and went softly; he might right well spare the great city Nineue, when his eyes should as fully see their debasing of themselues, as his eares plainely receiue the cryes, which they sent vp vnto him. So the people by their mourning attire, might be bettered in workes and conuersation, and Gods fauour might be procured, when there was a witnesse both inwardly and outwardly of their repentance. Now as this is worth the knowing, concerning the reason of the changing of their clothes, so the doubt may not vnfitly be mooued, why the beasts are named here, as if they had offended; and why they should be thus disguised? The reason is very manifest, wherefore it should be so with the men and women: they had grieued the Lord, by transgressions of all sorts, and therefore it was fit, that they should make amends. Yea the very little infants, and those who sucke the breasts, as the Pro-
Ioel. 2. 16. phet Ioel speaketh, might well taste of the bitternesse, as being slips of an euill roote, cut out from a rotten rocke, come from a polluted fountaine: in the very propagation stained with originall sinne: But it is not so plaine a matter, why the dumme beasts should fast, and be barred of their foode (for so it is in the former verse) or why they should be couered with sackcloth and mourning weede, who knew not what it is to offend.

4 But one reason might be, that the people might in those creatures see as in a glasse, what was their owne state. For when their eares should heare the bellowing of the oxen, the braying of the asses, the bleating of the sheepe, the howling of the dogs, making piteous exclamation for want of foode to their bellies;

and

and their eyes also should see the out-sides of them to be vgly and deformed, like that ground which lieth as ouer-growne, they might foorthwith remember, that themselues had deserued to be pined, and starued to death, and to be depriued of all pleasures, and delights which they did enioy, that from henceforth bearing on them many woes and lamentations, they might finally be ouertaken with vnspeakable desolation. God made such vse as this is, of the cattell in the old Leuiticall sacrifices: for when he for whom they were offered, did see them to be slaine, their bloud to be let out, some of them to be burnt, all of them to be vsed with much violence, if not quartered and cut in peeces and mangled; he might presently be striken at the heart, to thinke of his owne deserts, that if he had his demerits, he should be martyred and mangled in his bodie here vpon earth, and his soule should burne and frie in vnquenchable flames of hell. It doth teach the Lyon obedience, when he seeth that dogge whom he loueth, and vseth as his play-fellow, to be cudgeled and beaten before him. And when for the young kings fault, the garment which he weareth should be beaten with many stripes, the Prince who had offended, might learne what his errour was, conceiuing himselfe blame-worthy by that representation. The children of the Spartanes might make this vse, when they beheld the bond-slaues of their fathers, lye tumbling in that filthynesse, which drunkennes caused to them, as to thinke that they should be but lothsome beasts, if they prooued to be drunkards. A sight so liuely in their eyes, might be as a sharpe spurre in the consciences of the Nineuites, to deplore their owne case, with a most carefull cõtemplation of it, vnlesse they were insensible and so obdurate in heart, as that no good thing could pierce them. Diodorus Siculus writeth, that in Ethiopia there is a people of that qualitie, that they are not at all mooued with the speech of them who saile by thẽ, or with the sight of strangers approching to them, but onely looking vpon the earth, they vse to stand vnmoueable, as if their senses tooke knowledge of no man. If any, saith he, should strike them with a drawne sword, they flye not, but beare the stripes and iniuries: neither is any of them mooued with the wound, or hurt of another, but oftentimes without any kind of passion, they

Diodor. Siculus Antiq. lib. 4. 3.

they behold their wiues and children slaine, shewing no manner of token, of anger or of pitie. An insensible sort of people, if there should be any such, which in truth I beleeue not: but these Nineuites should haue bene like to them; if when they had beheld horrour & griefe, and weeping, and out-skreeking, in euery thing attending them, they would not be mooued to thinke, that their part was in the bargaine. And if it were so with that which wanted wit and reason, and knowledge to do euill things, how then should it stand with themselues, who had all these and abused them? Then the cattell serued in such manner, might be an instruction this way to their maisters.

5 Secondly, by the lawes of the grand Creatour, there is such affinitie betweene man, and the beastes, which are subiected to his vse, that the sorrowes of the better do easily touch the worser. For God hath so coupled all creatures to mankind, with a chayne of strong dependance, that the being of them is much suitable to the flourishing, or fading of the other. It is a very mysticall point, which Saint Paule hath in the eight to the
Roman. 8. 21. Romanes, *that the creatures shall be deliuered from bondage of corruption, into the glorious libertie of the sonnes of God*, And that
22. *the creature groneth and trauelleth in paine with vs*; yet if we well weigh it, that text shall argue thus much vnto vs, that the heauen and earth, and the other elements (for I may not amisse name the
2. Pet. 3. 7. heauens, because Saint Peter telleth vs, that they shall melt with heate) by the fall of our first parents, fell into grieuous bondage, euen sinking in their excellencie, when man did sinke, to whose seruice next after God they were made. And when in the day of iudgement, there shall be a renewing and restoring of that Image of God wherein man was first framed, then shall they returne to that beautie wherein they at first were established, so retaining still their substance, howsoeuer they may melt in the fire like gold, losing their drosse and corruption. If then these mightie masses, the heauen and the earth and the elements, haue such a reference vnto man, as being made to grace him; the earth for him to walke on, the ayre for him to breathe on, the water for him to feede on, the heauen for him to looke on, the Sunne to giue him light, euery thing to yeeld him comfort; and when he standeth they stand, and when he falleth they

fall

fall, and when he is new moulded, they also shall be recouered; may we not much more imagine, that sheepe, and oxen, and cattell, yea and all the beasts of the field, which as Hierome noteth, were made for our vsing, or for our eating, are tyed and chayned vnto vs, with a straighter bond of analogie or proportion, that as we fare, so in reason they should do, either well or ill? It is truth, that man hath not that soueraignty in all degrees, which he had: that is one part of his punishment: for as Chrysostome doth obserue, God hath taken away from man, a great portion of his power; for he who at the beginning was made a feareful Lord, and maister ouer liuing bodies, when like an vngratefull seruant he had offended a higher Lord, was brought into contempt of those, who were placed to be his seruants. And thereupon (as it is by one noted) many creatures are growne in their behauiour towards him, as vndisciplinated things; but most of all, the greatest and the least; Lyons, Tygers and Panthers (to say nothing of the whale fishes) are very hardly brought to be tame, but bees and gnats, and flyes, and such little ones, not at all. Thus mans dominiō is scanted, & drawne into a narrow roome.

Hieron. contra Iouinianum, lib. 2. *Ad esum aut ad vsum.*

Chrys. lib. de Virginitate.

Pererius in Genes. lib. 4. ex Hugone de Sancto Victore.

6 But these creatures are not so quitted, but although they do lesse to man, yet with man they suffer more. For together with him, who now is but as a young maister, or a kind of quarter-maister to them, they stand both generally, and particularly, in deepe disgrace. They which otherwise would haue taken pleasure to do the will of their maister, must now with blowes and stripes oftentimes be forced vnto it. They which should onely haue bene vsed to good, and to the glory of their maker, by his fault who hath fallen, are now applied to euill; yea they be not in that esteeme with him, who first created them. As in earthly kingdomes when a Nobleman, who hath receiued many fauours and materiall benefits from his Prince, doth requite him who aduanced and honoured him before, with treason and rebellion, then not onely his owne person (which lyeth subiect to the law) doth vnder-go the displeasure of his offended Soueraigne, but euery man about him, feeleth the smart of that rod, yea euery thing that was his; his familie is frowned on, his followers are held suspect, those which were preferred by him, are turned out of their liuelihood

and maintenance; and moreouer his houses which were glorious before, are let runne to decay, their statelinesse soone droopeth, their beautie mouldreth away, his gardens and his orchards are ouer-growne with vncouthnesse, his fish-ponds and other pleasures lye disorderly and neglected; yea if there were any tame thing wherein he did delight, for lacke of being handled, it groweth wild and vntamed: So when Adam in Paradise, being in the highest degree of honour, prooued a traytour to his God, to whom he was beholding euen for his very selfe, the earthly house where he dwelt, grew out of fashion to him, his pleasurable profits were turned to briers and thistles, the armes of his nobility were vtterly defaced; but those who were his seruants, to attend and waite vpon him, especially all domesticall kinds of cattell, partaking the reproch which lay vpon their maister, are subiected to much miserie. And as in ciuill affaires, the restoring againe of bloud, and calling backe into fauour, putteth life into all the adiacents, and dependants of whom I spake before, and maketh them resume some courage; yea the hope of such a matter doth a little cheere their spirit, but the greater the hope is, the greater is their alacritie; and yet as he still is deiected, so still againe they fall: Euen so without doubt, all regaining of good aspect from the Highest, doth refresh these inferiour bodies, as sometimes appeareth, when in noted prosperity of the owner, the cattell fare the better; but while man doth stand disgraced, they must expect the like fortune; and if extraordinarily at any time he do smart, they must also looke for some vnusuall kind of sorrow. Then when this strange feare and heauinesse, possessed the mindes of the Nineuites, the horses and beastes of Nineue by partaking that misery, which belonged to their maisters, might be taught to be affected with some measure of that sorrow, as knowing that some euill was now lighting vpon them.

Psal. 8. 6. 7.

7 This matter will grow playner, if this also be considered, that the cattell many times do actually feele shrewd paynes, together with their owners. When destructions happen vnto places, all things abiding in those places, haue their share in the miserie. When a towne of warre is assaulted, do not the houses oft taste of the enemies batterie, and are not those razed or fired,

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together with the desolation of the walles? Are not the trees of pleasure neare adioyning very often cut downe? Yea are not the horses wounded, and perhaps slaine in the fight? or other cattell burnt in the stall? Is not that prouerbe experimented diuerse times in this case, *Loue the maister, loue his dogge, hate the maister, hate his dogge?* When Saule was sent to destroy Amalek, 1. Sam. 15. 3.
was there not a strong charge layed vpon him, to kill the sheepe and the oxen, and euery liuing thing? And if God send foorth a pestilence, come there not as well rottes of cattell, and great murrens of beasts, as mortalities of men? But if there should be some earth-quake, which either should cast downe the houses, and crush that which were vnder them, or should force the ground to open, so to swallow vp that wherewithall it meeteth, how could the dumbe creatures hence escape? When therefore it was foretold, that within fortie dayes, desolation should betide the citie Nineue, and mention was not made in what particular sort it should come, the inhabitants could not tell, but that the beastes in their place, had as much neede to cry, as those who were their owners. Adde to these, that some liuing things whom vse hath made domesticall, are not so deuoyde of feeling, but that sensiblie they perceiue the ioy, or discontentednes of those which are their keepers, and oftentimes are affected with some things like to man. Birdes haue their dumpes and their notes, and take knowledge in generall, when they heare the voyce of musicke. Vsing to the hand, doth make the horse, and dogge and calfe, to play and be wanton, and to expresse some signes of ioy. And I thinke that I do not abuse the word, to say, that some of them in some things, haue a kind of fellow-feeling with vs. Now there is nothing, which doth more teach this, then by giuing or denying them foode for their bellies, which was done among the Nineuites, while the fast continued. For as the oxe doth know his owner, so the asse doth take Isay 1. 3.
notice of his maisters cribbe: although he be dull, yet his sense can serue him, to obserue those things which make for the filling of his paunch. And if this be moreouer true, that those beasts do take delight in their furniture and ornaments, and the proud neighing horse, as we may gather from the words of Iob, Iob. 39. 22.
knoweth when he goeth to the battell: if he thinke himselfe the

brauer, for his saddles and caparisons, or bels or plumes of fethers, which be about him; then by a reason drawne from the contrary, there may be in them a perceiuing, what it is to be spred with vile things, and so it might be a discouragement, to be clothed with sackcloth. So we see by this time, that it was not without reason, when by the proclamation of the king, the beasts had their part, as well as the men; that either as a glasse set before them, they might mooue them to thinke of themselues, by seeing the creatures, whose affliction could not chuse but touch them, since they are giuen to men for helpes: Or because by the prouidence of God, they are pinned to the suffering of man; in ordinary disgraces to be disgraced with him, and in sorrowes extraordinary, to haue their part in like manner. If I had not already bene ouer-long in this point, I might ioyne this also, to that which hath bene sayd before, that it is the more reasonable, that the dumbe creatures should feele some portion of the paynes for sin, beeause they oftentimes are apparant meanes, and helps and instruments, for men to sinne withall, as might largely be amplified. But no more of that matter.

2. 8 I obserued in the second place, that next to the sackcloth imposed on the men and beasts, it was inioyned by the King, that both the one and the other, should cry mightily to God. Then the next helpe which they had, was prayer and inuocation. I meane not much to dispute, whether the cattell may be said to cry to God. We may hold it for an vndoubted truth, that there be no such meditations and reasonable discourses in them, as are fit to be in one of vs, when we are praying: they haue no such vnderstanding: and yet the Lord, who in his prouidence doth take care ouer haires and sparrowes, respecteth all their cryes, and taketh many of those cryes as a kind of calling on him. We neede not feare to speake that, which the Spirit of God hath spoken. In the hundreth forty and seuenth Psalme, our common translation hath, *he feedeth the young rauens that call vpon him*: the letter in the Originall goeth not so farre, but *he feedeth the young rauens who cry* or *croape*, not mentioning that they call vpon God. But if we will supply it, from the nine and thirtieth of Iob, we may perfect it vp to this purpose: for there the Lord himselfe speaketh thus: *Who prepareth for the rauen his*

Luc. 12. 6. 7.

Psal. 147. 9.

Iob 39. 3.

meate,

meate, when his birds cry vnto God, wandering for lacke of meate? He who heareth the cry of the rauens, heareth the cry of other things; and he who reputeth their croaping, a calling vpon himselfe, may do so in other creatures. Then it offended him not, when together with the out-cryes of the men, and howlings of the women, and the schreeking of the children, the bellowing of the oxen, and the bleating of the sheepe was heard: nay without doubt it was the more gracious in the eares of the Lord of hoasts. For as when men do sing, it maketh the more perfect musicke, to ioyne to their liuely voyces, the sound of diuerse instruments, which are dead matters without life or feeling, so it helped the heauenly harmony of these calling and praying Nineuites, to haue the out-cryes of the cattell mixed with them; and God did hold this varietie, to be the more perfect a consort. So that the place beareth it not amisse, that both the men and the beasts cryed mightily vpon God. But if there should be any man, more scrupulous then neede is, he may take this to be spoken by the figure *Synecdoche*, which applieth vnto both, that which is meant of one onely: and the whole (by that meanes) hath that adiunct, which is proper but to a part. And then it may be vnderstood, that the dumbe creatures had their portion in the sackcloth and the fast, but the men onely did pray. But be it either the one way or the other, it yeeldeth this lesson to vs, for the instruction of our duty, that when danger is threatened, and there is feare or feeling of any direfull thing vpon vs, among other our preparations, or aboue other if you will, we should breake into open prayer, and ioyntly deplore our sinnes, and so call to God for mercie. For if any thing in such cases will serue the turne, it is faithfull inuocation, which is better then all burnt sacrifice. Surely the King of Nineueh tooke the righteſt course that may be; and whether it were that he were taught, and informed by the light of nature, or the teaching of any other, or by the secret reuelation from the spirit of the Eternall, certainely he was in the right pathway, to purchase grace with God, when both himselfe and all his people, as humble suppliants did lift vp their voyce in prayer.

9 For very great is the reckoning which God doth make of prayer: he commandeth it, and expecteth it, and rewardeth it in

Psal.50.15. his Saints. *Call on me in the day of trouble, and I will heare thee.* And
Psal. 145.18. in another Psalme, *The Lord is nigh to all that call vpon him, yea all*
Matth.7.7. *such as call vpon him faithfully.* So our Sauiour Christ biddeth, *Aske and you shall receiue: knocke, and it shall be opened to you.* Those many good things which were granted to Moses, to Iosuah, to Samuel, to Dauid and Salomon, confirme this plainely to vs. Elias
Iacob.5.17. bound vp heauen by a request to the Lord, and had raine againe
2.Reg.19.15. for asking. How but by prayer, did Ezechias turne the euill thought of Sennacherib away from his land and people? How
Act. 12.5. was Peter brought out of prison, but by the cryes of the Con-
Euseb. de vita Constantini, gregation? By this the good Constantius was said to strengthen
lib.1.11. Lib. his familie: but Constantine the Great, his sonne, did hereby
4.14. fortifie all his Empire. This is the sword and the shield, to which we all should flye, when the enemie doth inuade vs: and to this we should retire our selues, when famine doth pinch our bellies, when we are in sicknes or sorrow, in bondage or in banishment. This is it which flyeth to the heauens, and is not kept backe by the clouds, nor terrified with the height, nor frighted with the frownes of iustice. But especially in our combats with our spirituall foes, we are to runne to this, as to a most safe sanctuary, and to desire him who is the conquering Lyon of the tribe of Iuda, to assist vs and vphold vs. Let not Sathan on the one side be so fierce vpon vs, as we on the other side be earnest vpon the Lord: if he vrge vs with sinne, let vs cry out for grace: if he talke to vs of iustice, let vs begge the more for mercy. And when the trembling conscience, shall thus by request haue recourse vnto him who can helpe, it doth not returne dismayed, but as being spoken to by God, cometh backe with assured comfort. *In the*
Cyprian. de Cœna Domini. *presence of Christ*, sayth Saint Cyprian, *teares which are neuer held superfluous do begge a pardon for vs, neither euer doth the sacrifice of a contrite heart take repulse. As often as I see thee groning in the sight of the Lord, so often I do not doubt but the holy Ghost breatheth in thee: When I see thee weeping, I imagine him to be pardoning.* So gracious and so pitifull is our good Father to vs. We may then account it as one of our sinnes, that when inward and outward sorrowes, oftentimes do lay hold vpon vs, we do not vse this remedie. We go on like vnsensible men, as frantick ones being most sicke, and yet we vnderstand it not. And if we find that we neede

helpe

helpe, we least of all require it by prayer; and he who should first be thought of, that is, God the iudge of all, doth come last in the reckoning. The Nineuites must all cry, and they must cry to the Lord, and nothing else, not to idols, not to Angels, not to Saints, or any creatures: but I handled that argument once already vpon some words of the second Chapter, that *Ionas prayed to the Lord*, and therefore I do now leaue it. Ionah. 2.1.

10 And yet I must not here omit one circumstance of prayer, that they are bid cry *mightily*, strongly, aloud, or earnestly: not that God doth rather heare, when the most noyse is made: for he is not like Baal, who must be awaked with lowd crying, but he knoweth the heart and reynes, and searcheth the very thoughts. That is truly found so to be in the Lord, which Tertullian reporteth of the Diuell, (or spirite of the Oracle of Apollo) that he assumeth thus much to himselfe; *I both vnderstand the dumbe, and heare him who speaketh not.* God could say to Moses, Why criest thou vnto me, and yet he spake neuer a word: but within he sighed and groned, and was troubled in his spirit. Then it is not for any weakneſſe in the Lord, that man should cry aloud, but to signifie, that when we desire to obtaine, our prayers should be vehement and with motion, not onely formall or perfunctorie, or cold, or drowsie and sleepie. But the vsuall prayers of the most men in our time are such; without touch what themselues do aske, and therefore it is no maruell, that they are heard so few times. It is a right good precept, and also a iust reprehension to the people of his time, which Saint Cyprian doth vse, and it may well be applied to our age, wherein the minds of many in the time of their deuotions are vpon pleasure, or profite, or some other such earthly thing: Thus he speaketh: *Let all earthly and secular and carnall thoughts depart, neither let the mind then thinke on any thing, but onely that for which it prayeth. What sluggishnesse is it to be estranged and taken with vnfit thoughts and profane ones, when thou prayest to the Lord, as if there were any thing else whereupon thou shouldest rather thinke; then that thou art speaking with God? How doest thou require that thou maiest be heard of God, when thou doest not heare thy selfe? This is to be awake with the eyes, and to be asleepe with the heart, whereas a Christian man should then be awake with his heart, when he sleepeth with his eyes.* 1.Reg.18.27. Tertullian. de Oratione. Exod. 14.15. Cyprian. de oratione Dominica.

Here that we may testifie our zeale, and withall preuent this drowsinesse, it is not amisse when we finde our selues to be heauie, that we do such things, as may be in place of whetstones to sharpen vs; as to bend our knees, to cast vp our eyes, to lift our hands to heauen, to beate our breasts, or the like, yea also with contention of spirit, and extention of voyce, if time and place serue, to releeue our owne infirmitie. But this in syncerities as before God, and without fained hypocrisie, which is a double wickednesse.

2. 11 There may also be a second vse of this praying aloude, Senec. Ep. 10. Seneca a heathen man, & yet as it seemeth, religious in his Ethnicke superstition, doth complaine in this manner: *What a madnesse is this in me? They do whisper vnto their gods most filthy requests: and if a man do hearken vnto them, they will hold their peace, and what they would not haue a man know, that they tell to God.* This custome hath preuailed among Christians, that leude men will not feare to aske leude things in their prayers, the wanton to speed in his wantonnesse, the deceiuer in his bargaines, the oppressour in his oppressions. Loud crying doth meete with this; for although we dread not God, yet we stand in feare of men. The Pythagoreans in old time did obserue this well enough, of whom Clemens Alexandrinus doth write thus: *What do the Pythagoreans meane, when they bid men cry aloud? Not as I thinke that they imagined, that God would not heare such as speake secretly: but because they would haue the prayers of men iust, which they should not feare to vtter, yea although men did know it.* It is certainely a preposterous course, more to respect men who stand by, then the Lord before whom they stand: but since the folly of men is such, it is to be met with in his kind. He alluded well to this, who although he spake not of loud crying, yet gaue counsell that we should so speake to men, as if God did alwaies heare vs (that is, our talke should be with sobrietie and wisedome) and so speake to God, as if men did euer heare vs, that is, reuerently and religiously. Now as this doth teach vs something, so I am rather of that mind for the king of Nineue, that he commanded his by Proclamation, to cry strongly vpon God, that by their importunitie and vehemens exclamations, the Lord might be more mooued to take mercie vpon them. When the heate of the heart within shall breake

Clemens Alexandrinus, Strom. lib. 4.

Macrob. Saturn. lib. 1. 7.

breake foorth into the tongue; it is so much the more forcible. *Let them turne from their euill way.*

12 There is yet a third thing to be found in this Proclamation, that besides fasting and prayer, there should be a reformation in manners and life. *Let euery man turne from his euill way, and from the wickednesse that is in their hands.* That which our English readeth *wickednesse*, is by other most fitly translated *violence*, or *robberie*, or *rapine*, but Hierome and the Septuagint haue *iniquity*, ἀδικία; where one kind of sin is put in the place of all the rest: that one sinne for all his fellowes, either because that fault did much abound in Nineue, I meane rapine & oppression toward those who were their subiects, or toward the poore among them: or because in generall, all men who know not the Lord, are soone taken in that crime, as from some words of Saint Paule may not vnfitly be gathered; where after that he hath exhorted them, to possesse their vessels in holinesse, and not in the lust of concupiscence, as the Gentils who know not God; he doth name this as a speciall fruit of their not knowing God, dehorting them from it, *that no man oppresse, or deceiue his brother in any thing.* But to leaue this particular, the doctrine is, that euery man who will turne to the Lord, must hate euill and fly wickednesse, because the Lord requireth that, as a certaine signe of repentance. When Salomon consecrating the Temple made his prayer, he speaketh to God on this manner: *When the heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and they shall pray in this place and shall confesse thy name, and turne from their sinne, when thou doest afflict them, then heare thou in heauen.* The condition is put in, that they must turne from their sinne. So in the Prophet Ieremy: *O Israel if thou returne to me, saith the Lord, and if thou put away thine abominations out of my sight, then shalt thou not remoone.* It was the preaching of Iohn the Baptist, μετανοεῖτε, repent, be wiser, change your minds, or amend, and alter your liues, *for the kingdome of heauen is at hand.* So the Apostle Peter, *Amend your liues and returne, that your sinnes may be put away.* And this putting off of sinne; this laying away of the old man, is that which maketh vs apt to walke the wayes of the Lord. For doing so we are expedite and nimble to treade his paths, to do as he doth command vs, to go whither he biddeth vs. But

3. Augustin. Tract. 11. in Iohan.

1. Thes. 4. 4. 5 6.

1. Reg. 8. 33.

Ierem. 4. 1.

Matth. 3. 2. cap. 4. 17.

Act. 3. 19.

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the packe of sinne is so heauie, that we cannot choose but double vnder it, and sinke and fall. Then why do we not make haste to be freed from this burthen? If men, as Saint Austen speaketh, should beare any heauy loade of wood, or stone, or the like, yea if it were something gainefull, of wine, or corne, or money, they would hasten to put that off. But they beare a greater loade of sinne, and make no speede to be freed from it. But the retaining of this so long, doth in the end so tire out the conscience, that it fainteth vnder the burthen, as appeareth too often, when in sicknesse and otherwise, the minds of some are so distracted, that they tremble and dread much, lest it be too late to cry for mercy. They haue giuen way to malice, and haue heaped euill vpon euill, and are so incorporated into it, that they cannot in themselues see any way of separation. Yet let not such men despaire, for Gods mercy is infinite; and if a sentence were gone out against such, yet as Saint Ambrose writeth, in his Commentarie on S. Luke; *God knoweth how to change his sentence, if thou know how to amend thy fault.* But the fault at last must be amended, and the former offences vnlearned and forgotten: else it is no good repentance. For he alone doth shew himselfe worthily penitent, who so deploreth euils past, that he doth not againe commit the same afterward; for he who bewaileth sin, and afterward committeth that sinne, is as if he were washed a raw or vndried bricke, where the more he rubbeth it in washing, the more dirt he doth make. Whosoeuer then cometh to God, who is a God of pure eyes, must know that it is his will, that first he depart from euill.

Augustin. Tract. 11. in Iohan.

Ambros. in Lucam, lib. 2. cap. 2.

Gratian. par. 2. de Pœnitentia, Dist. 3. E. Smarag.

Habac. 1. 13.

13 And if this be not done, then all externall workes are but hypocriticall shewes: thy prayer is but hypocrisie, for thou saiest to God, *Thy will be done*, and yet thou doest thine owne. Thy sackcloth is but a couer of a counterfeit and deceiuer. Without a whited sepulcher, within full of dead mens bones. Thy speaking of good things, or condemning that which is euill, is but to condemne thy selfe, who in word dost renounce it, and yet in deede doest embrace it. Tacitus reporteth, that in the ciuill warre betweene Vitellius and Vespasian, a souldier had killed his owne father, who was of and in his enemies army. This was bruted about the host, and every man complained, and execrated

Matth. 23. 27.

Corn. Tacitus Histor. lib. 3.

execrated that warre, which caused such vnnaturalnesse. And yet, sayth Tacitus, they neuer the lesse nor slower spoyled their neighbours, and kinsmen, and brethren, who were slaine by thē, *they cryed that naught was done, and yet themselues still did it.* This is thy case, who speakest against sinne, and yet euery day committest it: Thy fasting and thy abstaining, is so farre from being acceptable in the eyes of the most High, that it is exceeding odious. For as here the King of Nineue did ioyne vertue with his abstinence, and a turning away from wickednesse vvith his fast, so God doth still expect, that it should be done in all fasts. The mind must forbeare malice, and iniury, and oppression, as vvell as the belly doth meate. See how plainely God speaketh to this purpose, *You fast to strife and debate, and to strike with the fist of wickednesse. Is this the fast which I haue chosen, that a man should afflict his soule for a day, and bow downe his head like a bulrush, and lye in sackcloth and ashes? wilt thou call this a fasting, and an acceptable day to the Lord? Is not this the fasting which I haue chosen, to loose the bands of wickednesse, to take off the heauie burthens, and to let the oppressed go free, and that ye breake euery yoke? Is it not to deale thy bread to the hungrie, and that thou bring the poore that wander into thy house, when thou seest the naked, that thou couer them?* Then it is the leaulug of sinne, vvhich the Lord doth more respect then the emptinesse of the belly. And of this the holy Saints of God haue alvvayes thought: As Ambrose: *This is the will of the Lord, that we should fast together from meats and from sinnes. Let vs impose an abstinence on our bodies, that we may the more estrange our soules from vices. For the body when it is sucked dry, is a bridle to the luxuriant soule.* And Origen: *Fast from all sinne, do thou take no meate of malice, neither any delights of pleasure.* And Gregory: *To sanctifie a fast is, when other good things are adioyned, to shew an abstinence of the flesh worthy of God. Let anger cease, let chidings be layd asleepe, for the flesh is in vaine tired out, if the mind be not reframed from his naughty pleasures.*

Isay 58. 4.

Ambros. Serm. 33.

Orig. Homil. 10. in Leuiticum.

Gregor. in 40. Homil. 16.

14 I wish that such of our people, as yet haue familiarity with that filthy harlot of Babylon, vvould thinke vpon this matter, that it is not onely ceremony, or bare performing of outward things vvhich doth appease the Lord vvhen he is offended, no not if it be to macerate and pine the body to death, vnlesse a

sincere

sincere faith doth purifie all within, and an honest conuersation do make all cleare without. It must be a liuely conuersion, which God taketh for payment of vs. And we who professe religion, may hold this for an assured ground, that our faith is but a dead faith, vnlesse it shine by loue: that all our speaking and seeming, is fraudulent and deceiptfull, if our life be not ioyned to it. Our repayring to the Church, and professing of strict holinesse, will be reiected as too light, if we either oppresse our neighbour, or grind the face of the poore, or scratch we care not what, be it neuer so vnlawfull, or leade liues pollured, with whoredome and adulterie. If we make our selues rich with vsurie or bribery, if we circumuent men in bargaining, if we profane the Sabboth, or despise the ministerie, we frustrate that which we do pretend. And the very King of Nineue, who could learne with little teaching, that amendment of life was the truest deuotion, and that as a most necessary clause, must be ioyned with all ceremonies, shall in the iudgement condemne vs, who after the hearing of many yeares, vse to bring but halfe-repentance, and would willingly be the Lords, but we would be this worlds also. And so wishing, that this doctrine of amendment, may euermore be remembred by vs, I leaue you to Christ Iesus, who multiplie all good graces in vs to the end, and bring vs to his Father, to whom with himselfe and his Spirite, the Vnitie in Trinitie, and Trinitie in Vnitie be glory for euermore.

THE

THE XXIII. LECTVRE.

The chiefe points.

1. It is not defined whether the faith of the Ninevites were onely temporall. 3. 6. Sinne is not to be thought of lightly. 5. The force of conscience in the guilt of sinne. 7. Faith hopeth when there is little likelihood. 8 We are to trust on Gods mercie. 9. God respecteth repentance. 10. Workes must follow faith. 12. How the Lord is sayd to repent. 14. His threatnings are conditionall. 15. How Nineve may be sayd to be destroyed. 16. Comfort to vs.

IONAH 3. 9. 10.

Who can tell if God will turne and repent, and turne away from his fierce wrath, that we perish not? And God saw their workes, that they turned from their evill wayes, and God repented of the evill, that he had said that he would do vnto them, and he did it not.

THe broken melting heart, and contrite spirit of the king of Nineve, hath bene signified vnto you, in the words before going; how as a good Prince he giueth his people a religious example, and first by his deed coming off from his throne, and putting sackcloth on him; and afterward by his word, and commanding Proclamation, he stirreth his people vp, to a rare humiliation. Here it might be discussed, of what sort their faith was, by which they apprehended the feare of the Lord, and how farre their repentance went; either to be a permanent and iustifying faith, a faith saving eternally, which could not be in them, but by hearing of Christ Iesus, the redeeming Messias: (*for among men there is no name given vnder heauen, wherebyw e must be saued*, but that name of Christ) or whether their beleeuing, was a temporarie assent to that which they heard (and vnto nothing else) of the destruction of their city, which might strike a mightie horror into their mind for a time, as the preaching of Elias did to that wicked King Ahab, when he humbled himselfe and fasted; yet they might relent after-

Act. 4. 12.

1. Reg. 21. 29.

afterward, and returne to their vomite, allured by the world, or inueigled by such lusts as were vsuall in former time. Howsoeuer it was; if you allow it to the least, but a short and particular faith, it teacheth vs thus much; that if they in their ignorance arose to so high a measure, thē we in so much knowledge, should arise to much more, and so their example is not to vs in vaine. But for the maine point, since the Spirit of God is silent therein, and doth not directly in any place determine it, for ought that I find, and the reasons which the interpreters do draw by consequent, concerning this faith of the Nineuites are such, as conclude not substantially without doubting, I passe ouer that question, and rather come to that, which literally and apparantly, euen at the first sight, the narration of the Prophet doth offer vnto me.

2 Then, in the tenth verse, followeth Gods accepting of their sorrow, and how mightily their deiection, and debasing of themselues in sackcloth and ashes, with fasting and lamentation, wrought effectually with the Highest, to diminish his displeasure, yea to remooue his wrath. But because the closing, and shutting vp of that serious Proclamation in the ninth verse, doth intimate some opinion (although it be with a fearefull mammering) of some such thing as might be, that the Lord might be appeased, although that were not very likely in the eyes of flesh and bloud; that must not be slipped ouer, but taken in the way. For thereby it shall appeare, that sinne is very horrible to the conscience of the sinner, conceiuing the guiltinesse thereof, that it may well make a trembling, and shaking and dread, a suspition that God will not be mooued to mercie; and yet this distrust doth not so kill the mind, but if faith be vnderneath, it will presume the contrary, be it neuer so weakly. It doth not resolue for, neither yet define against. On these termes, in these words, standeth the great King of Nineue. But that which was to him vncertaine and vnresolued, is determined by God, and he spareth indeede. Now that the doctrine may be orderly deduced from these rootes, for our better instruction, we may deuide the words, as the verses are deuided, into these two generall heads. First, the doubt of the King, *Who knoweth if God will turne*, and then the Lords resolution, *And God saw their workes*

1. 2.

and

& repented of the euill. The first part doth touch the prisoner, who standeth vpon his triall; the second, the Iudge, who is to giue the sentence. Of both these as Gods Spirit shall at this time enable me.

The doubt of the King.

3 He doth not speake here confidently, Surely God will returne, and take mercy vpon vs, but he vseth a word of more extenuation, as supposing that it was not very likely to be done. For euen in the strongest faith, when such a phrase is vttered, as *I doubt*, or *peraduenture*, or *it may be*, or *who knoweth*, it importeth that men conceiue much difficultie and hardnesse, in bringing that about which is in question. Caleb maketh request, that the mountaine wherein the Anakims and great Giants did dwell, might be assigned him for his portion, *If*, sayth he, *the Lord will be with me to expell them, as the Lord himselfe hath spoken.* He beleeued that he should compasse it, but that *if* intendeth much difficulty, in the reason of man. And so did that of Ionathan, when he speaketh thus to his armour-bearer, *Let vs go vp against the Philistines; It may be* or peraduenture *the Lord will worke with vs.* That saying of Peter vnto Simon Magus, *Repent of this thy wickednesse, and pray vnto God, if perhaps the thought of thy heart may be forgiuen vnto thee*, doth note much more hardnesse: because as it should seeme, the Apostle did much feare it; so rotten was Simon at the roote. But as a meane betweene these, and most resembling my text, is that of Ioel, where after a denouncing of very horrible iudgements, the Prophet exhorting to repentance, doth adde, *Who can tell if he will turne, and repent and leaue a blessing?* As if he had said, it may be that God may do this, although it be much vnlikely, and it may be much despaired of; our sinnes are so plentifull, and his wrath is so furious. In the first booke of Samuel, when the people of the Philistines were striken with the Emerods, they asked counsell of their Soothsayers, how this plague might be stayed. They enioyned that some solemnities should be vsed to the Arke, which was now to be sent away, and thus they speake (as it is nearest to the Hebrew) *Peraduenture God will lift his hand from you.* Gregorie writing on that place, doth draw this doctrine from those words: *When they say, peraduenture God may stay his hand from you, what else can be taken in this word,*

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1. Sam. 24. 6.
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word of doubting, but that the reconciling of men who are grieuous sinners, is shewed to be difficult, as, sayth he, *doth appeare in the third Chapter of Ionas, Who knoweth if God will turne?* Then by the iudgement of Gregorie, it is noted in this place, that the reconciling of the Nineuites to the Lord, was a matter of much hardnesse.

4. Then in the heart of this heathen man, it is firmely imprinted, by that little light which he had receiued, that sinne in the iustice of some supreme power, doth deserue a punishment: that if by obstinacie and impietie, it be vnmeasurable, it will scant be remitted. And this is a common opinion in all the world, that impietie is horrible, and may well be wondred at, for those punishments which it draweth vpon men. The mariners who were in the shippe with Ionas, seeing the tempest to grow terrible, and much beyond ordinarie, conceiued by and by, that sinne was at one end of it, and drew downe that seuerity. The people in the Iland Melite (which we now adayes call Malta) did misse in their particular, when they tooke Paule for a murtherer: but their generall gesse was good, that vengeance doth follow intollerable transgressions. That Δίκη there spoken of, being the supposed Goddesse of iudgements, and punisher of guiltie persons, as also that Nemesis which the Ethnickes, and their Poets did hold for an vnauoydable reuenger of euill men, appointed to be so by their Iupiter, doth witnesse that euery where was a setled opinion, that crimes leudly done would not lightly be passed ouer. And herein the wisdome of the Almighty Lord, is very highly to be admired, that whereas he hath not giuen downe any law written in bookes, yet by the finger of his power, he hath written it in mens heart, that there is a good and an euill: lawfull things and vnlawfull: that their wise men should teach, that the obseruing eye of some superiour Iudge, was euer at hand to looke on the deeds of men, and at one time or another, to make them smart for committing of euill. That their law-giuers should forbid that, which God himselfe forbiddeth, and should punish that in their people, which the Lord doth punish in his owne. The Scythians to condemne theft, the Romanes adultery, the Egyptians idlenesse. That among them should be required a strictnesse of life, a performing of ceremonies,

Ionah 1.7.

Act. 28.4.

Iustin lib. 2. Dion. Halicarnas lib. 2. Herodot. in Euterpe.

nies, an offering of sacrifice, a consulting of Oracles, a frequenting of Temples, & a reuerence to such who did performe those things; as in Rome a high opnion was had of Scipio, when he omitted not a day, but that he went to the Capitoll to performe his deuotions. Liuius lib. 26.

5 But as I take it, the wisedome of the Lord in declaring to the ignorant how far he hateth euill, doth appeare more fully in nothing, then by putting into men, a conscience within, which should accuse and condemne the most hard hearted sinner: which so often as by maliciousnesse great mischiefes are done, should represent the sinne vnto the inward thought, with terrible suggestions of vengeance to follow, and should giue no rest to the disquieted sinner. Among ignorant men, there is no one token which enforceth like this token, that vngodlinesse is loathsome, and odious in it selfe, and beareth a sting with it. And this hath so farre bene knowne to haunt the offenders, and torture them within, that Tragedians on their stages, haue oftentimes represented those passions, by furies of hell fearefully tormenting some: which thing Tully doth truelie intepreté, of the conscience of the transgressing sinner, which doth vse to discruciate the person affected, in vnspeakable manner. Now what is it, that the conscience being in this case, doth giue warning of? Euen that at the least it is vnlikely; but many times that it is impossible that they should be remitted. And hereof, in the Scriptures, Cain and Iudas are eminent examples, who had an opinion, that they had faulted so far, that they could not be pardoned. The biting remorse of haynous offences, doth gnaw, and gnaw through. The persecutors of others haue tasted of this cup, and smarted with this rod. Philo Iudæus writing against Flaccus, telleth that the same lewd man, played all the parts of cruelty which he could deuise against the Iewes, for their religion sake; but afterward when the doome of Caligula fell vpon him, and he was banished into Andros, an Iland neare Greece, he was so tormented with the memorie of his bloudie iniquities, and a feare of suffering for them, that if he saw any man, walking softly neare to him, he would say to himselfe, This man is deuising to worke my destruction. If he saw any go hastily; Sure it is not for nothing: he maketh speed to kill me. If any man spake

Tul. Oratio pro S. Roscio Amerino.

Genes. 4. 13. Matth. 27. 4.

Philo. Iud. in Flaccum.

him faire, he suspected that he would cousin him, and sought to intrap him. If any talked roughly to him, then he thought that he contemned him. If meate were giuen him in any plentifull sort, this is but to fat me, as a sheepe or an oxe is fed, to be slaughtered. Thus his sinne did lye vpon him, and euer remember him, that some vengeance was to follow, from God, or men, or both. In our time such measure hath bene measured to murtherers: their thoughts haue bene so troublesome after their wickednesse done, that they haue no more rested, then if continually and vncessantly, they had bene pursued with legions of euill spirits. The ages which are past haue had their examples in this kind. When Theodorike sometimes King of the Gothes, had vniustly and tirannously slaine Symmachus and Boëtius, two Noble men of Rome, the cruelty of that deede, and guilt of that foule trespasse, did so boyle in his heart, that when once at his table, among other meate a fishes head was set, he conceiued it to be the very head of Symmachus, the eyes to be his eyes, the teeth to grinne vpon him: and falling into a fright, and stiffe coldnesse withall, he lyeth him downe, as a man much distracted, and dyeth. So heauie a burthen is sinne in the heart, which depresseth and crusheth downe, without recouery, if it be not helped with some better perswasion, sent immediatly from God. There may in a naturall man, be a strugling and wrastling against such motions: but his heart and conscience are greater then himselfe, and will put him in mind, that terrible desolation remaineth for him, who hath sinned presumptuously, or wilfully, and of purpose, and that he is not very likely to be quitted from such crimes. This knowing of monstrous iniquities in Nineue, doth make the king thereof, as one who was amated and distracted, to hope but doubtfully, and fearefully, for reconcilement betweene God and his soule, betweene the Lord and his people.

Procop. lib. 1. de bello Gothico.

6 And if he had reason for this, because of the heauinesse of that sinne, which euen by the light of nature, and assent of his owne heart, he might feare would be punished, we may make this vse thereof, that boldly and audaciously we diue not into wickednesse, and plunging into the depth, do not tumble in the suddes of it, and wallow in the sinke; lest when we

would

would be glad to come foorth againe, and turne another leafe, distrust be our portion, and doubting in a high degree, whether God will receiue vs. It is good so to embrace the mercy of our Sauiour, that we also remember the seuerity of our Iudge. When for many yeares together, we with greedinesse haue drunke in the puddle-water of wickednesse; we cannot be assured, that the Lord at our becke will bend himselfe to clemency. Perhaps, time may be wanting: perhaps the counsell of Gods Ministers; it may be the mind inured to a custome of filthinesse, cannot extricate it selfe: perhaps God will not giue the gift of repentance, but as we haue despised to heare when he calleth vs, so when we shall call to him vnfruitfully and vnfaithfully, he wil not attend. It may be that the canker of desperate sinnes, hath so eaten out all faith in vs, that we cannot by any meanes appropriate Gods mercy, to our selues and our soules. It is a fearefull thing, when the Lords goodnesse shall be ingeminated againe and againe to the fainting heart, how readie he is to receiue the repentant; how he calleth to sinners, and openeth the bosome for them, & stretcheth out his armes: and how Christ of purpose came to die for offenders; and yet all this shall find no other answer, but these things are for other, they be not for me. I doubt not but the Ministers of God, who haue had tryall in like cases, do sometimes quake in their flesh, and tremble in their bones, to remember such examples, as their owne eyes haue seene. It had bene good for such, who at length be so touched, and indeede for all men, to haue made stay in time; for if they go on, and will not be reclaimed when mercy is offered, who knoweth if afterward God will turne and repent, and shew pity vpon them? Then learne to flye from sinne, as from a killing pestilence; go from it soone and farre, and neuer turne againe. This is worse then the pestilence: it is poyson sugred ouer, which may be sweete in taste, but is pernitious in effect. The pleasure is soone gone, but the guilt remaineth. Saint Chrysostome therefore doth make a fit Antithesis, betweene it and the trauell of a woman. She, sayth he, hath her throbs and pangs at the first, which in truth are very vehement; but afterwards there commeth ioy, when she beholdeth a child borne of her selfe into the world. But on the other side, while it is in performance, sinne

Citò, longè, tardè, vt in peste fugienda.

Chrysost de Lazaro, Concione 4.

maketh much mirth and glee, and the humor is contented with it; but when it is come faorth, and now may be seene, it causeth to the committer more sorrowes and anguishes, then the sorrowes of a woman. And what can be truer? For what griefe is like that, when the creature who might haue bene assured thereof, shall make doubt of the mercy of his maker? It is not well, when the heart shall go but thus farre, at the highest, *Who knoweth if God will turne?* or it may be that he will do it, but we cannot reckon of it.

7 Yet as this which I haue spoken, may be gathered from the hardnesse of the thing, from the guiltinesse of maliciousnesse, from the strictnesse of Gods iustice, from the doubtfull speech of the King: So obserue I pray you therein, a faith like a graine of mustard seed, a sparke among the ashes, a little breath in the body. *Who knoweth if God will turne?* It may be: yet, it may be: it is not a thing impossible: God may do that which we thinke not of: no man can sweare the contrary. Here then was a wrastling betweene hope and despaire, betweene faith and distrust, where although the better part were foyled and ouerthrowne, and layed along and wearied, yet lying vpon the ground, euen when it cannot arise, it looketh vpward: albeit it haue no strength to liue, yet it will not dye while it can liue. It is recorded as a famous matter of Abraham, that he did hope beyond hope, when all reason did ceasse, yet he did not giue ouer: Of Dauid, that he held on, when innumerable troubles did come about him, when his sinnes had taken hold of him, when they were more in number then the haires of his head, yea his heart did faile him too, in verie great measure. Such a property hath faith, it is not quite discouraged, where once it hath set footing. Euen this Nineuite, he who is farre from perfection, doth thinke that God can spare sinners; that it standeth with the nature, with the custome, with the honor, of so excellent a being as that Supreme power is, to pardon and forgiue. That although in themselues the errours of men deserue desolation, and inecouerable destruction, yet in that true compassion whereof God is the father, he may be pleased to beare, and winke at transgressions. So that when of mans part, not a dramme of any commiseration may be expected, of the Lords part somewhat may be

Roman. 4. 18.

Psal. 40. 15.

looked for. And that is the onely stake whereunto we must trust, the anker to fly to, the altar to lay hold on, in confidence whereof, the offender who can beleeue may lift vp his head; although his faith be full of weaknesse, and had much neede to be helped. *If thou Lord should be extreme, to marke what is done amisse, who might abide it? But there is mercy with thee.* But there is mercy with thee. Psal. 130.3.

8 And indeed so there is, very plentifully and abundant mercy with our Creator, and that more in this time of grace, and the dayes of the Gospell, then was in former ages. He who in the wildernesse was a consuming fire to the Israelites, is now a gentle father: he who was an exacting Iudge, is now a redeeming Sauiour: he who punished those who came not, now calleth men to come, and with an appeased countenance, and intent to be merciful, he meeteth them and embraceth them. We may now cry with Saint Cyprian, *Thou who in times past, wast a God of reuenge, now pitiest and spareest those who haue offended: thou healest the broken in heart, and bindest vp the wounded: to the prodigall sonne returning, thou reprochest not his riot: to the adulterous harlot thou obiectest not her wantonnesse, thou refusest not the seruice of the woman, albeit she were a common sinner: to him who ought thee money, thou doest forgiue the debt.* So the wounded conscience may apprehend that comfort in another, which it cannot find in it selfe, and may oppose Gods onely loue, as a most sufficient shield against all temptations. And where this is once conceiued with a mite of catching faith, which is true and vnfained faith, although an humble, stowping, creeping, weake and vnable faith, there the soule doth not quite sinke, but floateth aboue the water, vntill more strength be gathered. The sonne of man sheweth pity, seeketh out that which is lost, bindeth vp that which was broke, helpeth that which is weake; the bruised reede he breaketh not, the smoking flaxe he quencheth not. His comming was to saue sinners: he came not to call the righteous. If we had no faults in vs, we had no worke for his bloud: & our sinnes be they many, or be they mighty, are not so powerfull, but his bloud is of more vertue. Therefore as Gregory speaketh: *Let not the multitude of our wounds depresse vs vnto despaire, because the power of our Physitian is greater then the greatnesse of our sicknesse. For what*

Cyprian. de passione Domini.

Matth. 12. 20.

Gregor. in Ezechiel. Homil. 9.

what is it that he cannot repaire vnto saluation, who could create all things of nothing? And where we shall rest our selues vpon this, euen after our offence some comfort doth remaine. But my purpose here is not much to follow this point, concerning Gods mercy, because a full occasion of discussing the same, will be offered

Ionah 4. 2. againe in the second verse of the next Chapter; yet now withall remember, that although the king of Nineue were frighted at first, lest pardon should be denied him, for the haynousnesse of his crimes, yet he doth not despaire, but with a glimce of faith, doth put it to the aduenture, saying, God can returne, he is able to stay the plague, which we haue deserued. And the doctrine of Christianitie doth most incline to this, where albeit we speake of iustice, yet we rather offer mercie, according as

1. Iohan. 2. 1. Saint Iohn doth direct vs, *My babes I write these things vnto you, that you sinne not*, that is, that you abstaine from it so farre foorth as you may, that willingly you do it not, nor of purpose, nor presumptuously; *but if any man haue sinned*, that is, by weaknesse or infirmitie, or repent for it when he hath done, *we haue an aduocate with the Father*, we be not left quite destitute, *even Iesus Christ the righteous, and he is the propitiation for our sins.* And thus hitherto hauing spoken of the doubt of the King, now let vs see how God determineth it.

And God saw their workes, how they turned.

2. It is a rubein giuing of benefits, that those are bestowed happily, who light on such a one, as is so farre intelligent, as to know what he receiueth, that he may thinke thereof accordingly; and surely in our deuotions it is mans great felicity, that he sendeth them vp to God, who knoweth all and considereth all. Not one cup of cold water, but he taketh notice of it. If it be for his sake, and for a good conscience, that we are driuen vp

Psal. 56. 8. and downe, he telleth our flittings, he putteth our teares into a

1. Reg. 18. 28. bottle, he noteth all in a booke. He is not as Baal was, whose seruants might crie and dance themselues with knives, and all for his honour, yet himself be neuer the wiser. The Ninuites fasted, and put on sackcloth, and prayed, vpon the newes of the Prophets preaching, and with lamentable behaiour did labour to shew their sorrow, that they should be reputed iustly so vile in Gods eyes. They acknowledge themselues to be ashes and

dust: they stand as the stubble now ready for the flame. How the heauen might helpe they know not; but from the earth, is like to come no consolation. The Lord whose drift it was to bring them to that passe, and had no other end of the sending of Ionas so farre from his owne countrey, but to worke them hereunto, sitteth aboue in the heauen, and beholding it, is much pleased. A fauourable Iudge, who will turne his eyes of iealousie, into a gracious aspect, and will endure as much to saue men, as he will to spill them. As the crying sinnes of Nineue, and of Sodome and like places, had accesse vnto his eares, and so did call for vengeance; so the repentance of the Nineuites had accesse vnto his seate, and did pleade hard for a pardon. Yea to shew that he delighteth to helpe, rather then to hurt, to spare rather then to punish, he who would not receiue the cryes of the great sinnes of the Sodomites, vntill he came downe to prooue whether it were so or no, taketh the sorrowes of the city, euen at the first rebound, and not standing to examine them, in the strictnesse of his seuerity, is by and by appeased. He who is slow to anger, is quicke-sighted at repentance, and when his sonne is coming home, he beholdeth him a great way off, and meeteth with him, and falleth on him, and kisseth him, and with much loue embraceth him.

Genes. 18. 21.

Luc. 15. 20.

10 He saw that which they did. But marke, *God saw their workes.* That which they outwardly did, was a token of their minde, and a fruite of their faith; which faith had entred into their heart, and in some measure purified that, which of it selfe was corrupt. But he beheld their workes: not their speech but their deedes, not their tongue but their hands; not that afterward they would do better, but that alreadie they had left their filthinesse. And this fruite is it which God requireth to testifie, whether the roote be good. If words would haue serued the turne, the Prophet needed not haue gone to the Gentiles in Assyria: the Israelites and Iewes, could haue furnished him well inough; who made no spare to say, that they would serue the Lord; the Temple of the Lord, the Temple of the Lord was euer in their mouthes: and afterward, *We haue Abraham to our father*; but they did nothing which was sutable, but cleane contrary to their speaking. The Pharisees who succeeded long after

Ierem. 7. 4.

Matth. 3. 9.

ter our Prophets time, had by this reckoning bene very holy; for they could pray in the streetes, and disguise their faces with fasting, yet Christ brandeth them for hypocrites; and speaketh to all in generall; *Not every one that saith vnto me Lord, Lord, shall enter into the kingdome of heauen; but he that doth the will of my Father which is in heauen.* Saint Basile vpon these words of the Prophet Esay, *And if they multiply their prayers, I will not heare them*, doth declare what the minde of God is, toward such as thinke religion to be in words: *They who in this life do no worke, which is worthy of the name of vertue, but onely for the lengths sake of their prayers, do hold themselues to be righteous, let them heare these words with attentiue eares. For prayers are not a helpe, when they are powred out in any sort whatsoever, but if they be vttered with earnest and feruent affection. For the Pharisee did multiplie prayers in shew, but what sayth the Scripture? The Pharisee standing did pray thus with himselfe. But it was not with the Lord. For all of it returned to the good opinion of himselfe; for he still remained in the sinne of pride.* That man who would not be taken for such a Pharisee, and so consequently be refused of the Lord, must thinke that there is something else in the seruice of the Highest, then to say or seeme to be holy. For that is a matter common to reprobates, to idolaters, to dissemblers and deceiptfull men, which yet escape not his eyes who trieth the hearts and reynes, and rewardeth men accordingly. Saint Bernard obserueth, that the two Kings Saule and Dauid, when they were reprooued by the two Prophets Samuel and Nathan, cried *peccaui* both alike, and yet Saule heard that sentence, The Lord hath taken thy kingdome from thee, and will giue it to thy seruant; and Dauid heard that comfort, The Lord hath remooued away thy sinne, and thou shalt not dye for it. What was this, sayth Saint Bernard, but that Saule had not that in his heart, which he had in his mouth? But with Dauid it was otherwise.

Matth. 7. 21.

Basil. in Isai. 1.

Bernard. de S. Andrea, Serm. 3.

11 Then he who hath gone astray, and by that meanes hath offended God, and desireth to returne at last (after a thousand prouocations) into the Iudges fauour; let him first depart from euill, and purge himselfe of all poyson, as the serpent doth going to drinke, and let him neuer againe resume it: but secondly therewithall, let him do that which is good. His light must shine before

Augustin. de salutaribus documentis. Matth. 5. 16.

before men, that they may see his good workes: his life must shine before God in purity and integrity. Of which how little all sorts of men do thinke now adayes, experience too much witnesseth. For who is he almost, that intendeth to that which he should? I speake not of the Atheist, who is an enemy to God the Father: I speake not of the Papist who is no friend to Christ the sonne, (many points of their doctrine crossing the life of his redemption) but of those who seeme to be somewhat. The Pastours which are learned, are almost like the vnlearned. The one cannot, the other will not, but neither of them do preach. They thinke it is inough to be able to do somewhat, when they shall see occasion: that to censure the workes of other, this was well, or this was ill, is a great part of learning, but worke they will not themselues; neither God nor men see their labours. The gentlemen in the countrey, I meane very many of them, thinke it is inough, if they like not any thing which cometh from Rome: but if they can declaime in the greatest assemblies, against the errours of the Clergie, or spie a fault in their gouernment, they are more then common men: yea, but if they come so farre, as to haue prayers in their houses (which is a very holy sacrifice, if other things accordingly be ioyned) they thinke that there is no more needfull to heauen. But as for any works of mercy, or charitable pitie, they are not oftentimes to be found. They yeeld small comfort to the poore, who perish before their faces: little helpe vnto the Minister, who may conflict with pouerty, with barenesse, and with hunger: nay he shall speede very well, if some portion of his maintenance be not detained, and kept from him with violence, or with cunning. For his necessarie reliefe, who must teach them the way to heauen, it would be death to part with the price of the meanest gowne, which their wiues or daughters weare. In very many places, the citizens and townsmen desire to haue much preaching, but scant any taketh care of following; they are more scrupulous, lest some old word which was vsed in time of Poperie, should be named in common talke, then to deceiue their brother, in selling or in bargaining. It is good that the smallest things, in their kind should be cared for, and that words and external gesture should be composed vnto sanctitie; but yet let the

greatest

greatest matters, be embraced with greatest zeale. They are workes which God expecteth, and not naked words onely. Yet there was neuer age, wherein that complaint of seeming, and not being, might not truly be made: but the complaint is there most grieuous, where religion is most professed, when that may be taken vp which Saint Bernard sometimes wrote, *There are many who haue the commandements of the Lord; but yet they keepe them not; many haue them in their booke, but haue them not in their minde; many haue them in their speech, but haue them not in their worke; many haue them in their memory, but haue them not in their life: many haue them in their word, but not in their example.*

Bernard. in Cœna Domini.

12 But the Nineuites left their euill wayes, and betooke themselues to better. Now see what followed of it. *God repented of the euill which he said that he would bring vpon them.* This phrase may seeme a strange phrase, that there should be repentance in God, which implieth a change of purpose, and also a taking of notice, that something which was before, was not so well disposed, or determined or decreed; which is much, to be once suspected in the Lord, whose counsels are immutable, and all his wayes appointed before hand, to be without variation. This may argue weaknesse in him, who is the Lord of strength: and an vnresolued mind in him who is most constant: A thing which he would not haue his creatures, in any sort to thinke of him, & therefore proclaimeth, that *indeed the strength of Israel will not lye nor repent: for he is not a man that he should change or repent.* How then cometh it about, that the King should say this of him? Or if we will imagine that a heathenish & ignorant man, might mistake a word toward God, yet how is it that the Prophet, who was so well instructed in celestiall things, should record that word to all ages? Yea that Ioel also should second it, in the place which I named before: *Who knoweth if he will returne, and repent, and leaue a blessing?* For remoouing of which doubt, we are to hold that fast, that the Lord doth not vpon many occurents, alter his decrees, which he proposeth in his counsels; but what he once resolueth, either in circumstance or in substance, he accomplisheth in due time. He grieueth not as men do, that this or that falleth out, which maketh him change his mind. Yet speaking as men speake, and so framing his greatnesse to the capacity

1. Sam. 15. 29.

Ioel 2. 14.

capacity of vs weake ones, he altereth that which did seeme to men to be his purpose, and this he meaneth by repentance. Gregorie thus layeth downe the matter, *Because he who is immutability in the highest degree, doth speake with those which are mutable, after the manner of them with whom he speaketh, being sayd to repent that he made Saul King, he noteth that the rasnesse of proud men doth displease him.* He then reputeth it for a phrase, which is onely vsed for our vnderstanding. Gregor. in 1. Sam. 15.

13 Iustinus Martyr in his Questions and Answers, *Ad Orthodoxos*, mooving this doubt, That if no change do fall vpon the Godhead, why the Lord did say, concerning the annointing of Saule, that he repented, and of the ouerturning of Nineue, that another thing was determined, giueth this answer to it: *God both in that which he is, and in this, that he doth such actions, as best beseeme himselfe, is immutable: but taking care of those who are subiect to change, he prouideth for the commodity of them, ouer whom he doth take care, and oftentimes he changeth things. Therefore when he doth pardon and when he doth not pardon, he retaineth his immutability: for those who amend their faults, he pardoneth and changeth not, and those who remaine in their faults he pardoneth not, and yet he changeth not.* He applieth this to Saules case, and that other of the Ninevites. The words are somewhat obscure: but in substance he decideth it thus: that the Lord doth hold fast his counsels, but yet changeth things of appearance, which it was thought that he minded. Gregory whom I haue named before, hath a saying much to this purpose: *Because God himselfe who is immutable doth change that which he would, he is sayd to repent, although he change the things, but doth not change his counsell.* If this yet be not so plaine, that the ignorant may conceiue it, then take it thus: that God from the beginning meant to spare them, but yet on that condition, that they should first repent. And to bring them to that repentance, he sent his threatnings by Ionas, of purpose wishing their good: yet beeause absolutely in word he denounced that vnto them (the more to feare and fright them) which he purposed but conditionally (if they turned not vnto him) therefore he speaketh of God, as they thought, not as he did. Hierome doth fully giue downe his mind, according to some part of this doctrine: God is sayd to change his mind: *Nay rather God* Iustinus Martyr in Quæst. & Respons. ad Orthodoxos, Quæst. 36. Gregor. Moral. lib. 20. Hieron. in Ion. 3.

perseuered

perseuered in his purpose, meaning from the beginning to pity them: for no man desiring to punish, will threaten that which he meaneth to do. Then by his threatnings the sheweth, that he meant not to destroy them.

14 For conceiuing of the rest, whereof Hierome doth make no mention, we are farther to take knowledge, that generally God when he threateneth, intendeth that if men repent not, then this or that shall fall out: but if they turne vnto him, that it shall not be done. And God layeth this downe vniuersally, as a certaine Axiome of himselfe, to be so vnderstood in all the course of the Scripture, where any threats are mentioned. But yet more significantly in no place, then by the Prophet Ieremy, where he speaketh in this manner: *I will speake suddenly against a nation or a kingdome, to plucke vp, and to roote out, and to destroy. But if this nation against which I haue pronounced, do turne away from his wickednesse, I will repent of the plague which I thought to bring vpon them.* Now this being allowed for a maxime, all denouncings of iudgement from him, do containe in them a condition, secretly and inclusiuely; where if the threates be not executed, no absolute speech is broken, (for farre be that from the Lord) but onely a comminatorie word hath obtained that, which it would haue. God sent vnto Ezechiah, and bad him set his house in order, for he should dye, and not liue. This seemed to be an absolute speech, yet it contained in it this condition, if Ezechiah did not make his peace by teares and repentance: but when that once was accomplished, Ezechiah liued and dyed not. Yet because such feareful words, are deliuered from the Lord, as firmely resolued by him, and men know not the contrary, but that he meaneth to strike, he forbearing is sayd to change that which indeed he neuer decreed; and this supposed change he calleth a repenting: therein framing his words to our dulnesse, who are men to be taught, and learne best, when we heare our owne phrases.

Iere. 18. 7. 8.

Isay. 38. 1.

15 I thinke it yet not amisse, to mention thus much farther. That there be some of the ancient, who thinke that God fulfilled his threatnings vpō Nineue, so that Nineue was destroyed: that is, the sinfull Citie did ceasse now to be sinfull, so that the euill of it was ouerturned, not the men, not the walles, not the houses; and this way God performed whatsoeuer himselfe did threaten.

threaten. And this is the opinion of Saint Austen: *The walls*, saith he, *standing vp, the city was ouerthrowne in the euill manners of it*, and so albeit not simply Nineue, yet sinfull Nineue perished. Hierome on the fourth of Daniel, subscribeth to this doctrine, but it is in other words. *The Lord doth change his sentence, but that is not on the men, but on the workes which were changed. For God was not displeased against the men, but against their vices, which when they were not in the men, God doth not punish that which now was ceased to be.* He thinketh that sinne being abated, the city might stand vpright, and yet God keepe his word also. Thus we see that God, and good men agree, that it was that penance which they layed on themselues, nay which they layed on their sinnes, which kept them from the Lords punishment. For either God or they were to chastise their euill wayes. All iniquity great or small, must of necessity haue punishment, either from man repenting, or from the Lord reuenging. But he who repenteth, layeth a chastisement on himselfe. Then the vpshot of all, in on the part of these Assyrians, that with their teares and cryes so affectionate and so passionate, so harty and sincere, the Lord who had strong reason to deale with them as with Sodome, to root out their memoriall from the earth, and from vnder heauen, hath changed that doome, which of likelihood was to be pronounced against thē. His anger is appeased: his fury is dissolued: the city standeth as it did: no ruine, no destruction.

Augustin. de ciuitate Dei, 21.24.

Hieron. in Daniel.4.

16 This is a great comfort to vs, that if the Eternall father did deale thus with these Ethnickes, that when they turned to him, he turned also to them, nay he first sent one to turne them, we may assure our selues a faire deale more of his mercy: if after our transgressions, and very many infirmities, we run and fly to him with a beleeuing sorrow. For if he did take such compassion vnder the law, what will he do vnder the Gospel? If he did so shew forth his kindnesse, to barbarous heathen men, what will he do to Christians? If he shewed that he did loue them, by sending one Prophet to them, to preach his word once among them, what care doth he take of vs, to whom he hath giuen his word; and his Sacraments in so great abundance, by so many of his messengers, and for so many yeares together? It seemeth that he wooeth vs with a iealousy, and sueth vnto vs that we would be

his

his owne. Let vs not take heart thereby, to abuse his kind affection: let vs not prouoke his iustice, with wilfull prouocations. He loueth to spare, but such as are willing to be spared: not those who offend vpon malicious wickednesse. He ouerthroweth the proud Oke, which will not stoupe at his blasts, but he cherisheth the bending reede. He receiueth them to grace, who are grieued to grieue him, and who by their good will would not fall, but being fallen do mourne at it. Then let the heauy conscience lift vp his head at last. He who could finde a pardon for so many thousand bad ones, will neuer sticke at one, who cometh trembling before him. Yea all who feele themselues to be weary, and heauy laden, if they come to him, or his Sonne, he hath promised to helpe them. God enrich vs so with his grace, that with the Nineuites we fall not into crying transgressions: but since we are oftentimes downe, he so raise vs vp with his Spirit, that his anger and displeasure may still be remoued from vs, that our sinnes may be washed away in the bloud of Christ, who is the true obiect of our repentance; that so after this life, we may follow the Lambe wheresoeuer he goeth, into that kingdome of blessednesse, to the which the Father bring vs for his Sonne Christ his sake, to both whom and the holy Spirit, be glory for euermore.

Matth. 1. 28.

THE XXIIII. LECTVRE.

The chiefe points.

2. Ionas should haue reioyced at their conuersion. 3. The verity of the Scriptures appeareth, because the writers accuse themselues. 4. Many arguments of the excellencie of the word of God. 5. Other writers magnifie themselues. 6. The best do fall, and the vse which is to be made thereof. 9. What was the cause of griefe in Ionas. 13. Especially his owne credite. 14. or a preposterous care of Gods glory. 15. When we haue laboured, let vs leaue the successe to God.

IONAH 4. 1.

Therefore it displeased Ionah exceedingly, and he was angry.

BEing now come to this fourth Chapter which is the last of this Prophecy, and remembring with my selfe, how long it is since I first began this worke, I partly imagine it to be fatall to the businesse which is handled in this booke, to be done very slowly. For the Prophet was very long, before he would begin, and could not be haled to it, till it might not be auoyded: sometimes he goeth backward, and other times slowly forward, and what with flying to the sea, and lying there in the whale, and going afterward to preach, and staying when he had done, he is long about a little. And God hath so disposed of me, that I haue bene much slower, in opening to you how farre he is from speede. Before that I can come to this fourth Chapter, the fourth yeare is now expired, in which time a quick discourser, might deliberately haue gone ouer a good part of the Scripture, if either this place had called him oftner to it, or other occasions had not elsewhere diuerted him. But be it as it may be; Gods will must be done: and perhaps he may be pleased to affoord so much grace, that he who hath attained to the end of three, may complete the fourth also, that so, although slowly (for ouerrunning my Prophet) yet

surely

surely at the last, according to that power which God shall giue vnto me, I may on to the end.

2 Now then hitherto we are come, that he who at first refused and could not be induced to it, hath preached to the Nineuites as sharpe as sharpe may be: yet fortie dayes, and Nineue is like to be destroyed: and his sermon hath so wrought, that their beautie, and pleasure, and musicke, and all mirth is turned out of doore, and sackcloth and ashes, and weeping and lamenting, great signes of repentance are come in steede of them: their heart is dismayed, and their whole body shaken: no helpe now nor comfort, vnlesse it be from heauen. But where mans means do faile, there Gods mercie doth breake foorth: he is mooued to pitie, and in commiseration all past shall be pardoned. Here a man would haue thought, that in the meane while, the messenger as sent from God, and therefore full of all mild and louely behauiour, would haue opened his heart with the largest ioy, because the seede which he had sowed, had fallen in so good ground, that it had now brought foorth not thirty, not sixtie, but many thousand fold: That his tongue had so farre bene the instrument of Gods glory: that his threates as the thunder should so be trembled at: that his mouth had in so high a degree bene the meanes of the Lords mercy, that both Prince and people, old and young should be quit of their transgressions, and excused of their iniquitie. But it falleth out cleane contrarie, and he as the man who had onely learned that lesson, to do nothing aright, is growne into great anger, and is so filled with choler, that he fretteth and chafeth hand-smooth with the Lord, that he had not razed downe the whole city Nineue euen to the foundation. That which should haue bene to him for his glory and his crown, to haue helped so many prisoners from the dungeon of darknesse, and the shadow of death, is the greatest vexation and corrosiue that might be to him in his distemper: which yeeldeth to vs a singular example of the infirmitie of man, that such a one as he was, on so light an occasion should be so farre offended, and that with God himselfe. The true cause whereof howsoeuer it seeme different and diuerse to diuerse, yet by all is agreed on to be most blameworthy. I cannot so fitly expound the manner of it as this historie requireth, but that by degrees I must

Philo Iudæus in legatione ad Caium.

Matth. 13. 28.

must descend vnto it, and so out of one thing winne the matter of another. I thinke therefore best, first to referre all things to these two heads, a generall doctrine which may be gathered in 1.
grosse, and a particular instruction which the words literally of- 2.
fer, both fitly in my iudgement taken out of the text. And both these do containe their seuerall considerations, as by Gods assistance I shall make plaine vnto you. But I begin with the generall.

The generall doctrine.

3 When I looke into the narration which doth follow from 1.
henceforth to the end of this Prophecy, and see how all runneth against Ionas himselfe, and describeth him to be froward, and testie, and peeuish, rebellious and ouerthwart, euen brawling with the Lord, and chopping word for word with him, as if he were the wiser and better of the two, *Doest thou well to be angry? Yea to be angrie to the death:* such an answer as scant any man was euer knowne to make, not a Iudas, not a Cain; I therein do admire the excellencie of the Scripture, and rare wisedome of him, whose glorie it most concerneth, that he so ouerruleth the pens of the writers, that they must depresse themselues to infamie and disgrace, and for their follies and infirmities, be offered as wonderments to all succeeding ages. It declareth a singularitie in those bookes and writings, that the glory of God is the onely thing which is aimed at, and that men who naturally are ambitious & desirous to blaze their owne praises, or if they haue fallen, to extenuate their faults by apologies and excuses, are not left to their owne libertie, in setting downe of that, which he appointeth for the Canon to direct our liues by: But that as Saint Peter speaketh, *no prophecie in the Scripture is of any priuate motion; for the prophecie came not in old time by the will of man, but holy men of God spake as they were mooued by the holy Ghost.* They therefore who did well, are commended for their well doing, but if they did amisse, their friends or their owne writings paint them out to the full. The fals of Noe and Lot are not concealed by him, who honoured the memorie of Noe and of Lot. Whether it were Baruch or Ieremie, who wrote the Prophecie of Ieremie, it is not much materiall, but therein he himselfe is, not forgotten, for his vexing impatiencie. Luke as all men may

Ionah 4. 9.
2. Pet. 1. 20.
Genes. 9. 21.
Cap. 19. 33.
Ier. 20. 14
Act. 15. 39.

 suppose,

ſuppoſe, loued Paule and Barnabas well, yet recording their behauiour, he ſheweth that there was betweene them ſo hote a contention, as becommed not two ſuch men. But moſt do conceiue that Ionas in his owne perſon deliuered this Prophecie to the Church, (and there is no reaſon to the contrarie) but yet from the beginning to the end thereof, he telleth ſuch a tale, that if all his enemies ſhould haue ſtudied to laſh him, they could not haue matched that, which his owne hand hath publiſhed: not one word to his commendation, but all to his diſpraiſe. That he fled from his charge, and would haue gone to Tarſhiſh: that he ſlept in ſecuritie, and a heathen man did awake him, and teach him his duties: that the lot fell vpon him as a noted malefactour, that for his due deſert (after that a tempeſt had purſued him) he was tumbled into the ſea: that there for three dayes he was iayled vp in a whales belly: that all that while he was little better then in diſtruſtfull deſpaire. Nay moreouer, that when he was out againe he preached indeed, but as a ſhrewd cow after that ſhe hath giuen milke, doth caſt it downe with her heele, ſo he marred all with his murmuring, and furious diſpleaſure. And this was the caſe of Moſes, who without doubt wrote thoſe fiue bookes which are called by his name: & there as he ſpared not his brother nor his ſiſter, that is, Aaron and Miriam, nor Tſippora his wife, if ſhe came in his way; ſo he leaſt fauoureth himſelfe, but relateth that the Lord had almoſt killed him for his negligence, in not circumciſing his child: that in thoſe prouocations wherewith the people prouoked God, himſelfe did fall to murmuring: that the Lord was ſo diſpleaſed with him, that therefore he debarred him from coming into Canaan. Thus the inditing Spirit doth rule the writers pen, and as ouer-maiſtering the hand of a young learner, maketh him to ſet downe what it will, and not what the other fancieth. This is one great argument of the finger of God, and a ſupernaturall power that is in theſe bookes of holy writ, that not fleſh and bloud, and ſenſuall carnalitie which is ſwayed with affection, are the compoſers of them, but an authour more glorious firſt made them, and now keepeth them.

Num. 12. 1.
Exod. 4. 25.
24.
Num. 11. 11.
Deut. 34. 4.

4 There are many demonſtratiue proofes of the vnmatchable excellencie, and incomparable rarity of the volumes of the Bible,

Bible, although the dazeled eyes of some know not how to behold them. That the truth of so many things should be fulfilled in their time, when they had bene spoken of so long before: that 1.
their credit should continue from the dayes of Moses vnto our 2.
age: that there should be an vniuersall approbation of them, in 3.
all parts of the world, by men and tongues so different: that euery part thereof should haue such coherence, and agreement 4.
with it selfe, when it was written by so diuerse parties, in seueuerall ages and places: that the scope of it should be to build vp 5.
no worldly thing, but to direct all to Christ: that there should 6.
be such a maiestie in the stile thereof, not so powerfull in words (yet in words very mighty) as forcible and effectuall in working and operation, renting the heart and marrow, and diuiding the bones in sunder. Saint Hierome can say of Paule, *As oft as I reade him, it seemeth vnto me that they be not words, but thunders which I heare.* And Bernard confesseth this of himselfe: *In times past Tully seemed sweete vnto me, Virgil stole away my affection, and being as Mermaides sweete to destroy, had inchanted mine vnderstanding. The Law, the Prophets, the Gospell, the Epistles, and all the glory of the sentences of my Lord, and his seruants, seemed either small or none vnto me. But now I know not what sweeter thing the sonne of Iesse doth whisper into me, who by the diuerse harmony of his speeches and sentences, doth make all those whom I was accustomed to loue, vueloquent and very dumbe.* Eusebius speaketh more generally: *When I do compare the Philosophers of the Gentiles, either among themselues or with other, I will not deny but they were excellent men. But when I compare them to the Diuines, and Philosophers of the Hebrewes, and I lay the doctrine of the one with the doctrine of the other, all those things which their Philosophers haue deuised, seeme to me to be brittle and friuolous.* Furthermore that we should haue the old Testament deliuered 7.
to vs from the Iewes, who as friends do not conspire with vs, to make a packe for both purposes; but are enemies both to vs, and to our Sauiour Christ. And yet as Saint Austen obserueth, those Iewes are scattered ouer the world, and beare those bookes with thē, that *the enemies of our faith may be witnesses to our truth.* Moreouer that those who were the holy Spirits secretaries, should 8.
be in request with all, not while they liued, but when they were dead and rotten: whereupon Basile hath well noted, that they

Hier. Epistol. 50.

Bernard. de Natiuitate Domini, Serm. 1.

Blandiebatur Virgil. Dulcius mihi immurmurat filius Iesse.

Euseb. de præparat. Euangelic. lib. 14. in præfatione.

August. de consensu Euangelist. lib. 1. 26.

Basil. in Psal. 45.

Chrys. in oper. imperfecto, Homil. 41.

were made Princes ouer Princes, and Lords ouer the highest Kings, yea more mighty then they, for they swayed while they liued; but these most after death. This made Chrysostome compare them to the flesh of beasts, which no man at all doth care of, while they are aliue; but when they are dead, men taste of them. So scant any man respected the Sermons of the Prophets, and other diuine writers, while they were liuing vpon earth, but after their death euery one layeth hold vpon them. These matters and many moe do shew, that there is a singularity in the sacred volumes of the Bible; but that whereof I spake being ioyned to them, is not the least; that the compilers of those bookes were not free, and had liberty to touch their owne fancies, but they were taught in the first place, to renounce all their affections, and as men inspired to deliuer the message of another, euen against their owne glory and reputation.

9.

5 Looke vpon the workes of other men, who were not directed so immediatly by this Spirit as those were, and this shall be more euident. There is not any worldly writer, but although he professe to lay downe the onely truth, yet sometimes he straineth a string, either by ignorance or affection: this friend or that faction shall receiue a partiall fauour. If wisedome beare some stroke, it shall not be palpably and grossely to be noted, but secretly and couertly, and by insinuation: and his owne industry in searching out the depth of deeds, or his truth in reporting, or boldnesse in detecting, shall deserue commendation. Not Liuy, not Plutarke, not Seneca (as it may easily be shewed) but may this way be touched. Herein they are all fellowes more or lesse. Yet there be bookes in the Scripture, which appeare not to come so farre. But that any one should in sobriety, and aduisedly and of purpose, make a treatise to declare the faults of himselfe, and haue no other argument but what must needes be ioyned with that, as it is here with out Ionas, I verily am perswaded is no where to be found, in all the workes of the heathen, no not in the most sober and graue. To giue examples from the greatest sort of them, Tully will not haue it buried, that Rome was beholding to him for Catilines cause, and otherwise too Dion will haue the world know, that he was a man of imployment in businesses of the Common-wealth. Xenophon will record his

Tull. Offic. lib. 1.

Dio. Cassius, lib. 37.

Xenoph. de exped. Cyri, lib. 6. & 7.

counsels

counsels to posterity, and Iosephus is plentifull in relating his owne stratagemes: But if we will looke among the Poets, we shall haue Ouide ending his Metamorphosis tell vs, Ioseph. de bel. Iud. lib. 3. 8.

Iámque opus exegi, quod nec Iouis ira nec ignis,
Nec ferrum poterit, nec edax abolere vetustas. Ouid. Metamorph. 15. in fine.

I haue ended such a worke, as neuer any thing shall deface. Horace will not be behind him, but will conclude one of his bookes thus,

Exegi monumentum ere perennius,
Regalique situ Pyramidum altius, Horat. lib. 3. Carm. Od. 30.

I haue set vp a monument which will last longer then brasse, and is more eminent then the Pyramides in Egypt. But Martial for his part, rather then he will be out, will tell vs that for trifles he is equall with the best:

Ille ego sum multi nugarum laude secundus. Martial. ad Auitum, lib. 9. 1.

Thus men will be men, that is to say humorous and ambitious, & full of selfe-loue, and it will not be restrained, but that directly or indirectly they will to their kind. Nature will not be driuen away, no not with a forke. Yet where grace is predominant, and God doth rule the sterne, there selfe-loue is layd aside, and out it shall come: *I will confesse my sinnes against my selfe*, yea commend them to posterity, that the ages to come, and the ends of the world shall take notice of mine errors. Thus as God hath no peeres, so his booke hath no fellowes, but is euery way full of iudgement, and iustice, and truth, and wisedome, and perfection. God will euer be the Lord, and euery man is a sinner. But in the third verse of the first Chapter, I touched this somewhat more largely, and therefore I now leaue it. Psal. 32. 6. Ion. 1. 3.

6 My next obseruation in this generall compasse, is that Ionas is here described, to haue sinned once againe. This plentifully appeareth in the first Chapter, & so it doth in this last chapter, by the reproofe of God himselfe vsed toward him; and the words of my text do necessarily include it: for to be greeued at the Lords will, and to be angry at his workes, is a very high transgression. And so much the higher, because it is in a Prophet, a sanctified seruant, sequestred for Gods busines, and attendance on himselfe, more enlightened then ordinarie, and better acquainted with diuine mysteries, then ordinarie. Then

from this man it is euident, as well as from Dauid, from Salomon, from Iosiah, from Hezechiah, from Peter, that the greatest in this life fall, and fall to the ground. *There is no man that sinneth not. The iust man doth fall seuen times, and riseth againe. In many things we sinne all*, sayth the Apostle Saint Iames. And Saint Iohn doth second it, *If we say we haue no sinne, we deceiue our selues, and there is no truth in vs.* Ionas being once freed, and deliuered from his sinne by the mercy of the Lord, which purged him by a suffering, is a second time in, and yet remaineth Gods seruant, and a member of the Church, cleane contrary to that heresie which the Nouatians held, who denying repentance to sinnes after Baptisme, and secluding offendours fro acceptance into the congregation among the faithfull, much impeached Gods mercy, and layd an intollerable burthen vpon mens consciences. Why should the seruant be hard, where the maister is easie and gentle? Where the wise owner is well pleased, why is the steward straight? When he whom it most concerneth, hath proclaimed by his Prophet, that if a sinner repent be it once or be it often, from the bottome of his hart, God will put away his sins quite out of his remembrance. Indeed from the falles of the old Patriarkes, we should not learne, to aduenture vpon iniquities with greedinesse and boldnesse, lest presuming, we come short of that which was granted vnto them. For if we will prouoke God, in hope of that which in likelyhood will neuer be giuen to vs, because we would so prouoke him, who can tell whether the Lord will turne, and repent, and abate his furie? The end wherefore the examples of fals in the greatest men, are proposed to our reading, is not to incourage vs to ill; for that were to abuse the kindnesse of God, and out of a good flowre to sucke deadly poyson. Yet it is a thing too common, for Libertines and carnall men, so to apply good to euill. *Many will fall with Dauid* sayth S. Austen, *and will not arise with Dauid. There is not proposed to thee any example of falling, but of arising when thou art fallen. Take heed thou do not fall. Let not the slip of the greater, be the delight of the lesser, but let the fall of the greater, be a trembling to the lesser.* What he there sayth of Dauid, may most fitly be applyed to the rest of the Patriarkes, and other Prophets, that by any thing of theirs we must not be inticed to disobedience.

1. Reg. 8. 48. Prou. 24. 16. Iac. 3. 2. 1. Ioh. 1. 8.

Euseb Eccl. Hist. lib. 6. 35.

Ezech. 18. 21. 22.

August. in Psal. 50.

7 Saint

7 Saint Chrysostome taketh occasion by Dauid, of whom Austen also spake, to draw a threefold benefit from the example of his transgression, which I thinke not amisse to be mentioned in this place. *Dauid*, sayth he, *for three reasons was suffered to go astray. First that he might make the righteous man to looke more earnestly to his way. He perhaps saith to himselfe, I am a religious man: I am famous for many merites: now I haue done those things which appertaine to the garland. Deceiue not thy selfe*, sayth he, *thou hast done no more then Dauid.* His meaning is, that if such captaines and leaders in the faith, so gracious with the Highest, so acceptable in Gods sight, yet by humane infirmities haue fallen, and fallen notoriously, then no man should be proud, none senslesly secure, no man confidently foolish, because his turne may be next. He should set a watch before his heart, and a hatch before his lips, that nothing may enter thither, nothing may come out thence, which is not weighed and ballanced. And that this is one of the causes, why the ouersights of the best are made know no in the Scriptures, Saint Austen also consenteth: *The sinnes of great men are written to this purpose, that the saying of the Apostle may euery where be trembled at, where he sayth, Let him that standeth, take heede lest he fall.* The second reason in Saint Chrysostome is, that *it might appeare, that Christ Iesus alone in mans body was pure from all offence.* For if the holiest creatures, and most sanctified sonnes of women, men vpright and fearing God, men after the Lords owne heart, the best men of famous memory, yet bore about them a body which was heauie to the soule, and were shamefully ouertaken with crimes, which their inferiours knew to be enormous; then the single prerogatiue, and that priuiledge of innocency and vnspottednesse, which is not to be communicated to any of Adams children, appeareth to belong onely to Christ. He alone could say to the Iewes, *Which of you can rebuke me of sinne?* But all other haue this sin on them, although it reigne not in them. The iust man must confesse that of Hierome to be very true, that *while we dwell here in the tabernacle of this body, and are compassed with fraile and brittle flesh, we may moderate our affections, and rule our perturbations, but cut them off we cannot, we cannot roote them out.* Then all arrogant merite mongers may boast themselues while they will, of meriting of saluation, and Pela-

Chrysost. de pœnitentia Homil. 6.

1.

August. de Doct. Christ. lib. 3. 23.

2.

Ioh. 8. 46.

Hier. lib. 1. Epist. 8. ad Demetriad.

gius he may vaunt that he can keepe the law; but we account those speeches to be cursed, and heretical, and derogatory from the eminency of Christ. We say to them as Orosius sometimes wrote to that hereticke Pelagius: *Thou sayest that it is possible that a man should be without sin. I repeate it againe and oftentimes, the man which can do this is Christ the Sonne of God. Either take that name vnto thee, or lay aside thy boldnesse. God hath given that but to one, and that is he which is chiefe, and first borne among many brethren.* Then other, yea the Virgin Mary her selfe, must renounce themselues and all their possibility, and admire the vnspotted beauty of Iesus our Redeemer.

Oros. de arbitrij libertate.

3. Chrysost. vbi suprà.

8 The third reason in Chrysostome, is a matter of more comfort: *The faults of others are written, that sinners may the lesse despaire of their owne errours: but if any one haue offended, let him daily confesse his sinnes: yea if he haue sinned a thousand times, yet let him go forward to confesse a thousand times. For there is nothing worse then distrust or despaire.* This sentence of turning againe a thousand times to God, was it whereof Socrates speaketh, that Chrysostome did dare to teach this, in that time which was so filled with the Nouatian heretikes. And this is a most cófortable point to a distressed conscience, which I thinke did neuer more neede to be plaistered and suppled, then in these our present dayes, wherein Satan is busie, to take aduantage of the tendernes & softnesse of them, who earnestly desire to haue peace with God. And he seeing that it grieueth them, to displease so good a father, straightway representeth to their eyes the fearefulnesse of his iustice, and the multiplicity of their crimes. Oh it is a deadly enemy, suttle and full of sleightes: he hath baytes for euery one. For the wanton, shewes of wantonnesse: for the idolater superstitions; for the Atheist, wayes of obstinacy: for the enuious, cause of spite: for him who hateth to sin, a tickling pride of doing well: for those who loue the word, terrours out of the word, to beate them downe and to drowne them: so that all threatnings shall be applied to them, and mercies shall be passed ouer, as no way appertaining vnto their comfort. How carefull had we neede be, and stand continually on our watch, serue God while we haue time, pray to him for perseuerance, and euermore be busied about that which is good, that solitary idlenesse and melancholike

Socrat. Hist. Eccles. 6. 19.

like tentations, great meanes to a greater fall, do not grieuously oppresse vs? But to preuent that obiection, which is common to all those who are so affected as I speake of, God who writeth for all our good, hath testified in his sacred booke, that the bel-weathers of his flocke, haue stumbled and lyen along, and that not in toyes or trifles, but in causes of great importance, they haue giuen witnesse of much weaknesse. And yet they haue risen againe, more humbled and more purged, more renewed by grace, taught to fly from themselues vnto the throne of mercy, to repose all their saluation on him who is farre more sure, then the strongest rocke or castle. And when the spirit is thus contrite, God accepteth it as a sacrifice: he is so farre from despising the troubled broken heart, that he loueth it and embraceth it. Thus he dealt with thē in old time, vnder the threatning law: and therefore he will rather do so vnder the Gospell. The errours of our time are no otherwise then theirs were: we are made of the selfe same mettall: he is made of the selfe same mercy. He changeth not, he varieth not, he euermore remaineth himselfe. Then why should we yeeld our selues to diffidence and distrust? why sinke we vnder our burthen, which lyeth heauy for a moment, & no longer? Sorrow may endure for a night, but ioy cometh in the morning. He tempteth not aboue our strength, but in the midst of tryall he giueth an issue out. That which we feele in this meane while, is our burthen, and we must beare it. We cannot liue here like Angels. Our purity is in hope: it is not yet indeed. Christ well knew that there would be faults in vs, when he bad vs euery day to pray, forgiue vs our trespasses. Then let vs rowze vp our spirits, and shake off that dull kind of blockishnesse, and sinne that hangeth so fast on, and let vs with alacrity runne to Iesus our Redeemer, our brother and Sauiour, and the finisher of our faith. He sometimes was tempted himselfe, which maketh him the better know how to pity those which are tempted. And thus much generally I haue spoken, that the Scripture maketh no spare, to display the worst of the writers thereof, and how the best do offend, yea and double it too with Ionas, and yet still remaine Gods seruants.

Psal. 51. 17.

Psal. 30. 5.

1. Cor. 10. 13.

Spe, non re.

Matth. 6. 12.

Hebr. 12. 1.

Matth. 4. 1.

Hebr. 2. 18.

The speciall faults of Ionas.

9 By this time you expect, as I thinke, that I should not stand

2.

ſtand ſo farre off, and looke on my text *per transennam*, but that I ſhould touch it nearer, and ſo indeede is my meaning. All this while you haue heard that the Prophet was out, but what was it wherein he faulted? It diſpleaſed Ionas exceedingly, and he was angry at it. And what was it whereat he vexed, and knew not which way to take it? That Nineue ſhould be ſpared. God meant to continue the ſtanding of that city, and Ionas would not haue it ſo. The Lord thought beſt to ſpare the inhabitants, but our man is of another mind. Here in the meane time are two ſides, but the match is very vnequall. I am certainely perſwaded, that Ionas is not like to gaine much by ſuch bargaines. The potter is of one ſide, and the pot-ſheard of another. Fire & thunder and flaming lightning doth ſay it ſhall be ſo, and flaxe and towe doth ſay otherwiſe. And yet this weake one is right angry, that he may not beare away the bucklers. Now a man might haue ſeene this meſſenger a perfect male-content, that euery thing went not as he conceiued before, that it ſhould. But why ſhould this fretter greeue, that Nineue ſhould haue a taſte of his mercy, who is the father of pity and compaſſion? All agree that he did ſo, but there is not any common conſent, what that was which ſpecially did moue him. Hierome telleth that ſome imagined, that Ionas was now growne ſpiteful, and boyled very much with enuy, that the Gentiles ſhould be called. As if Gods grace toward him, and other of his people were now ſo much the leſſe, becauſe it was communicated to a forrein nation. This was to make no difference betweene the ſonnes of Cham and Sem: to bring Eſau and Iſrael to be beloued alike. This were to make the Ethnickes as good men as the Iewes, yea to make ſuch as were, or hereafter might be great enemies to Ieruſalem, to taſte the beſt fruites of Sion. Where then was the promiſe to Abraham, or the oath which was ſworne to Iſaac, if the Ninenites ſhould be called, as well as the holy ſeed? Thus perhaps fleſh might reaſon, and murmure in our Ionas.

Hieron. in Ionam 4.

Mark. 6. 11.
Heb. 12. 1.
Mark. 4. 7.
Heb. 1. 16.

10 If this were it which troubled him, he might iuſtly be concluded to be enuious and malicious, and therefore to ſinne highly. For was his eye growne euill, becauſe his maiſter was good? Would he repine that other ſhould find that kindneſſe at the Lords hand, which himſelfe had felt before? As ſoone

Matth. 20. 15.

as he was ouer, must the bridge by and by be broken? As soone as he was in, must the doore foorthwith be shut? Would not that sufficiently content him, that he should haue a place in heauen; but must he be the porter, nay rather the housholder, to direct who should come after? his friends and acquaintance onely? This was a fault which reigned much among the people of the Iewes: they could not brooke the fellowship of the despised Gentiles. Christ noted this their enuy, by the parable of the elder brother, grudging that the younger which was the prodigall sonne, should be receiued with such grace. But it is very manifestly storied to be true in the Acts, as both at Antioche and so otherwise at Thessalonica; for when the Greekes began to beleeue, the Iewes enuied at it, and reuiled with euill words, yea made an vprore. But when Paule another time being at Hierusalem spake vnto them, they heard him with great patience, till he came to that sentence, *Depart, for I will send thee a great way hence to the Gentiles*: but when once they heard that from him as men able to hold no longer, they lifted vp their voyces & sayd, *Away with such a fellow from off the earth, for it is not fit he should liue.* Surely charity and humanity should haue weaned them from that fault; but piety should much more haue remembred Ionas, not to dislike Gods will, although it had bene to destroy: But when it sauoured of clemency, and recouering that which was lost, he should more vehemently haue loued it. Gods seruants ioy, when those graces which are most visible in themselues, be communicated to other. When two were said to prophecy, Moses was not troubled at it: but he rather wished that all the Lords people could do so. When Paule grew to be a preacher, the pillars of the Apostles enuied him not that office, but gaue to him and Barnabas the right hands of good fellowship, being glad to see many more besides themselues, in the liuery of their maister. Yea we reade of some other men, that being now ready to step into heauen, by the bloudy way of martyrdome, grudged not that other should follow, but whereas there were some, whom their carnall reason might rather haue wished, to be secluded from eternall comfort, I meane their murtherers and persecutors, they notwithstanding setting aside their priuate iniuries, desired and earnestly prayed, that they might be admit-

Luc. 15. 28.
Act. 13. 45.
Cap. 17. 5.
Cap. 22. 21.
Numer. 11. 29.
Galat. 2. 9.

ted

Fulgent. Serm. de Sancto Stephano.

ted into the same glory, whither themselues are going. Let Steuen be an example of this, of whom Fulgentius noteth, that whither *he went before, being slaine by the stones of Paule, thither did Paule come after, helped by the prayers of Steuen.* He meaneth those

Act. 7.60.

requests, which he made as he was dying, when he *kneeled downe, and cryed with a loud voyce, Lord lay not this sinne to their charge.* He did not maligne his enemies, but wished them the same fauour, which he himself enioyed. If the calling home of the Nineuites, was that whereat Ionas grieued, how far was he from the mind

Euseb. Hist. Eccles. 8. 18.

of Steuen, or from another holy man named Paul, of whom Eusebius reporteth, that when he went to be martyred, he prayed for the Iewes and Gentiles, that both might be conuerted to the faith. He begged of God also for the Emperor, by whose lawes he was condemned; for the Iudge who pronounced the sentence against him; yea for the very hangman who executed him, that his death might not be layd as a sinne against them. Then it was a fault in Ionas, that whereas by his education, and knowledge in Gods seruice, he knew as much as those other, yet he would suffer malice and emulation, to carry him so contrary away.

11 But Hierome writting vpon this text, doth disclaime that to be the reason of this mans choler here, and cannot thinke that the Prophet was so simple, as to vexe at it. And indeed I am of his mind, that this was not the cause. For it seemeth in the next verse, that he oftentimes thought of that, that God was pitifull and mercifull, and very slow to anger. Whereby he might well gather, that it was no newes nor strange thing, that he should spare offenders. But what then was it, which caused

Hier. in Ion. 4.

this sorrow? Hierome giueth a more pregnant reason, that he by this foresaw, that the fall of Israel was come, so that it must be

Deut. 32. 21.

reiected. *He remembred that of Moses, They angred and prouoked me by those who were no gods, and I will anger them againe, by those who are no people. I will stirre them vp to wrath, by a very foolish nation. Hence,* sayth Hierome, *he despaireth of Israels saluation, and breaking forth into sorrow, he vtereth it thus in a manner, Am I the onely Prophet who by saueing of other men, should foresheew ruine to mine owne?* To make this the more plaine, he bringeth in, that for this

Luc. 19. 41.

cause Christ wept ouer Hierusalem, that he would not take the

childrens bread, and giue it vnto dogges: that he first sent his Apostles to preach to the lost sheepe of Israel; and for this faith he Paule desired to be *Anathema* for his brethren. Now in truth this were a more tollerable case, to be ieaious in that sort for his countreymen. For if the rising of others had bene the standing of Israel, that ioyntly as two sisters they might haue serued the Lord, two people, but of one church, it had bene a gaine to the latter, but no losse to the former. But being that it was with them, as the Poets imagined it to be with Castor and Pollux, that when the one liued the other died; or as with two buckets in one well, while the one dippeth the other drieth, this might trouble and disquiet a man otherwise much resolued. The Iewes could not be blamed, when they were displeased at Agrippa: (as Iosephus sheweth) for when he had built Cæsarea, he did not onely adorne that being a forreine city, and so neglected all his owne, but tooke away such ornaments as were any way in his kingdome, and remoued them to that place; so that the flourishing of this new one, was the sinking of all the rest. If the faults of Ionas were of this nature, it was a very commendable fault, agreeing with all good Israelites, yea with every Christian mind, who would desire the celestiall, and spirituall good of his countrey and people: yea with our Sauiour Christ, who did so loue the Iewes, and was so troubled at their fall, that it made him shed teares for it.

Marc. 7. 26. Matth. 10. 6. Rom. 9. 3. Virgil. Æneid. 6. Ioseph. Antiquit. lib. 20. 8. Luc. 19. 41.

12 But as sometimes it was sayd by Tully, declaring how Romulus pretended a law, to kill his brother Remus, *it was a fault by the leaue of Romulus or Quirinus*, so by the leaue of Hierome so rare and renowmed a father, there was a fault in the matter: and this could not be the reason, for the Prophet imputeth the cause of his anger to Gods mercy, and not to his iustice: *I knew thou wast a mercifull God*, not, I saw that thou wouldest leaue the Israelites. Not one word of reiecting, not any thing of his people. But to put it out of question, that had bene a zealous ieaousie toward the honor of the Lord, an affection to the Church, an imitation of Moses, a drawing neare to Christ, a thirst that his people should be saued. But my text doth not grace it so, but calleth his passion, anger. *He was displeased: he was angry.* And lest any man should imagine him to be

Tull. Offic. lib. 3. Exod. 32. 32.

angry

Ephes.4.26. angry and not to sinne, God himselfe is in dislike with him for it, which he vseth not to be, but toward those who transgresse. *Doest thou well to be angry?* Then let vs go a little farther, and take it that he murmured, because the Nineuites perished not: and this not because he desired their destruction, as principally intending it; neither because he originally enuied their finding grace with the Lord; but because it followed consequently, vpon that which he intended. But the maine point which did vexe him, and put him to all the sorow, was, lest he should be accounted a false and lying Prophet, to tell a tale, and deliuer a message which prooued cleane otherwise. He had spoken it definitely, in the name of the Lord, *Yet fortie dayes and Nineue shall be destroyed*. And since that the city stood in maiesty as before, vntouched and vnharmed, he might very well be taken for a forger and a fainer. And this is declared by the text, to be the cause of his mooving. *Was not this* (sayth he) *my saying, when I was yet in my countrey?* that is, did I not suppose, that thou who art so merciful, and doest take pity so soone, wouldst relent from this thine indignation, and so I should be sent but on a sleeuele errand? Therefore I tooke this course, and preuented this inconuenience by flying to Tharsis. Then his anger was, because by the Lords direction he was forced to do that, which he saw fell out otherwise.

13 It is his reputation then whereupon he so much standeth: yet perhaps with a certaine reference to this; lest God should be blasphemed, and traduced as vnconstant. But vnder this opinion, not knowing of what spirit he is, or ought to be, in
Luc. 9. 54. a most preposterous zeale he could haue wished with the Apo-
2. Reg. 1. 10. stles, that as in the dayes of Elias, fire might be brought from heauen, to consume the city Nineue, or that the earth might o-
Num. 16. 32. pen vnder them and swallow them vp, as Corah and Abiron were serued. All this while he runneth on a very wrong ground, exacting ouermuch the rigour of the letter in his preaching, and not knowing that inclusiuely God vnderstood this condition, Nineue shall be destroyed: that is, if they repent not. But he is firmely perswaded, that the glory of the Lord is like onely to appeare, and be eminent by vengeance. He had already sayd it, and auerred it, that ruine and desolation was immediatly to

follow.

follow: and a Prophet was sent foorth of purpose to do that message; therefore in his opinion it is high time, that the thing were now performed. If we thinke of him alone, then a matter of reputation and credit in the world, doth carry him so farre headlong. But that was same dearely bought; and the credite of one man, prized at too high a value. What? must God be the minister and worker of his ambition, and must he establish it by such a ruine, and such destruction of so many thousands? This, although in a different sence, was pride little inferiour to that of wicked Haman, who because he would teach such fellowes as Mardocheus was, next time to bow before him, would haue all the Iewes, which were dispersed through sixe score and seuen Prouinces, to be slaine vpon one day, and the mighty king Assuerus must be he that must do it, by a very sharpe proclamation. Our Prophet looketh so much to the ruffe of his owne glory, that rather then himselfe will be tainted for his word, not an earthly Assuerus, but God must be the instrument, to destroy the liues of thousands. In the warres, he is thought but a hard Generall and Commander, who when himselfe vnaduisedly by fury or sudden passion, hath said he will haue this; or such a day he will do it, when afterward it falleth out to be a thing of great difficultie, yet will thrust his souldiers on, and make them be slaine like sheepe; whereas if he had his will, that for which he did sweare, will bring no profit to him, but the matter is, he will keepe his word. Oh the liues of men should be deare, and bloud should be much esteemed. There was a Romane who could say, I had leyser saue one citizen, then destroy ten of mine enemies. The Nineuites who formerly were miscreants, are now come to be Gods subiects: then Ionas thou shalt be but a bloudy leader, if for thy words sake, thousands of them should dye. It is better, that thou shouldest lose thy will: better that thou shouldest lose thy longing, then they should lose their liues.

Esther 3. 3.

14 If it were, that he thought the glory of God was hazarded by that bargaine, and thereupon he was angry, that is a most inconsiderate zeale, to take on him to be wiser, then the very fountaine of knowledge. Can man be more iealous then God himselfe is of his glory? Can the creature better know what belongeth to it, then his maker? How dareth flesh band

with

with God, for iustice or for mercy, or for our vnderstanding? Were it not the easier way for it, to think it selfe to be ignorant, to be defective, to be farre short of the Lords protects and purposes? and to suppose that he best knoweth what is fittest for himselfe, and for all those which are vnder him? If the Prophet had bene set to the guiding of an Elephant, or a ship vpon the sea, he knew not how to rule it: yet the silly man would now sit in a throne, and dispose of Nineue, and by a consequent, of the world, and of God also, how he should order it. And although it be the Lords honour which is in question, yet he will be the caruer, to tell what best beseeteth. It had bene his part rather, to subiect his discretion to the discretion of his maker, and if that wise Creator would in iustice haue proceeded against that people, to like well of that iustice, because the Lord liked of it: but if he would haue inclined to a fauourable pardoning,
Exod. 32. 32. to be best pleased with that. Nay rather if he with Moses had slept in as an intercessour, it had argued more charity; or if he imagined that to vndertake that, was too hard a point for him to manage, yet at least vpon the smallest inkling, that grace should be afforded, he should haue waited for it, and should haue reioyced that light might breake out of darknesse, and that the frowning countenance of God, had bene turned into a pleasing. And if he could not be induced to go thus farre, yet he should neuer haue made stay, to be content with the Lords doing: let him worke his will: but to fret and grieue and vexe at it, yea to chide with God as he did afterward, is a fault of a grieuous nature.

15 The doctrine which we must learne by it, is of more then ordinary benefite. Wheresoeuer we liue, and God offereth vnto vs any matter, wherein we are to spend our labor, it concerneth vs to be diligent & industrious in the performance of that, which belongeth vnto vs. In season and out of season, by friends,
2. Tim. 4. 2. by purse, by presence, by all our strength and indeuor, to further and forward that, which we vndoubtedly know to be good, and to aduance all duty of piety and charity, or of seruice to the Church. But when we haue done all, let vs leaue the euent to God: let vs leaue the successe to him, to whom it properly appertaineth, & let there not be the least murmuring, or grudging

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if we speede not. For our friends or children, the Lord better knoweth what is good, then we our selues can deuise; but in the meane while, we must pray and begge the best of him; and yet with this condition, *Thy will be done.* That which we thinke is most dangerous, turneth oftentimes to our good: and thence whence we expect our vndoing, God raiseth our greatest comfort. The case of Monica, the mother to Saint Austen is famous: she grieued that her sonne was sported with the heresie of the Manichees, and she prayed that the Lord would bring him to the Orthodoxe Catholike faith. She remembred this, day by day, and yet as himselfe doth witnesse, for nine yeares together he continued so infected. It fell out afterward, that he would needes go, and trauell out of Africa into Italy. His mother being loath to part with him, who was as the staffe of her old age vnto her, earnestly prayed, that God would hinder him of that purpose. Yet Austen went, and by hearing the Sermons of Saint Ambrose at Millaine, he was conuerted to that, which in former times he could neuer like. He reporting all this matter doth vse this good speech of it, *Thou o God being deepe in counsell, and hearing the substance of my mothers desire, didst not care for that which she did then aske, that in me thou mightest do that, which she euer asked.* Thus the Almighty dealeth with other of his seruants, working all things to the best, but it is at such times as he himselfe doth thinke good. If it be in him to blesse, it is in him to do it, when it seemeth good to himselfe. Therefore let vs neuer be angry, and repine at that, which he altereth from the intent of our mind.

August. de. moribus Catholicæ Ecclesiæ, lib. 1. 18.

August. Confession. lib. 5. 8.

16 But among all, let the Minister be most patient this way. He peradventure beateth downe pride, or cryeth out against extortion: he is derided for it: then he powreth out many threats against scoffers and deriders. If repentance follow in them afterward, and so their prosperitie continue, let not him be offended at it, but let him rather reioyce, that God hath so prospered the word which came out of his mouth. Againe, it may be that he requesteth at the hands of his heauenly Father, that he would spare some whom he seeth to be tempted, and in Christian commiseration, wisheth that they were refreshed, with the sweete deaw of Gods comfort: Or else he seeth some tainted

with superstition, & doting on the See of Rome, whom yet he loueth in humane affection, as being of nighborhood or kinred, or because they be of his charge, or for their louely behauiour, and other amiable morall vertues. Let him vse the best meanes that he can to bring them vnto the sheepfold, by preaching, by exhortation, by conference and by prayer, but especially by honest and holy conuersation: but if God still shut their eyes, let him not be angry at it, and fret against the Almighty: but leaue all to his dispensing. Perhaps that houre which afterward shall appeare, is not yet come. Perhaps God meaneth that it shall neuer come; but according to his vnsearchable purpose, he will leaue them in darknesse. Here do thou admire Gods iustice toward them; but his fauour to thy selfe: stand amazed at the one, and kindly embrace the other: but be patient in both. And as it may be sayd of Socrates, Aristides, or Curius, or Fabricius, that for the desire of honesty which was more in them, then in other people of their time, we could in humane commiseration, wish that they were in heauen, among the Lords elect, but that when we in Christian vnderstanding do thinke vpon the matter, we find that it is not for vs to be more mercifull, then God the father of mercy, & fountaine of louing kindnesse; so in this case of our owne experience, we may not take vpon vs, when we haue wisely considered of our duty, to be more pitifull to our friends, then God who is perfect pity. Let vs in humility sigh and grone for them, and be thankfull for our selues, but no anger, no displeasure. God is King ouer all the earth, and on whom he will haue mercy, on him he will haue mercy: and whom he will, he will harden. Now he who is this gracious father to vs, continue this fauour on vs, for his owne Sonne Christ his sake, that in the ioy or the sorrow, the welfare or the ill fare of our selues or other men, we may yeeld our selues to his will, who is the rule of iustice, of integrity, and of clemencie, that so we may be obedient vnto him, to whom be praise and glory for euermore.

Rom. 9. 18.

THE XXV. LECTVRE.

The chiefe points.

1. Ionas doth not quite turne from God. 3. The force and vertue of prayer. 5. Our prayers are oftentimes faulty. 7. Ionas to excuse himselfe will lay the blame on God. 10. The forbearance and patience of the Lord. 13. The words of Ionas condemne himselfe. 14. They are blinded who frame not themselues to Gods will.

IONAH 4. 2.

And he prayed vnto the Lord, and sayd, I pray thee, ô Lord, was not this my saying, when I was yet in my countrey? Therefore I preuented it to flie vnto Tarshish. For I knew that thou art a gracious God, and merciful, slow to anger, and of great kindnesse, and repentest thee of the euill.

THat the Prophet was to blame, for being angry with any thing, which the Lord would haue done, I hope from the former verse, hath bene made plaine vnto you. Yet furious as he is, he is not so forgetfull as to turne quite away from God, and to leaue him in the plaine field: he doth not throw downe his liuery, neither doth he openly answer him, that he will no more belong vnto him: but follow him he will, although it be as Peter followed Christ, a farre off, Marc. 14. 54. with infirmities and weaknesses heaped vp with ouer-measure. When the women in Samaria, by reason of the violent & strong 2. Reg. 6. 31. famine, which was caused by the siege, fell to eating their chil- 33. dren, Iehoram rageth at it, and there is neither God nor good man that cometh in his way, but at him he doth strike. *God do thus and thus to me, if the head of Elizeus stand on him this day.* And, *This euill is of the Lord: shall I waite any longer on him?* That was the rage of a reprobate, who could haue bene content there had bene no Lord in the heauen; or that he had had his will on him. Like to which or something worse, is the fury which is descri-

1. bed by Saint Iohn in the Reuelation, vvhere vvhen haile like talents is mentioned to fall, men on earth are sayd to grieue at it, yea to blaspheme the Almighty, for the plague of the haile. Ionas is not so farre gone, but although he fret that his vvill is not euery vway compleated, yet he shaketh not quite off the yoake of obedience and humility, neither yet taking the bit peuersely in his teeth, runneth on to his destruction. He is not so farre in as he should, nor so farre out as he might be, if Gods grace had forsaken him. Notwithstanding to testifie some thing, for indeed it is but some thing, he betaketh himselfe to his prayers: he prayed vnto the Lord.

2. Then a generall obedience yet remaineth in this sinner, wherein he could wish all well, as hauing learned by his smart, to stand in awe of that great Maiestie, which had so followed him before, and might recken vvith him afterward. But as vvater vvhich ariseth from the purest and cleanest fountaine, if it come through a puddle channell, vvill keepe still to be vvater, but it will be troubled vvater, by meanes of that which it toucheth: so his intendment to pray, springing certainely from deuotion, is so mingled with dregges of wrath, and vanity and excuse, to quit himselfe and blame God, that is good almost not at all, as not to be better. Some drammes and graines of gold, appeare in him and his action; but drosse is there by pounds. Little wine, but store of water: some wheate, but chaffe inough. That he came to God it was good, and that he came by prayer, for that is the best sacrifice vvhich the soule can send vp into heauen: but that it vvas in such sort, to expostulate, not to begge, to reason, not to confesse, to chide, not to aske pardon, is a many faults put together. My meaning is not to exagirate this in Ionas, otherwise then by looking particularly to the circumstance of the fact, to see how good instructions vve may gather from this his prayer, to right our selues and straight our steps, in that vvhere he went amisse; which I shall the better do, if I propose
1. vnto you these three things to be considered: First, the preface
2. vvhich here is vsed; *And he prayed vnto the Lord*: Secondly, the excuse vvhich he maketh, *I pray thee was not this my saying, when I was yet in my countrey? Therefore I preuented it it to flie vnto*
3. *Tharsis*. And thirdly, the reason whereon he grounded all, because

cause the Lord was merciſull. In the firſt I ſhall ſpeake of prayer; in the ſecond of our excuſing and ſhifting ſinne from our ſelues; and in the third, of that vvherein muſt be all our comfort, that the Lord is kind and long ſuffering.

And he prayed vnto the Lord.

3 That anguiſhes and perplexities do here vvaite vpon vs, as companions more vnſeparable then the ſhadow to the body, is a matter by Scripture and experience ſo euident, as is the light at noone day. *Many are the troubles of the righteous. By many afflictions we muſt enter into the kingdome of God.* And *Whoſoeuer will liue godly in Chriſt Ieſus muſt ſuffer perſecution.* Perſecution is of diuerſe ſorts: it may be inward or outward, in body or in mind, in goods or in fame, in ſickneſſe or in ſorrow; and the moſt holy haue abundantly taſted ſome one of theſe, the Patriarkes and Prophets, the Apoſtles and Martyrs, Chriſt Ieſus himſelfe. The vveight of which burthen, he is not well aduiſed vvho ſeeketh not to ſupport by ſome firme vnder-lyer, and that is faithfull inuocation vpon the name of God, and flying to him by prayer. For if there be any thing which may appeaſe ſorrow, and eaſe the grieued hart oppreſſed with the feeling of temporall occurrents, or vvounded vvith the vvant of ſpirituall conſolations, it is to haue recourſe to the throne of grace, and there with watered eyes and cheekes bedeawed with teares, to lay open thoſe grieuances, vvhich breed ſorrow vnto vs. *I ſhall find trouble and heauineſſe*, ſaith Dauid, *but I ſhall call vpon the name of the Lord.* It is the counſell of Saint Iames, *Is any among you afflicted? let him pray.* Hanna being vexed in her ſpirit, did betake her ſelfe to this medicine: ſhe went to the Tabernacle, and there ſhe earneſtly intreated. The vvhole booke of Pſalmes doth witneſſe, that this was the Altar whereunto Dauid when he was purſued, did ſtill retire himſelfe. This was the ſtay of Hezechiah when he turned him to the wall, being in extreme anguiſh. And Saint Paule being buffeted by the Angell of Satan, ranne to this as a refuge: *I beſought the Lord thrice*, ſaith he, that is, many times. And where can be comfort, if it be not in this? When vvorldly things do faile vs, and there is helpe from no man, vvhen friends are few, or weake, or abſent, or perhaps growne vnfaithfull, but foes are fierce and malicious;

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Pſal. 34. 19.
Act. 14. 22.
2. Tim. 3. 12.

Pſal. 116. 4.
Iacob. 5. 13.
1. Sam. 1. 11.
2. Reg. 20. 2.
2. Cor. 12. 8.

vvhen Sathan himselfe suggesteth all things to the worst, when the thoughts vvithin are much disquieted, the conscience euen amazed and standing at the gaze, scant knowing which way to vvalke: then to powre foorth our complaints, and discouer our miseries to him vvho doth know all, because he is almightie, to him who considereth all, because he is our father; and who both can and will take pity of the distressed. The practise of this, doth both expeditely and assuredly bring reliefe to him that trieth it: that sigh which breatheth out sorrow, by a backe-breathing bringeth in ioy. That hand vvhich being thrust out, doth reach a supplication vpward, reacheth downe contentation: deliuerance doth breake foorth, or at least patience sitteth vvithin: yea now there may be ioy in suffering. Thus mercie is powred downe, and seasonable showers of sound and sure refreshing do fall vpon vs, as vpon the thirsty land. Were it not for this precious ointment, the heart vvhich is sometimes puffed and stretched vvith care, vvould breake and rent in peeces: but by praying it is suppled and mollified, and stroaked, till it returne vnto his setled nature.

4 Then are not vve to blame the vvhile, vvho hauing a remedie so faire, so louely in it selfe, for vvhat is like speaking to God? so profitable for vs, for vvhat doth so asswage our griefe? so acceptable to our maker, for vvhat doth he account a better sacrifice then this? so readie at hand to vs, for vvhere or vvhen may vve not pray? Yet in our manie molestations, we rather seeke to ease our selues, vvith any thing then with this; and so indeed we disease our selues, either presently heaping more euill vpon euill, or if vve thinke that vve slacke our sorrow, it cometh foorthwith more vehemently on vs, as the feuer doth to him vvho drinketh cold vvater in his fit: there may be a superficiall skin bred aboue, but rankled, festered, dead flesh doth putrifie vnderneath. If one mightie man do oppresse vs, vve seeke to backe our selues by another which is his equall: if our neighbour agree not with vs, the law shall end all betweene vs: if we speede not there, then more money shall be imployed, to fetch it another way: if that practise go not forward, vve vvill trye a farther conclusion of slander and defamation, so to quit a friend in his kind. If that vvay vve cannot reach him, yet vve

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will haue our penny-worths out, in railing vpon him, or at least in secret vvhispering: inward vve chafe, and outward vve act it, with more thē tragicall gesture. And thus we do in those things, vvhich vve account not as trifles, but in such as bite and gripe vs, and breake our sleepe and quiet. Yea in matters of greater consequence, vve runne a very vvrong race. If our conscience be now touched vvith the horrour of some thing past, or feare some future punishment, or a falling away from grace, vvhich terrours are sometimes incident to the faithfull, vve either wish merry company, or some sport to passe the time, or musicke, or some stage-play; or if vve be much possessed, vve throw our selues on our beds, and in melancholy vve muse, or vve vvalke solitary, till vve be euen steeped and dissolued in most dull contemplation, the heart frighted, the spirits vveakened, the braine crased, the remembrance perished, and so either Gods graces are obscured, and diminished in vs, or endangered quite to leaue vs, vvhich I cannot speake vvithout horrour. Where now is our Christian vvisdome, and spirituall vnderstanding, vvhen vve haue a helpe so compendious, so forcible, so effectuall, to be vvanting yet to our owne good? Here the authour vvhereon we should take hold, is earnest and frequent prayer: vve are to get vs into our chambers, and there vvith mightie contention, to knocke and rap at heauen gate, to begge resolution and constant patience, of him who denieth not any good thing to the asker, that so the issue may prooue vvell, and the end may be vvith comfort. In this sort to sollicite vvith a liuely faith, and not sleepingly or faintingly, is the lancing of that impostume, which doth canker and heate vvithin vs: and this vve may do, if vve were but single and alone. But if this serue not the turne, then let vs ioyne vvith other faithfull: the more company the more cry. Where two or three be together, there Christ vvill be among them. That vvhich cometh slowly vvhen it is intreated by seuerall ones, cometh quickly vvhen many are ioyned together. And therefore God hath made the communion of Saints, that one might helpe another. *As men going vpon the ice or some slipperie place, do stand so much the surer, if one hold hands with the other*, so is it, saith Saint Gregorie, *when we ioyne hands in prayer*, we aske so much the stronger, we obtaine so much the sooner. But whether

Matth. 18. 20.

Gregor. Epistol. lib. 1. Epist. 24.

then we be alone or otherwise, the heaven and our heart will make a consort, which will allay all distemper. If the fire be not thus hot, or our winde be not thus wanted, it doth breake the place which holdeth it. Wise men upon observation, lay it downe as a most expedient rule, that griefe of mind should be imparted to some one or other: it is much eased with the telling: but by taking part in the hearer, and by counsell and comfort from him, it is very much diminished. If it be preferred to us, to do thus by man, then how fit is it that we should have recourse to God, that we should double our selves before his approved goodnesse, who best considereth and helpeth honest, and therefore were it but in that, he excelleth all others? but otherwise none of Adams children is to be compared to him: for he scorneth not at the miseries of other men: he dissembleth not hypocritically: he telleth no tales to enemies, who would lay at the fall of those whom they hate: he playeth not false as men do, who take advantage of the sufferings of their neighbours; but concealingly and compassionately he seeth all, & he silleth all. He then who flyeth to this sanctuary, is well, and very sure of succour.

5 Then hitherto our Ionas is right, that in the midst of his disturbance mentioned in the former verse, he went and prayed to the Lord. But he doth not keepe him there: for although the cloth were good, he seeketh an ill dye upon it; yea he staineth it and marreth it all. For if we will but looke backward, and see what anger was in that mind of his, from whence all was derived, and if then we will looke forward, and see how turbulent the words themselves are, laying a fault on God, and drawing an ill conclusion, from the pity of him who is most merciful, and afterward willing to dye, we may easily coniecture that the fashion marred the garment, and the sauce disgraced the meate, I meane the qualitie of his worke, defaced the goodnesse of it. For he prayed indeed, but it was tumultuously, and expostulatory-wise, rather chiding then beseeching: he calleth God to a reckning, as if his counsell were amisse, and Ionas were in the better: and on he goeth most impatiently, and wished that he were dead. How apparant is the infirmitie of man, and how vnfit is he for celestiall businesse, when our prayers which

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are the beauty and glory of our best thoughts, shall be mingled with so much euill? And how do other men swarue, when Prophets go thus awry? In matters touching men vvhat slips are there, vvhen in that which immediatly appertaineth vnto God, there is such stumbling and falling? How many are the sinnes, which we must haue forgiuen at Gods hand, before that we can speed vvell, when vve faile so in his seruice? When euery thing requireth a puritie & cleannesse; the ground whereon we stand, that the shooes of all base affections should be put off from our feete; the Tabernacle whereinto vve enter, that vve should be vvashed and purged; the seate before vvhich we appeare, that the best clothes of our soule should carefully be put on; his greatnesse to whom vve come, that vve should onely intend to him; yea the approaching of our selues, that for that time at the least vve should be appropriated, and deuoted to himselfe, we are, and we are not; we draw neare with our lips, and our hearts are a great way from him. The very name of praying, and of praying to a Iudge, should strike a terrour into vs, and imprint in vs a reuerence both what vve did and how. *Looke*, saith Chrysostome, *on the manner of prayer. Doest thou not when thou shewest thy hands, openest thy breast, liftest vp thy face vnto heauen, castest vp thy eyes, shew thy selfe wholly vnto the Lord thy maker? Then happy be thy hands if they be cleane, blessed is thy breast if it be pure, glorious thy face if it shine in simplicity, worthy thine eyes if they be not spotted with concupiscence, happy thy whole man if all of it be vndefiled.* But this serueth not our turne: we will pray although it be vnfitly, as God knoweth it is many times.

Exod. 3. 5.

Chrysost. Homil. in dictum Iohannis, Veniet hora.

6 For sometimes when we aske good things, as the enlightning of our soules, the free way of the Gospel, the increase of the faithfull, the tranquillitie of the Church, the continuance of graces from aboue, yea patience and repentance, and euerlasting life; we do it with such coldnesse, such perfunctory formality, such idle and gaping sleepinesse, that we our selues are not mooued with any zeale towards Gods glorie, but we do it because we do it, and we care not much what cometh of it. Yea if we will acknowledge that which is the truth of the matter, we are filled vvith such vvandring thoughts, and stragling cogitations of Mammon and of ambition, of enuy or of lust, that rather we do

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Deut. 6. 5. any thing, then that vvhich we are doing. Whereas all the heart, and all the soule, and all the strength should be the Lords, the vigour of our wit, the intentnesse of our braine, the most fixed meditatiõ of the spirit, that if it were a thing possible, we should be rapt from the earth, and sequestred from that body, while vve be in that holy exercise. Some other times, the manner is not the onely thing vvherein we trip, but the matter it selfe is naught. For gold and precious stones vve bring stubble and straw: vve aske such things of him, who is an immaculate, vnspotted and vndefiled spirit, as vve would be ashamed that men should know. We tender that to our maker, which we would not aske of our neighbour. I do not here speake of such vanity, as wherein the Pharisee abounded, *I thanke God I am not as other*, but rather of carnall deuotions. We intreate for our sports, and for our wantonnesse, as for euerlasting matters. I had leyser that you should heare from the words of Saint Gregory, rather then from mine, vvhat things vve do aske. *In the house of Iesus you seeke not Iesus, if in the Temple of eternity, you importunely aske for temporall things. Behold one in his prayer asketh for a wife, another beggeth for a farme, a third maketh request for a garment, another would haue meate giuen vnto him.* Nay, may not we go farther, euen as sometimes Erasmus noted, how in the dayes of superstition the Virgin Mary was sollicited: for the souldier prayeth for his booty, the theefe for his rich cheate, the dicer for his good fortune. Do not these things very sutably agree with so sacred a Maiesty? Do they not become vs very vvell? I doubt not but that vve may aske for such things, as are needfull to this life, if we place them in their fit place, and sue for them with condition, If it shall seeme good to the Lord; but those other things are toyes and trifles, and do sauour of carnall motions. And it is no maruell, if in such cases we speed not: for as once it was sayd to the mother of Iames and Iohn, Ye aske you know not what, so it is with vs in our prayers. God seeth that such things do hurt vs, and therefore in his kind loue, he denieth them vnto vs. Here that of Saint Iames hath place, *Yee aske and receiue not, because yee aske amisse, to consume vpon your lusts.* And that also of Saint Bernard: *When his little child asketh bread, the father reacheth it vnto him, but when he asketh for a knife, he denieth it. So God doth*

Luc. 18. 11.

Gregor. in. 40. Homil. 27.

Erasm. in Peregrinat. Religionis ergo.

Matth. 20. 22.

Iac. 4. 3.

Bernard. Serm. 5. in Quadragesima.

grant

grant fit things to those who aske them, but vnto him who intreateth for voluptuous or bad matters, he doth deny them. And surely if he should giue them, they were rather tokens of his displeasure, then of his fauour to vs. But how merciſull doth God appeare to be, when he beareth these things at our hands, and doth not consume vs, as he did those who brought strange fire vnto his Altar? Leuit. 10. 1. Let vs study to amend this fault, neither begging in bad manner with other, nor bad matters with Ionas, but let vs be earnest in that vvhich we know to be good, as that intreatie of Fulgentius is, where he prayeth for himselfe, *I beseech him who is the truth, that by his mercie preuenting me and following after me, he will teach me whatsoeuer things are healthfully to be knowne, & I know them not: that he will keepe me in those true things which I do know: that wherein as a man I am deceiued, he will correct me: in what true things I do stumble, he will confirme me: and that from false and hurtfull things he will deliuer me.* Fulgentius de prædestinat. lib. 1. And thus much of the preface. Now come we to the words themselues, which do mention his excuse.

Was not this my saying, when yet I was, &c.

7 It were well for the Prophet, if his choyse had bene as good, as his resolution was. Those things which he apprehended, had need be iust and holy, for were it well or otherwise, if he once had entertained a matter, he would strongly haue maintained it. He imagined that God in the end would not destroy the Nineuites, but that his mercy would ouer-way, and ouerballance his iustice: therefore fearing lest himselfe denouncing their destruction, should be taken but for a lyer, and so Gods name should be blasphemed, he thought to end all at once, and runne away from his calling, as it is in the first Chapter. In steed of land he getteth him to sea, for Eastward he goeth Westward, for Nineue to Tharsus. Ion. 1. 3. What God thought of this, he had prety well felt already. The tempest which belaboured him, the lot which deprehended him, the whale which deuoured him, might acquaint him what the Lord conceiued of him. But to the end that no doubt may remaine, God a second time biddeth him go, and preach to the Nineuites. Here duty would haue supposed, that the Lord knew well enough what he did, and the issue of the matter would be his glory. But Ionas thinketh

keth otherwise, that God might spare his honour, and himselfe might saue his labour, and stay at home at the first, and not come with a great shew, and all but in a sleeueleſſe errand. And whereas he ranne to Tharsus, he supposeth that he had reason for it: he tooke the best course that might be; and if the Lord might be pleased so to thinke of it, he did well: he did as he should: that did he. Oh the incredible folly of man, that to iustifie it selfe in a most vndecent action, careth not how it layeth about it, and rappeth it esteemeth not whom. The Highest was ouerseene: not the best but sometimes sleepeth: and the seruant vvas in the right. Yet vvelfare king Dauid: *Against thee haue I sinned, and done euill in thy sight, that thou mightest be iust when thou speakest, and pure when thou doest iudge.* And when the Angell with the pestilence destroyed seuenty thousand, he standeth not to defend his folly, but confesseth that he had sinned. Old Eli wanted no faults, yet he had learned that lesson, not to stand on his iustification, vvhen threats vvere denounced against him, but he replieth, *It is the Lord, and let him do what seemeth good vnto him.* But our man vvhere he taketh an opinion, vvill not be remooued from it, be it right or be it otherwise. Although here he vvould vvithdraw from himselfe the blame of his former flight (vvhich while he goeth about to maintaine, he maketh himselfe twise guilty) yet still he vvill be innocent. Wherein appeareth how blind man naturally is: vvhen it commeth to him or his, there vvill be a selfe-vveening, a selfe-liking, a selfe-conceipt, in the grossest errours that may be. This sinne of thinking vvell of our selues, sitteth close and long, euen when other sinnes are shaken off, vvhich sheweth that the speech reported of Plato is true, that this is as the inmost garment, or shirt next the skinne, vvhich doth sit on last and fastest, yea when vve haue put off all the rest of our other clothing. Hence it is, that be accused vvho vvill, we for our parts are alwayes innocents. When Saule had spared King Agag, and brought home the best beasts of Amalek, it vvas the people that did it, his hand vvas not in the fact: nay he could make good vse of the ouersight: the cattell would serue for sacrifice, to be offered to the Lord. Pilate will not be to blame, for crucifying of Christ: he taketh water and washeth his hands, and the Iewes onely are in fault.

Psal. 51. 4.

2. Sam. 24. 17.

1. Sam. 3. 18.

Euagr. Hist. Eccl. lib. 1. 21.

1. Sam. 15. 21.

Math. 27. 24.

fault. The high Priests were wondrous cleare, when Iudas brought backe the money, and threw it into the treasurie: and if there were any betraying of the innocent bloud of Christ, it was Iudas that must looke to that, for what was it to them? And almost there is no cause in the world betweene man and man, touching discord or discourtesie, or quarrell or question, but the party who is conferred with, is cleare and free from offence, and the other side hath transgressed. The remembrance of which matter, made Lodouicus Viues compare men to his children, who oftentimes disagreed, as children vse to do, yet neuer any of them did wrong, but iniurie was done to him. All the earth doth runne his race: other men are onely nocent, and we innocent in all causes. 4. Viues de bello Turcico.

8 This is a prety paradoxe: the man who is most culpable, is least of all to be blamed. But it were more tollerable, if man onely to man vsed this, by a straine of wit to diuert, or boldly to ouer-face that, which iustly may be reproued: But this is it which passeth a good mans vnderstanding; that so we may be scotfree, the iust and terrible Iudge, all whose wayes are truth and equitie, shall haue the spot cast vpon him; If any thing be amisse, it is by Gods decree, or by some thing which he hath done, which we cannot auoide: or if we had had our will, it had prooued farre otherwise; I foresaw this in my countrey, sayth Ionas, and therefore I preuented it by flying, and getting me to Tharshish: but the Lord would haue his owne way, and now see what is come of it. Here he sheweth himselfe to be a verie right sonne of Adam, who although he had borne himselfe disobediently in Paradise, yet he would shift the matter, and lay it vpon God. *Adam doth not say*, sayth Saint Austen, *the woman gaue me the fruite, but, the woman which thou didst gine me. And with sinners nothing is so familiar as to attribute that to God whereof they be accused.* It was maruell that Adam going a little farther, he had not added this: Why should I not eate this fruite, for, if it be not good what doth it here in Paradise? and if it be good why should it be forbidden to vs? Since God made it and set it here, he is to blame if we may not eate it. This humour is by propagation deriued farre and neare, and although it be not shewed in toyes, where our patience beareth no burthen, yet when

August. lib. 2. contra Manichæos.

Aug. in Psal. 70.

when there is any grieuous feeling, too many do runne that way. My naturall inclination doth leade me to this folly. I haue it from my natiuity. I do but treade the steps of my father, from whom I haue it hereditary, that I know not how to auoide this loue to Bacchus and Venus. Why should God giue me a body, which by sicknesses and diseases, is so subiect to impatiency, if he like not that I should grieue thus? He ordained me for a begger, or layed a curse on my patrimony, which is come downe on me, and on my fathers house, and therefore if luxuriously I waste all, who can hinder that which must be? who can hold that which will away? These are fearefull and cruell words, which being vttered faitly and vnaduisedly prouoke great wrath from heauen. If any thing in thee be amisse, it is by imitation of euill, or by a degeneration from the commandement at the first; and the miseries which do follow thee, are either sinnes in thy selfe, because thou flieſt from grace, or punishments of such sinnes as were in thy predecessours, of whom thou hast part by their meanes. But if thou wouldst call for grace, and inure thy selfe to good, and to a desuetude of euill, thy naturall inclinations would be turned to be spirituall; thy soule would cast her slough of impiety and presumption, and the maladies of thy body would all turne to thy benefite, that is, to increase thy faith and humility. Then learne to confesse thy sinnes to the Lord against thy selfe, and let him be excused.

Genes. 3. 6.

Psal. 32. 5.

9 For such bitter words as these be, do not sauour of the spirit, but of that furious fiend who waiteth vpō the reprobates. And they oftentimes (as Paule intimateth) to quit themselues of such sinnes as bring condemnation on them, lay all vpon the Lords appointment and decree vnto life or death, which they cannot withstand. So they know not, that howsoeuer God in his secret counsell (which we are to wonder at and not to search into) doth leaue them to themselues, yet they by heaping vp of wickednesse, do make vp their owne condemnation, and adde vnto their torments; and that whereas by originall staine they are too much infected, yet by actuall wilfulnesse they will multiplie the guilt of the former, by some thousands of degrees. And herein is their grieuous errour, that they impute that to God, which is their owne by inheritance, and besides that, purchased

Roman 9. 19.

chased also through their merite, and so by a double right: but it is the Lords in no other circumstance, saying because he will be iust, which he is and euer will be, let them spurne while they can. It were a more direct course, and more honorable in the end, to let God go vntouched, to allow what he alloweth, and to ratifie what he liketh: to accuse man who deserueth it, and not to seeke crickes and starting holes, to lay the fault on the Iudge. But especially to be vigilant, that with all thy power thou flye sinne: for be thou either elect or reprobate, that shall bring ease vnto thee. If yet thou be in doubt whether thou be the Lords, or not his, thy faith not being yet feruent, then loue vertue morally, that the Almighty may the sooner bring thee to the sheepfold, if he meane at all to powre grace on thee. And euermore hope the best: for he can call the most wicked, and of stones raise vp seede to Abraham. Yea if thy heart seeme to condemne thee, yet God doth rule thy heart, and can mollifie it and soften it; and the diuell himselfe which tempteth thee, is but a lying spirit: for although he do suggest, that thou art nothing but a cast-away, yet he is a deceiuer, and is not of Gods counsell. But suppose that thou belong not to him (whereof I would not haue any man distrustfully to doubt) yet flie from sinne, and do morall vertues, and that at least shall ease some part of the extremity of those torments, which thou shalt haue in hell fire. Although thou gain no ioy by it, yet thou shalt escape much euill. Thy paine shall be the lesse: not because thou hast done well, but because thou hast lesse declined from vertue, as Austen speaketh, making difference betweene Catiline and Fabricius: *Fabricius shall be lesse punished then Catiline, not because he was good, but because the other was more bad: and Fabricius was lesse wicked then Catiline was, not in that he had true vertues, but because he did not as farre as might be, stray from true vertues.* But be it the one or the other, take all thy sinnes vpon thy selfe, and seeke to excuse the nocent, by accusing the innocent, who is free from the smallest blemish. In a lesser matter then eternall life or death is, it was a fault in our Prophet, that he would assume the better, and God must haue the worse: he will be cleare, and the Lord shall be culpable. And let this be said of his excuse.

Math. 3. 9.

Augustin. contra Pelagianum Iulianum, lib. 4.

The

The mercy of God.

3. 10 The third note is the reason, whereon he groundeth his defence, & that is the Lords proclivity and propensenesse vnto mercy. And here, howsoeuer the former matters may trouble vs by a remembrance that they may be our owne care; yet this maketh amends for all, that we haue to do with a Lord, whose goodnesse is so great, and whose graciousnesse so plentifull, that we neede words to vtter it. Ionas therein walking right howsoeuer else he tread ill, goeth as farre as may be. *A gracious God and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euill:* such a one as is ready euery way to take pity, but cometh to vengeance and fury with heauy and leaden feete. Our man doth so well at this, that we need not doubt but he had a good schoolmaister to direct him, and that is the Lord himselfe, who appearing vnto Moses, doth cry thus of his Maiesty, *The Lord, the Lord, strong and mercifull, gracious and slow to anger, abundant in goodnesse and truth, reseruing mercy for thousands, forgiuing iniquity, transgression and sinne*; in which place of Exodus although afterward there follow a little of his iustice, which he may not forget, yet we see the maine streame runneth concerning mildnesse, and kindnesse, and compassion. That is it wherein the Lord may be sayd to delight, ioying to be a Sauiour, a deliuerer, a preseruer, a redeemer and a pardoner, rather then to be a Iudge. He hath one skale of Iustice, but the other doth prooue the heauier: mercy doth ouerway. He who is euer iust, is mercifull more then euer, if possibly that may be. And it seemeth that euery day, as his Gospell was growing on, so his pity came also forward. He who for one transgression, thrust the Angels out of heauen, and for his first slipping awry, turned Adam out of Paradise (his fury breaking foorth against both them,) now in the dayes of grace, beareth with vs yeares and yeares, from our cradle to our graue, after a thousand and a thousand fals, of weaknesse and wilfulnesse, by word, by thought, by deede. Yea he came to this soone, not long after the creation, giuing in the dayes of Noe, a hundred and twenty yeares of repentance, before the floud. Our Nineue from the mouth of this present Prophet, had forty dayes, before it should be destroyed. But Hierusalem being growne to the height of all iniquity, so that both the

Exod. 34 6. 7.

Genes. 6. 3.

Ion. 3. 4.

the seruants and Son of God were slaine by them, the Sabboth polluted, the Sanctuary profaned, yea a horrible sinke of filth being now among them, yet was spared fortie yeares, before that God sent vp Vespasian and Titus. See whether this be not tollerancie, which we with amazednesse may admire. Indeede when nothing would serue, but the member being quite vncurable, must needs be cut off by him; when their sinnes extorted and wrung downe vengeance, he payd them for all together, that they who would none of his loue, might haue full heapes of his hatred. His arme being lift vp the higher, did fall so much the heauier: the water-course stopped the longer, did breake out the more fiercely, according to the custome of God, who as Bernard sometimes spake, *By how much the longer he expecteth that we should amend, so much the more strictly he will iudge vs if we neglect.* The Iewes felt this to the full: but how slow was he to his anger?

Euseb. Hist. Eccles. lib. 3. 8.

Bernard. de Anima, cap. 2.

11 Christ Iesus who is the image, and engraven forme of his Father, was not behind hand in this property, while he liued here vpon earth. He taught it by the figge-tree, which bearing no fruite, was not by and by cut downe, but first for one or two yeares it should be dunged and trimmed, to see what good would come of it. He sustained many ignorances, and vntowardnesses in the Apostles, and yet did not reiect them: yea his patience was so great, that it shewed it selfe to Iudas. *No maruell*, sayth Saint Cyprian, *that he shewed himselfe patient toward his obedient disciples, who could with long suffering endure very Iudas to the last; could take his meate in company of his enemies; knew a foe to be in his house, and did not openly descry him; yea refused not the kisse of a traytour.* He might rightly be called a Lambe, yea that innocent Lambe of God, by an excellencie aboue all other, who could see such a one, and suffer him so often and so neare him, and scant say a word against him. This did no good on Iudas, but as the same Cyprian obserueth, the like tollerance was effectuall to saluation in other men. If those who did shed the bloud of Christ, had bene taken presently after, they had perished euerlastingly: but God so graciously disposed for their good, that they were pricked in their hearts, and so brought home to the sheepfold; of enemies being now made friends,

Luc. 13. 6.

Cypr. de bono patientiæ.

Ioh. 1. 29.

Act. 2. 37.

Cypr. vbi supra. Which made that Father say, *He who shed the blood of Christ, was quickned by the blood of Christ; such and so great was Christs patience, which if it had not bene such and so great, the Church should not haue had Saint Paule for an Apostle.* Thus the holy and blessed Trinity dealeth with men in this present age, in great mercy after yeares and twenty yeares before they come to the graue, respecting such as haue bene men audacious and impudent in vngodlinesse; such as haue bene superstitious, and Popish euen vnto idolatry; such as in a conceited fancie were so fastened to Antichrist; that to lose their liues for the beast, they thought to be to do God good seruice. Those persons who had lyen & fried in hell, as fire brands to be burnt, remedilesse and euerlastingly, if they had departed in that mind to the graue, the place where is no redemption; by compassion from that Mighty one, whose bowels are made of mercy, are suffered to liue, till with teares they wash away many follies. But then apprehending Christ aright, they blesse the eternall Father, who hath thought vpon them so kindly: they blesse the day and the houre, that euer their eyes were opened: that their mist was remooued away: that they haue changed the puddle of traditions and superstitions, and will-worships and ignorances, of customes and vaine inuentions, into the bright delightfull water, which streameth from him and his word who, is the well of life.

12 We who neuer dranke of those dregges, yet may make the same confession: for we feele Gods fauour euery day. It is an argument of his loue, that we haue so many things, life and breath, and foode and rayment: that many such accidents do not ouertake vs, as whereby others come to ruine, sword and fire, and hunger and pestilence, and diuerse other occurrents, which destroy many in this life: that in so many prouocations, for forty yeares together we haue enioyed such rest, that the ages to come will heare it and scant beleeue it, but neuer againe expect it: the soule so fed and the body: such honour and reputation, in all the coasts of the earth, vnder a womans conduct, that we cannot chuse but confesse, that the Lords aspect hath bene good ouer this blessed Iland. But besides that generall sea of grace, which lieth open to all that come, how long suffering is the Lord to euery one of vs? Indeed he is singular in clemen-

cie,

cie, for when he found nothing in vs, why his eye should be vpon vs, then he preuented vs with grace, and touched our heart with a feeling. Since that time, when we would slip from him, he catcheth vs and holdeth vs fast: when euery toy would allure vs to sell God and be gone, he will not so part with vs: if we be lost, out he seeketh vs, if we lye long he raiseth vs, if we come not, then he draweth vs, in temptation he doth strengthen vs, in strong despaire he releeueth vs. Who would euer haue to do with such a froward generation, so slipperie and so ticle, so giddie and so peruerse, but onely he who is like himselfe, who will loue because he will loue? our inconstancie shall not hinder his firme and sure good pleasure. The paines of the mother with the infant, is a matter of various labour: her sleepe is broken, her businesse hindered, her necessities euen neglected: yet because she loueth she swalloweth all: but she must come short of God, who, were it not that he is resolued to do it, because he is full of mercy, he would neuer so waite vpon vs, and expect vs as he doth. We reape the comfort of it, and he reapeth the praise, the honour and admiration. For as euerie thing in him is worthy to be wondered at, so this is to be embraced with admiring amazednesse, that he so respecteth man. Hilary hath a sentence worthie to be recited here; *This is an especiall thing in God: this is to be wondered at in that mightie one, not that he made the heauen, because he is powerfull: not that he setled the earth, because he is strength: not that he tempered* or distinguished *the yeare with the starres, because he is wise: not that he gaue man a soule, because he is life: not that he did moone the sea into an ebbing & a flowing, because he is a spirit: but that he should be mercifull who is iust; but that he should be pitifull, who is a King: but that he should beare with vs, who is God.* At this we may wonder, but receiue it with great comfort, for the harueft thereof is ours. Hilar. in Psal. 144.

13 But to returne to my Ionas. Thou saidest when thou wast in thy countrie, that God was so kind and gracious, and would relent from the furie which he threatened to the Nineuites: then wherefore doest thou now grieue at it? Thou didst resolue before, that the end and conclusion would be such; therefore it is likely, that God aduisedly performed that which he did, since thou hadst thought so long of it. Then why art

thou now angry at it? Who would grieue that fire ſhould burne, or water ſhould be moiſt? that the earth ſhould be dull and heauie? that the Sunne ſhould yeeld foorth light? The creatures cannot ſo much challenge thoſe properties, as God doth challenge to himſelfe the title of mercie. Then ſo it is, and thou thinkeſt ſo; and ſaideſt ſo long agone, and yet thou grieueſt that it is ſo. Thou thoughteſt it ſo in the Theorike, but beleeuedſt it not in the Practike. He is gracious where thou liſteſt, but muſt not be ſo where he pleaſeth. To Ionas he is and may be, but not ſo to the Nineuites. But thou ſaideſt that he would do it, and yet thou chafeſt that he did it. Now Ionas thou condemneſt thy ſelfe: thine owne mouth hath ſo taken thee, that thou canſt not auoide this ſtraight. For if God be iuſt, and do puniſh this people, then thou ſaideſt ill, that he would repent of the euill: if he be kind and do not deſtroy them, then thou fretteſt amiſſe, that he who is grace and pity, ſhould ſhew himſelfe in his kind. Then thy collection for the iuſtifying of thine anger is moſt abſurd and prepoſterous: God is merciſull, therefore I fret becauſe he will ſhew mercy: when it ſhould haue bene cleane contrary, God is merciſull, therefore I ſhould grieue, if he ſhould not ſhew mercie to them: or, he is ſlow to anger, therefore he will forgiue them. The maiſter in the parable would haue turned this
Luc. 19. 22. anſwer on him, Not *thou euill*, but fooliſh *ſeruant*, *from thine owne mouth I condemne thee*. For what a ſpeech is this, did I not ſay that it would be ſo? Yes: but why then doeſt thou murmure that it is ſo? Thou ſaideſt that the Lord would deale thus with the Nineuites; then when it had bene done, thou ſhouldeſt not haue grumbled at it.

14 It is a leſſon to vs, that ſtill we ſubmit our iudgement to the iudgement of the Lord: that we ſeeke not with our owne wit to carrie that which is his, beſides the ſtreames of his purpoſes, but to looke to his reuealed will, and with modeſty and humility, to ſubmit our ſelues thereunto. For if vpon any affection or diſcontent, or enuie, or ambition, or gaine-ſaying, we will vary from his deſignements, he will let vs be as abſurd and vnreaſonable as Ionas was, to pleaſe our ſelues in concluſions, which manifeſtly teach the contrary to our opinion. God is maruellous and vnſearchable, in taking intangled man in the

ſnares

snares of his owne inuẽtions. And if we be as Ionas, that is, Prophets, and will be foolish, in things which touch his owne determinations, he will most of all take and whip vs. In this case Gods counsels are deepe, and oftentimes leaue a scarre, of a mind vnsatisfied in it selfe, or of iust reproofe with other, when the cratchets of our wit must ouer-rule his will, and we will haue it our way, when God hath sayd it otherwise. What a dash of great reproch to this day, did light vpon Origen, besides the feare of a farther danger, when the spirit of his conceit, must be taken for the marrow of the Scripture, and looke what with trickes he deuised, other men must straight beleeue? His conclusions grew as inconsequent, as euer this did of Ionas. Because we also are Prophets, let vs feare in like sort, to force the word of God to any thing, but to what he meant it; or to broach any new deuices by singularitie of opinion. For as the Lord both blesseth and graceth things done with a good mind, although they haue their imperfections, so when our purpose is but vanity, or rarenesse, or a fancy to sing a note beyond all men, in that where soundnesse seasoned with care and industry, is best; God a little to bridle vs, leaueth vs vnto our selues, and in steed of praise more then common, our spot is more then ordinary. Concerning the matter of Gods businesse, the best ground is the common way: to teach as the Lord doth teach, and as the words are naturally, and then if all other good helpes be vsed, it is not amisse; but let no humane passion make vs vary from the substance, because we will haue it one way, when God will haue it another, lest the Almightie be not so much honoured as otherwise he should, and we our selues be discomforted. God grant that we may make vse of the examples in the Scriptures, that in need we may seeke to him who is able to helpe vs: that we may pray to him as we should, in humility and obedience, accusing our owne infirmities, that so we may taste of that mercy, wherein he is so plenteous, especially in his Sonne, to both whom and the holy Spirit be praise for euermore.

Vincentius Lyrinens. aduers. hæres. cap. 23.

THE XXVI. LECTVRE.

The chiefe points.

1. Out of euill groweth euill. 3. God is Lord of life and death. 5. Man is to regard himselfe as an excellent creature. 6. No man should lay violent hands on himselfe, 8. nor do things tending thereto. 10. Christians are not excused who killed themselues to auoide their persecutours. 11. How a man may desire to be dead. 12. God in mercy doth not grant all our wishes. 13. The Lords mildnesse in reprooving Ionas. 14. Which should be imitated by all, but especially by the Minister.

IONAH 4. 3. 4.

Therefore now, ô Lord, take I beseech thee, my life from me: for it is better for me to dye then to liue. Then sayd the Lord, Doest
21 *thou well to be angrie?*

Vno absurdo dato mille consequuntur.

IT is a speech true, as well in Diuinitie as in Philosophy, that grant one absurditie, and a many will follow: which is more commonly seene in practise of life, then in holding opinions. For when we haue once gone aside from Gods law, and from the rule of vertue, one sinne draweth on another, as the linkes of a chaine mooue their fellowes, where the first plucketh on the second. And as a stone which is cast into a poole or standing water, maketh one circle where it falleth, and that circle breedethanother, and so forward successiuely, till it come to the banke; so euill groweth of euill, and the first begetteth one farther, and there it will not rest, but on in *infinitum*, vnlesse grace sent from heauen as a
Genes. 3.6. bridle of restraint, do make stay in the soule. When Adam had once yeelded to hearken to the woman more indulgently then he should, credulity cometh on him: that hatcheth out ambition: thence floweth disobedience; after that cometh excu-
1. Sam. 15. 9. sing, and posting all ouer to God. When Saule by a foolish pity, had spared the king of Amalech, and by a greedie couetousnesse

had

had saued the cattell aliue, he despaireth vpon those threatnings, which were denounced against him by Samuel: then he grieueth to lose his kingdome: afterward hearing that Dauid was the man, who should succeed him, he seeketh euery way to slay him. After his hatred toward him, he hated euery man who in least sort entertained him; he murthered the Lords Priests: and then 1. Sam. 22. 18.
to the end that he might procure that from hell, which would not come from heauen, he consulteth with a witch: and at last Cap. 28. 8.
for the vp-shot he slaughtereth himselfe. Ionas is not so far left Cap. 31. 4.
to his owne disposition, as to marre all in the end: Gods grace is more vpon him: yet to shew how farre weaknesse in his calling had surprized him, he maketh an ill gradation. Being in vp to the shooes, he will on to the shoulders, and it was more by grace then by nature, that he had not diued ouer head and all. For first he had vnaduisedly resolued on the destruction of the citty, without any sparing: and in his longing for it, he was growne bloudy in mind; then seeing that God would pardon them, he is displeased at it, and he prooueth angrie with the Lord himselfe. His wrathfull mind breaketh foorth, and excusing himselfe for all, he layeth the fault on the Lord. Yet here he sitteth not downe, but furious as he is, in all hast he will be dead, to be rid of all the trouble. And although the Lord do interrupt him there, yet he will be dead the second time, as afterward it doth follow.

2 In this place I am to handle the conclusion of his prayer; wherein after that he had tendered his owne iustification, as it is in the former verse, and had vexed himselfe that he could not see that which he intended, he requesteth that he might die, accounting his peeuish anguish to be a thing so intollerable, as that a liuing man might not beare it. Wherein he still continueth an example of humane frailty, which being led by affection, and fancy-full opinion of some present incombrance, forgetteth the rules of piety, and very grounds of reason, and speaketh it knoweth not what. For how vnfit was that motion? because other men must liue, Ionas himselfe will dye. Because he might not haue reuenge on those who hurt him not, (for their faults were against the Highest) he would be reuenged on himselfe. Thus dealt he at that time; when as a man whose heart had

bene seasoned with vnderstanding, should haue taken such contentation, at the conuersion of so many sinners, that his ioy should haue bene the greater, and his life should haue bene the sweeter, to see such a metamorphosis, that vnrepentant sinners should be now crying out for pardon. But my text leadeth me to speake, not what a one he should be, but what a one he was, and therein these two verses offer to vs seuerall matters:
1. the one, the desire of Ionas that his life should be taken from
2. him: the other, the increpation or rebuke, which the Lord bestoweth on him. And these two are the maine drift. But the former doth branch it selfe into a second sort of instructions,
1. as first that the Lord is he, who taketh away life from man,
2. secondly that therefore to deprive our selues of our breath, is a-
3. gainst his holy ordinance: and thirdly in what cases we may wish our selues to be dead, and in what it is vnlawfull. These three things being handled, as Gods Spirit shall enable me, I wil come to the Lords reproofe.

Life and death is from God.

1. 3 This vnpatient Prophet mingling good and bad together, layeth it downe in his extasie, that it belongeth to God, to take away life from man. Not, I will dye for anger, or I will destroy my selfe, but, *Lord take away my life.* And in their greatest sobrietie, the holiest Saints haue and must acknowledge, that
Genes. 2. 7. Iehoua was he who in the first creation, breathed into the clay
Act. 17. 28. a liuing moouing soule. In him, sayth Saint Paule, we liue and mooue, and haue our being. And whose it is to build, his it is to destroy: whose the making is, his is the marring. This caused Moses speaking plainely in Gods owne person, to ioyne them
Deut. 32. 39. both together. *Behold now for I am he, and there are no gods with me: I kill and I giue life, I wound and I make whole, neither is there a-*
Iob. 12. 10. *ny who can deliuer out of my hands.* So Iob that holy man: *In Gods hand is the soule of euery liuing thing, and the breath of all mankind.* If in his hand, then to giue it where he pleaseth to giue it, and where he listeth to deny it. Salomon the wise doth apparantly
Eccles. 8. 8. aime at this, where he sayth: *Man is not Lord ouer his breath, to retaine his spirit, neither hath power in the day of death, nor deliuerance in the battell.* Where by an Antithesis it must needs be vnderstood, that God then is Lord ouer it, and he doth dispose of it.

it. And he hath learned little in the schoole of Christ Iesus, who perfectly knoweth not this, that his breath in his body as a tenant at will, is put into a house, whereinto it may not enter, but by the good will of the landlord; and being once in, there it must keepe and hold the building vpright, till it haue his discharge to remooue some whither else. It must not stay longer, then the terme set by the owner, neither must it depart till that moment come. In the beginning of our being, it is God who giueth the barren a power to conceiue, who quickneth that within, sometimes sooner, sometimes later, which he meaneth shall see the Sun: who bringeth it into the world. *Thou art he*, sayth the Prophet Dauid, *who tooke me out of my mothers wombe*: who preseruetb from the cradle, *By thee I haue bene holpen vp euer since I was borne*: and leading vs along, he lengthneth or he shortneth the rate which we shall runne, and when we come to the period of the time decreed by himselfe, there he biddeth vs stay and fall. Our glasse being runne, we returne to the earth from whence we were taken. Psal. 71. 5.

4 And that it might appeare, to be onely his prerogatiue, to begin and end life, howsoeuer he giueth the entrance vnto it but by one way, that is by generation, (as a heathen man noteth) yet arbitrarily, by innumerable meanes he dissolueth it and destroyeth it. And this he doth not at hap-hazard, but he ordaineth it before with an immutable decree, so that it may not be changed. Ieremy the Prophet vseth these words: *The king of Babel when he cometh shall strike the land of Egypt, such as be for death vnto death, and such as be appointed for captiuity to captiuity, and such as be for the sword to the sword.* This intimateth that by the prouidence of the Lord, who did set that king on worke, seuerall persons in their times are determined to their seuerall ends, some to the sword, some to famine, some to the pestilence, and some other to the teeth of wild beasts (which are the Lords foure great plagues) and some other to other deaths. The execution of this decree is so various and so manifold, that there is no one mans toung which possibly can describe it. Abel he is slaine by his brother. Abimilechs braines are beaten out by the hand of a woman, throwing a peece of a mil stone from a wall. Agag is hewed in peeces. Iehoram slaine with an arrow. Esay

Seneca. lib. 7. 1. Controuersiarum.

Ierem. 43 11.

Ezech. 14. 21.

Genes. 4. 8.

Iudic. 9. 53.

1. Sam. 15. 33.

2. Reg. 9. 24.

cut

Epiphan. de vitis Prophetarum. Luc. 13. 1. 4. Plin. Natur. Hist. lib. 7. 7. Hier. Epist. 19. Tom. 9. Sozom. Hist. Eccles. lib. 6. 6.

cut with a woodden saw, Amos slaine with a doore-barre: the bloud of other was mingled with the bloud of their owne sacrifices. Some there were on whom the towre of Siloah did fall, Anacreon the Poet, as Pliny telleth, was choaked with the kernell of a raisin, and Fabius the Senatour was serued so with a haire. Pope Adrian the fourth, as Cremonensis writeth, was choaked with a flye. Valentinian the Emperour came to his end, by strayning himselfe with crying too loud. Iouian another Emperour was found dead in his bed. And to recite no more of ancient time, now in our dayes, many come to their graues by Apoplexies and Lethargies, and dead Palseyes, some by falling, some by drowning, some other as a wasted candle go out naturally. What the Lord hath appointed ouer them, that euery one partaketh. So that it is a thing peculiar to his owne pleasure, to withdraw breath from mankind, which if at any time he be not pleased to do, no deuice of man can bring about the destruction of the least person: snares and ambushes layd, as against Elizeus, shall be frustrated and escaped. Lions teeth shall stand still, as they did at Daniel: fire shall not burne, as it was in that ouen, where the three children were. All policy shall sinke, and all complots shall be dissolued, as the Lord hath manifestly testified in his annointed handmaid, who reigneth ouer vs: whom he hath kept hitherto amidst most strange conspiracies, because his purpose is, that yet longer he will honour her.

2. Reg. 6. 14. Dan. 6. 22. Cap. 3. 27.

5 Here it shall be no ill aduice, to interfert this word: that since the Lord himselfe, who forgetteth not his other creatures, is notedly & especially so carefull ouer man, to let his life in into him, and to let it out by decree, to measure out his sufferings, and to moderate his endurings, to deliuer when he listeth, and to saue when he thinketh good, (the remembrance of all which, and the like benefits, made Dauid cry out, *Lord, what is man that thou art mindfull of him, and the sonne of man, that thou doest so visit him?*) we should esteeme of our selues as of Gods speciall workmanship, in a degree beyond ordinary. My intent is not to puffe vp our hearts with any pride, or to thrust into a self-liking, (for the Lord doth hate pride: it goeth before a fall: and the humble men are those, on whom Christs yoake is layd) but to rowze vs vp from that neglect, which commonly is in all

Psal. 8. 4.

Prou. 16. 5. 18. Matth. 11. 29.

all carnall men, I meane a careleſſe eſtimation, and drowſie conſideration of the graces of God vpon vs. For do we not ſee many, as if they were onely borne to be ſomewhat in the world, and that ſo ſmall a ſomewhat, as if it were but nothing, go on as forlorne people, who make no account of their being, and onely eate and drinke, and ſleepe, and walke on idly, as if they cared not much, whether this or that did fall out to themſelues or other men, and they were but a ſort of things, which be they or be they not, it maketh not any matter. A conceipt which is very earthie, and dull as is the clay, and in no ſort beſeeming a reaſonable ſoule, who ſhould carry his face vpright to God, and to the heauens, and thinke himſelfe to be made for ſomewhat: to glorifie the Almightie, to be a part of the Church, to helpe to adorne the world, to be doing honeſt actions, while he is here in this life, and not to go poring forward, as a beaſt which looketh onely downeward. Is it nothing, that he hath giuen thee ſpeech and reaſon, which he denieth to euery thing but man? Is it nothing, that his Sonne redeemed thee with his bloud, and payd ſuch a ranſome for thee? Or, to note what my text doth note, is it nothing that thy life is dayed and houred, and inched out, by a fearefull God and a terrible? who among ſo many motions, and directions, and diſpoſings, and altering tranſmutations, of heauen and earth and water, yet hath thee ſo in his reckoning, and beareth ſuch an eye vpon thee, on thy ingoing and thy out-going, of thy lying downe and thy riſing, of thy ſicknes and thy health, of thy liuing and thy dying, as if only he did intend vnto thy ſelfe in ſpeciall. Do not thou eſteeme that to be vile, which he reckoneth of ſo much worth: let that ſoule be precious to thee, which he accounteth of ſo great price: do not hang downe thy head, but with induſtrie adorne thy ſoule, and with diligence in his ſeruice, thinking it a ſhame to ſee that actiue, nimble and ſtirring ſubſtance, to be ouergrowne with moſſineſſe, and ruſt of ſuch neglect, as hitherto hath poſſeſſed it.

Pſal. 139. 1.

6 Now as it is not vnproper, to obſerue this in glancing ſort, becauſe the Prophet giueth that attribute to the Lord, that it is his prerogatiue to take away life; ſo from this, there euidently ariſeth as a doctrine, to be thought of in the next place, 2.

that

that it is a great fault and a transgression not excusable, to thrust our selues into that which belongeth vnto our maker, and so by an vsurpation to deprine God of that singular priuiledge which is proper to himselfe, of taking away life from man. I do not here speake of the Magistrates, who carry the sword as from God, and are bound not to acquit or excuse the guiltie. To them the charge is giuen, against murtherers and manquellers, *that he who sheddeth mans bloud, by man shall his bloud be shed.* Moses stoned the blasphemer: Iosuah did so by Achan, and Salomon in his vprightnes tooke away the life of Ioab. But I speake here of that case, which might touch our Prophet nearer: that is, that although he did pretend, that he willingly would be dead, yet he doth not take a course, violently to lay hands on himselfe and his owne bodie, but prayeth the Lord to dissolue him. Wherein it appeareth, that although he were peruerse and discontent, yet he was not come to that height of iniquitie and impiety, as to destroy himselfe. A sinne of the most strange nature that any is in the world, that whereas all other sinnes are to preserue the body, indeed, or in a fancie, in circumstance or in substance, this is to ouerthrow it. Yea to ouerthrow it with God, and ouerthrow it with man, in this world and the next, without hope and all recouery, vnlesse the Lords mercy which cannot be limited, do that whereof is no warrant. His commandement is in generall, *Thou shalt commit no murther.* If no murther vpon other, then much lesse on thy selfe. For thou must loue thy neighbour, but as thou loueſt thy selfe; and the patterne of all duty to be extended to him, is taken from thine owne person. Then when the Lord hath created thee, and put thee into the world, and bid thee there to keepe, as in a standing place, as in a watch or ward, from whence thou mayest not moone till he come to discharge thee, wilt thou dare to leaue thy ground, and forsake that which he hath enioyned thee? When thy soule shall come before his iust and fearefull countenance, how must it needes be dismayed, when that speech shall come from his mouth, What doest thou in this place? who sent for thee? who dismissed thee? As thou with violence hast cut thy selfe from thy bodie, so with violence I do cut thee from all hope of participation in my glory.

Genes. 9. 6. Leu. 24. 10. Ios. 7. 25. 1. Reg. 2. 31.

Exod. 20. 13.

Matth. 22. 39.

7 When

7 What a trembling may this sentence procure vpon this soule? what mountaines may it not cry to, or what hils to fall vpon it, to be freed from such a doome? It is good therefore that euery Christian, who desireth to haue his part in the holy resurrection, should fly from this, as the way to euerlasting damnation. This is a pranke for such as despairing Saule was, to fall vpon his owne sword: or of cursed craftie Ahitophel, to go home and hang himselfe: or of Iudas, to go foorth, and worke himselfe to his end. How many are the miseries and vexations, which a Christian should suffer all his life time here, before that he should once thinke of this? With what earnestnes of prayer, should he resist this tentation? Should I say that Iosephus a Iew, with full reasons refuted that which was vrged for this vngodly fact, at such time at he was pressed vnto it, by his bloudy minded fellowes? Yea heathen men haue taught this, as Plato in Phædone, from whom we find, that Macrobius hath collected seauen reasons, why we should not dare to attempt this. But the speech of Tully is excellent, in that *Somnium Scipionis*, whereuppon Macrobius there commenteth. For when Scipio had said, *If true life be onely in heauen, why stay I then vpon earth? why hast I not, to come to you? No it is not so*, sayth his father, *for vnlesse that God whose Temple all this is that thou seest, free thee from the fetters of thy body, thou canst not haue an entrance thither. For men are begotten, and bred vpon that condition, that they should maintaine that round thing, which thou seest in the midst of that Temple, and which is called the earth. And there is giuen vnto them a soule, of those euerlasting fires, which you call starres and planets. Wherefore ô Publius, both thy soule and the soules of all good men, is to be kept by them, in the safe custodie of the body, neither without his commandement by whom it is giuen vnto you, are you to leaue this life, lest you should seeme to flie this duty assigned by God.* If a heathen man by the light of nature could go so farre, it were a thing very admirable, that bare reason should be able to teach so much. But we may very well imagine, that this came from the Diuinitie of the Iewes. For Tully in that place deriueth his position from Plato, which Macrobius plainely noteth; and Platoes diuine Philosophy was by hearing or reading, sucked from the bookes of Moses, which thing Eusebius in his booke *De Præparatione Euangelica*, doth manifestly lay

Apoc. 6.16.
1. Sam. 31. 4.
2. Sam. 17. 23.
Math. 27. 5.
Ioseph. de bello Iudaico, 3. 14.
Macrob. in Somn. Scipion 1. 13.
Tull. in Somnio Scipionis.
Macrob. vt supra.

Euseb. de Præparat. Euangelic. lib. 9. 3.

lay downe, citing there Numenius the Pythagorian, who writeth that Plato was nothing else but Moses speaking Greeke, or in the Attike language. But be this so, or be it otherwise, the doctrine is most true.

8 First then in this are condemned those, who yeelding themselues too much vnto Satans suggestions, wilfully destroy their owne bodies: frō whom as I dare not generally withdraw the hope of saluation and euerlasting life, (for Gods mercy may giue grace, and a sudden hastie repentance, betweene the bridge and the water, betweene the deed & the dying, so that then they could wish all were well, and no violence offered) so on the other side, I cannot but pronounce that the case is very dangerous, and in the highest sort to be suspected and feared, vnlesse the Lord do giue apparant tokens of penitencie. Do not first take strong poyson, and then afterward seeke some such remedy, as may be offered in an instant, whereunto to trust thou hast no warrant, but almost all to the contrary. Secondly they are here taxed, who wilfully and without cause, aduenture vpon such things as are the wayes of death, by that meanes tempting God, to see whether he will preserue them: for so it must needs be, if they thinke of him at all. Remember how Christ discountenanced all leaping off from the Temple, which in nature had bene a meanes, to dash himselfe to peeces. Some dangerous tumbling trickes, and walking vpon ropes not without danger of life, and other sports of that qualitie, are very neare to this. Here let me acknowledge one thing to you, whereof I haue oftentimes thought in my selfe by occasion of that text, which was cited to our Sauiour, by Satan the great tempter, in the story last mentioned. When he would haue Christ throw himselfe from the pinnacle of the Temple, he incouraged him by that place of the Psalme: *He shall giue his Angels charge ouer thee, and with their hands they shall lift thee vp, that thou dash not thy foote against a stone.* Where, as euery man may see, he cited the Scripture falsly, leauing out that which is very materiall, *to keepe thee in all thy wayes.* He shall giue his Angels charge ouer thee, to keepe thee in all thy wayes. I haue heard that a reuerend man, preaching on a time in our sister Vniuersity, at the buriall of one or two gentlemen, who came to an vntimely end by swimming

Matth. 4. 6. 7.

Psal. 91. 11. 12.

swimming, enforced out of that place of Matthew, that it is the policy of the tempter, to draw men from their owne wayes, to the waies of other creatures. And therein (as I haue heard) he obserued, that a mans way was to go, a birds way was to flie, a fishes way was to swimme: and if we would leaue our owne pathes, dangerously & without cause, to do as fishes or birds do, we tempt God in that case, and suppresse as much of the Psalme to our selues, as Satan did to Christ. For God will keepe thee in all *thy* wayes, not in the waies of a bird, not in the wayes of a fish. I cannot say that at that time, by collection from that text, or by the dolefull example which was then before his eyes, that reuerend learned man vtterly forbad that exercise, as impious and vnlawfull; neither dare I do so: for fishermen haue vse of it: and Peter in the presence of our Sauiour, girded his linnen garment to him, and threw himselfe into the sea: and the meanes that some escaped from the ship-wracke, in the company of Saint Paule, was their swimming: and souldiers in passing waters, are oftentimes constrained to betake them to this exercise. So that vtterly to condemne it, or dislike it, I thinke it not conuenient, or warrantable; but certainly in that sort as many vse it, and too many in great cities, and perhaps some in this place, that is to say, young ones; & in the deepe, and without company or good helpe, yea and vpon the Sabboth day, which the Lord hath notedly punished, as some of vs may remember, doth fall within iust reproofe, of being too much accessarie of shortening mens owne liues. Let the elder and the younger lay this to their owne consciences, and make the vse to themselues. Onely vpon occasion of this Sommer time of the yeare, I do briefly mention it.

Iob. 21. 7.

Act. 27. 43.

9 Within this compasse, there come plainely our chalenges, and defendances for combats in the fields, for euery trifling braule; where not for God and their countrey, or for their Princes safety, but vpon euery brauling disgrace, the life is thrust into danger. How vncomfortable a thing is it, in a mortall deadly wound, which may very well be thy share, to thinke that thou hast sought the dissolution of thy soule from thy body, and to haue rather stood on thy manhood, and fame with other men, then vpon thy Christian duty? How many lawes did

Moses

Moses make, but none for the *duellum*, or combat betweene two? Nay, he who layd it downe, that if the head of an axe flie off, as a man is cutting wood, and slay his neighbour being neare vnto him, with whom he had no quarrell, if the pursuer should take his person, before he came to the city of refuge, it was lawfull to kill him; what would he haue thought of these men, who will thrust themselues into this straight, to slay or to be slaine? What the Emperour Honorius, sonne to that good Theodosius, thought of this, appeareth hereby, that, as Theodoret writeth, he tooke away all sword playings and gladiatorie fights, which so long had bene vsed in Rome, because they were the meanes of many slaughters. The very Turkes in this case are worthie of commendation, of whom I finde in the Epistles of Augerius Busbequius, Embassadour sometimes among them, for Ferdinandus the Emperour, that while he was in the country, when one of the Turkish Captaines had reported before the Bassas, that he had challenged into the field, another of the Saniacks or Lieutenants of the Turke, of whom he had receiued some grieuance, the Bassas that Graund Segnieur thrust him presently into prison, and vsed these words vnto him: *Didst thou dare to denounce the combat against thy fellow souldier? were there not Christians to fight with? You liue both by the bread of our Emperour, and would you trie for each others life? Know you not that whether soeuer of you had bene slaine, it had bene a losse to our Souereigne? he had lost a man? a souldier?* This was but a worldly reason, which yet holdeth among vs also. But for the auoiding of slaughter, vpon other men or our selues, which point concerneth the Lords commandement, we should flie from these great occasions of murther, which is so horrible a sin. But to returne to the maine cause, if these accessaries and helpes to bring our selues to the graue, be things not to be iustified, then what a great fault is man-slaughter directly done vpon our selues?

Deut. 19. 5.

Theodor. Hist. Eccl. lib. 5. 26.

Augerius Busbequius Epist. 3.

10. I haue said more of these adiacents, then my purpose was to speake: but for the great point, which naturally ariseth from my text, I haue therein sayd lesse, because I debated this question at large, vpon the twelfth verse of the first Chapter of this Prophecy: and in the opening of this booke, I haue euer aymed at that, not to repeate the same things oft, in man-

Ion. 1. 12.

ner

ner or in matter. Yet one word more before I leaue this, and that is, that in the Primitiue Church, it was somewhat a strange kind of opinion, that men confessing Christ might make away themselues, to withdraw their bodies from torments, which their persecutours would offer to them; and they knew not certainely whether their strength were able to sustaine. Eusebius in his history telleth, that in the bloudy time of cruell Diocletian, there were diuerse, who for the reason named, did procure death to themselues, by throwing their bodies from floores and lofts, & high places. And he addeth farther there, that a certaine Christian mother and her two daughters being taken, and fearing lest she or they should be defloured, which of all things she detested, stepped aside from their keepers; and threw themselues into the riuer, and so perished in the water. Afterward the same Eusebius speaketh of another matrone, who going into her chāber, as it were to attire her selfe, while the officers of the Emperor expected her returne, thrust her selfe through with a sword. And these matters Eusebius doth not onely historically relate, but by an insinuation, doth little lesse then commend them: but of certainty he euidently approoueth them. Now true diuinitie doth maintaine, that this praise is not good; but such deeds are very vnlawfull. God who simply forbiddeth all murther on our selues, doth also forbid this, because he giueth no exception in this point or case, either directly or indirectly. The Prophets and the Apostles, and our Sauiour Christ himselfe, did with humility expect, that the will of God should be wrought vpon them by others: they did not make themselues guilty, by laying violent hands on their owne flesh. That were not patience, but impatiency, and breaking away from the crosse imposed on them. By occasion of the example of Razias, mentioned in the second booke of the Machabees, and there sayd to destroy himselfe, Saint Austen very excellently disputeth this against the Donatistes, whose treatise who so listeth to reade, shall see that he plainely and substantially prooueth that this is not to be liked in any Christian. Hierome vpon the first of Ionas, desirous as it seemeth, to make excuse for such facts, giueth thus his iudgement on this matter: *It is not our part to hasten death to our selues, but willingly to receiue it being layd vpon vs by other,*

Euseb. Hist. Eccles. 8. 24.

Cap. 27.

2. Mach. 14. 42.

Augustin. contra secundā Gaudentij Epistolam.

Hieron. in Ion. 1.

Absque hoc vbi castitas periclitatur.

Wherepon euen in persecutions, it is not lawfull for vs to perish with our owne hands (vnlesse it be where chastity is endangered) but to submit our selues vnto the striker. In generall he condemneth it, and that particular exception *where our chastity is endangered*, may verie well be left out: for violence which is offered to the body of man or woman, and cannot be resisted, doth not make the partie sinfull. It is consent which staineth vs with transgression, and not that force which we cannot auoide, and which we approoue in no sort. He who liued in a deeper time of darknesse and superstition, that is, Sarisburiensis in the fifth of his Polycraticus, could see definitely and positiuely to determine all this doubt. His words are plaine and direct, and therefore I thinke good to cite them: *None of them who haue layd hands on themselues are sufficiently excused by me, although the Ecclesiasticall story with great commendation, doth extoll some who hastened their owne death, because they had leyser that their temporall life should be indangered, then their chastitie.* His iudgement therein is sound, although the faults of those who were surprized, and deceiued with such an opinion, should be couered with silence, and left to Gods secret iudgement. Now to come to my third circumstance.

Sarisbur. de nugis Curialium, lib. 5. 17.

11 Ionas being full of errours, yet knoweth that it is the Lords part, to giue life and take it away: and he is not ignorant that to vse violence on himselfe, were a very grieuous sinne: but yet he goeth so farre, as to wish himselfe dead: he prayeth God to end his life, and concludeth it to be better for him, to dye then to liue. Here is a double fault in the Prophet; one, that the cause which did moue him to such vehemency of thoughts, was a matter much vnbeseeming: for all his anger was, that the Lord would spare the Nineuites, which he thought was against his credit, and the esteeme of a Prophet; and Ionas by a consequent is in this case growne bloudy. But of this before in this Chapter. The second fault is, that in this his mad and raging anger, he doth wish himselfe dead. For this in him proceeded from a vexed vnquiet heart, possessed with impatiency, and not from a sanctified resolution. We deny not but in some cases, a man who is here on earth warfaring, and in a combat with his spirituall enemies, may wish himselfe out of life. As when there is a meere and feruent desire to be ioyned with his head, to be

be with the blessed Trinity, and the Angels about the throne, as accounting that glory to be the garland, for which we must sigh and grone. And this doth Saint Paule teach vs by his euident example, where he professeth of himselfe, that *he longed to be dissolued, and to be with Christ.* And this loue hath filled the minds of many of the martyrs, who thought all to be dung, in comparison of that heauenly celestiall beatitude, which is aloft with God. And therefore they feared not to presse on to that marke, by fire, and sword, and racking. And in these dayes of the Gospell, that is one of the consolations, wherein we do abound, that we see many of our Christian brethren and sisters, when in the extremitie of their sicknesse, they lie vpon their death-beds, to embrace our Sauiour Christ, and thirst for their dissolution, to thinke each houre a yeare, before they be in heauen. Againe, when there is truly in vs a setled hate against sinne, which ariseth from a feruent loue to the Lord, whom we grieue to displease, not for feare, but for kindnesse toward so gracious a father; then it is a good desire, soberly and with ripe iudgement, to wish our selues out of this body, where dayly we prouoke him, whom we loue so entirely. And in this also, we haue the steps of holy Paule to tread, and to walke in, who considering the great burthen of sinne, which was vpon him, and how it did euermore disturbe him, doth cry out passionatly, *O wretched man that I am, who shall deliuer me from this body of death?* Where certainely he intendeth so much, as that in this consideration, he could wish himselfe from this earth. But on the other side, if they be but froward thoughts, and wearying perturbations, which distemper vs too much; or if it be for some sorowes, and afflictions which fall on vs; or because by one or other we are thwarted in our designements, then in wishing for death, we prooue plainely to be offenders, for want of submitting our will vnto the Lords will, for lacke of waiting with patience, and attending the leysure of the Almightie. If Elias that powerfull Prophet, be ouertaken thus, to cry, *Now it is inough, O Lord take away my soule, for I am no better then my fathers*, because Iezabel pursued him, to destroy him if she could take him, he may not be excused.

Philip. 1.23.

Roman. 7.24.

1.Reg. 19.4.

12 But for our man, it is euident that he was in this bracke-

it was no earnest motion to be with God which did stirre him; for now he was angrie with him; neither was it because he loathed sinne; for he heaped that as fast on him, as possibly he could: but because in a testie peeuishnesse, and vnbeseeming curstnesse, he could not see that effected, which he so hotely desired, that was, to see all Nineue brought to vtter desolation. And in this fury, the man would be nothing else but dead. He had neuer bene dead before, and therefore did not know, what it was to come vnprouided and vnfurnished, yea indeed clothed with frowardnesse, before so high a Iudge. If it then had bene remoued when it was in that fury, with what comfort could his soule approch before the tribunall? Whereby it appeareth, how mercifully the Eternall dealeth with vs, who oftentimes in his loue denieth to vs those things, for which we wish; which if we should euermore enioy, we were better be without them. Theseus as Tully saith, by obtaining the thing which he desired, gained this, that his onely sonne Hippolytus was lost, and torne in peeces. The same which that fable reporteth of those wishes which Neptune granted to him, that they did hurt and not helpe Theseus, is true of Gods part toward vs: if he should euermore grant, that which we wish on our selues or other, it would ouerturne our bodies, and make our soules to perish. Do we not many times, vnaduisedly wish our selues in our graue, as Ionas did in this place, when I wis we little thinke it? And if then there should come any, who would take vs at our word, should we not make twenty pauses, yea a hundred exceptions, before we would be ready? It is but Æsops fable, but the morall thereof is true, that a poore and desolate old man, turning home from the wood with a burthen of stickes vpon him, threw them downe, and in remembrance of the miserie which he sustained, called oftentimes for death to come to him, as if he would liue no longer. But when death came to him in earnest, and asked what he should do, the old man presently changed his mind, and said that his request vnto him was, that he would helpe him vp with his wood. This most commonly is our case: we would find some other businesse to set Death about, if he should come to vs, when vainely we haue wished for him. And it is not much vnlikely, that our Prophet in this place, would haue plaied such

Tullius Offic. lib. 1.

Æsop. de Sene & Morte.

such a pranke, when he prayed to God with such vehemency to take away his soule. But be that as it will be; let this stand good betweene vs; that with anger and with chafing at that which the Lord decreed, and with wishing death in his rage, the Prophet highly offended. Which being so largely discourſed, now come we in the second place, to see how the Lord taketh this, which I shall passe as briefly ouer, as I haue bene long in the former.

And the Lord said, Doest thou well to be angry? 2.

13 That which Ionas had witnessed in the second verse of this Chapter, that the Lord is very mercifull and slow to anger, is in this place experimented: for when the pot sheard so grosly had ouerseene it selfe, to grudge against the potter, the creature against his maker, the hote spirit of man would easily haue imagined, that he to whom the wrong was done, to the end that he might preserue his greatnesse entire, would haue let him knowne his owne, and receiued all roughnesse from him. How would a land-lord here haue ruffled vp his tenaunt? but the Prince would haue rung such a lesson to his subiect, that he should well haue remembred with whom he had to deale. Nay may we not iustly thinke, that the mighty Iehoua, who is couered with the thunder, and clothed with the lightening, who speaketh and the earth doth tremble, who mooueth and the heauen doth quake, who blasted Nadab and Abihu dead in the instant: who strocke Vzzah in a moment, that he neuer spake againe: who made the body of Gehazi, and the face of King Vzziah to be couered with a leprosie: who so disgraced Herode, that in the ruffe of his maiestie he was eaten vp with wormes; would haue shaken vp Ionas with tauntings and reproches, that he should neuer haue forgotten it? But the Lord to giue a token of his infinite moderation, and vnconceiuable softnesse, maketh no answer but this, *Doest thou well to be angry?* Wherein as he doth shew that Ionas was to blame, (and therin ouerturneth the excuse of Saint Hierome, who most willingly would couer all, as if there were no fault, and therefore goeth not right, since the text is to the contrarie) so he beareth with the infirmitie of the distracted Prophet, and doth rather warne him kindly, then intreate him very roughly. *Doest thou well*

Leuit. 10. 2.
2. Sam. 6. 7.
2. Reg. 5. 27.
2. Chr. 16. 19.
Act. 12. 23.
Hieron. in Ionæ 4.

well to be angry? as if he should haue sayd, Thou frettest when thou shouldest not: wilt thou be the Iudge Ionas, to decide what is most for my glory? thou takest on thee to preiudice my wisedome, or my will: that either my discretion is not such as it should be; or when I know the best, yet I will follow the contrary. This is not aright Ionas: for if any haue occasion to be angrie, it is I, who must be ruled now and not rule, be directed and not gouerne. This milde increpation would haue mooued any man, but him who was steeped in anger, as Ionas was. I do not here any farther pursue Gods patience in his owne person, because I haue oftentimes touched it.

14 My lesson which I gather here, is rather for our selues, that when we haue to do with passionate persons, that is to say, brethren which are weake, but not desperately euill, and see them ouertaken with affections of anger, of sorrow, or displeasure, we by our milde behauiour, seeke to win them from that fault. When rage is repelled with rage, it increaseth farther fury, and so oyle is put to flame, and contention to strife. *A soft answer appeaseth wrath: but grieuous words stirre vp anger.* Although to equals this may fitly be applied, and to superiours, yet the saying is generall, and hath place toward inferiors also. The bending yeelding spirit is most likely to preuaile, with the most robustious persons; but a good man will haue an eye, that he yeeld not in things vnlawfull. The Apostle dealeth thus with the Corinthians: *I write not these things to shame you, but as my beloued children I do warne you.* The Apostle would not of purpose shame those, whom he saw coming willingly inough to God, but the matter it selfe will shame (yet with a bashfulnesse to good purpose) the man who is intelligent, when he shall see another, who is greater then himselfe, to be calme when he is troubled, yea more and more to be calme, whē he seeth another troubled: when himselfe is surprized with heate, to behold his better to stand vnmoueable, no more but to heare him and be silent, or onely to looke vpon him, or to turne away, to be gone vntill the storme be past: or if there be a speaking, onely to say as God sayth here, without further prouocation, *Doest thou well to be angry?* He who is wise and prudent, hath learned to pity those who are blind and deafe, or distracted in wit, and not

Prou. 15. 1.

1. Cor. 4. 14.

to

to ſtudy to be like ſuch: but thoſe who are impatient, are for the time no better. Blind, in that they ſee not what is commodious; deafe from hearing any reaſon: yea poſſeſſed with a frenſie, to ſpeake and to do things vnlawfull. Where although fleſh and bloud would ſuggeſt, that as one noyſe is beſt of all beaten backe with another noiſe, or one woodden pin with another, ſo violence with violence, and great words with great ſpeeches, are ſooneſt done downe and appeaſed, yet Chriſtian imitation of the beſt, and patience fit for Saints, biddeth treade another path of quietneſſe and of ſofineſſe.

15 I know not to whom this precept may rather be commended, then to the Miniſters of the Goſpell, who ſhould not be ouer readie, to take knowledge of ſuch cenſures as their people do paſſe vpon them, for thoſe things which they preach: when it is not of any malice, or pretended thought to diſgrace, but of idle curioſity, and becauſe men haue their fancies. Into what flames do theſe matters breake forth, when heate can hold no longer, but on the next Sabboth day, to ſound out of the pulpit, an inuectiue declaration againſt ſuch carping iudges? when perhaps the words were miſtaken, perhaps increaſed and aggrauated, by the carrier of the tale. But the end is, that whereas before the party was a brother, and a hearer, now he prooueth to be an enemy, and forbeareth to heare the Sermon, from whence he onely looketh to be galled: the congregation is diſquieted, and in ſteed of one ſpeaking before, now each mans mouth is open: and the paſtour himſelfe being now torne and rent on euery ſide, is troubled in mind, and diſcouraged in his calling. How much ſafer were it here, if it could not be auoided but knowledge muſt be taken, in priuate thus to appeaſe the thing which is not right? Do you well to be angry, or do you well thus to ſay? But if it be a thing poſſible, the way were to heare, and not to heare: to auoide all notice of it. There was neuer man wiſer then Salomon, and he taught much to that purpoſe. *The glory of a man is to paſſe by an offence.* And in his Eccleſiaſtes, *Do not giue thy heart alſo to heare all words that men ſpeake, leſt thou heare thine owne ſeruant curſing thee.* Theſe precepts are true in all, therefore much more in the paſtour, who ſhould ſhine before other men, and ſhould be more obſeruant, be-

Prou. 19. 11.
Eccleſ. 7. 23.

cause if it be not in the matter; yet in manner or circumstance, he possibly may erre. And *blessed is the man that feareth alway*, saith Salomon. To which sence may be applied, the beginning of another speech of his, *A wise man feareth*. Yea the first point of wisedome, is to distrust himselfe. And so much of Gods milde reproofe. Let vs pray to him, so to guide vs that we may walke aright, while we be here in this world, and acknowledge him the giuer and sender of life and death, submit our selues in both to his most holy Will, vnto whom with his Sonne Christ, and their most blessed Spirite, be glorie and praise for euer.

Prou. 28.14.

Cap. 14.16.

THE XXVII. LECTVRE.

The chiefe points.

1. The whole Prophecy of Ionas is not to be applied to Christ. 3. Reasons why Ionas went out of Nineue. 4. Christians are to flie danger. 6. Reasons why he sate on the East side. 8. We should grieue at the ruine of others. 9. Gods seruants are oftentimes meanely entertained in this world. 10. Therefore none should murmure at their want. 11. We may vse any of Gods gifts affoorded vs. 12. Reasons why Ionas waited neare the city. 13. Sathan is the authour of all our doubts which are against Gods word.

IONAH 4. 5.

So Ionah went out of the city, and sate on the East side of the city, and there made him a boothe, and sate vnder it in the shadow, till he might see what should be done in the city.

Hieron. in Ionæ 4.

HOw some of the ancient fathers of the primitiue Church, haue by allegorizing laboured, to apply the greatest part of the whole Prophecy of Ionas, to the person of Christ, may easily appeare to those, who are conuersant in the volumes of those reuerend writers. And I feare that to a iudicious and sober reader, it will too plaine appeare, that those excellent lights and great pillars of the Church, haue somewhat troubled

troubled their owne wits, and forced the text also, to make that good in Iesus, which is onely true in Ionas. For although there be some thing, which by the open witnesse of our Sauiour himselfe, hath good place in him, that as the Prophet *was three dayes and three nights in the belly of the whale, so the Sonne of man should be three dayes and three nights in the belly of the earth*; and some things more besides, which not vnfitly may resemble him: yet it is most apparant, that very many matters are as farre from him; in the one whereof and other, he may quickly be satisfied, who listeth to looke but on the obseruations of Mercerus, vpon the booke of this Prophecy. But if any would be refractarie, and stand stiffe for that, which is past in the Chapters fore-going, yet here he must needes yeeld, or be mightily ouertaken. For how fitly shall this going out, and expecting what shall become of the city, be applied vnto Christ? What shall the gourd be, which is spoken of in the next verse, and the worme which did destroy it? Shall the one be his flesh, and the other his death, or some thing farther fetched? The gourd brought ease to Ionas, and delight and contentment; but Christs flesh brought him none, but rather sorrow and much anguish. The Prophet grieued to leaue the thing which shadowed him, but Christ willingly died and gaue vp the ghost. But aboue all, this messenger which now at Nineue, was offended with God, and did chide and chase at him: and when the Lord disliked that, as it is in the ninth verse, and asked him whether he did well to be angry, for the gourd which was destroyed, he most furiously and testily foorthwith replied, that he did well to be angry, euen to the very death. There is no extenuation or imagining supposall, which can fit this to Christ, and keepe the text sound too: and therefore let vs rather leaue those Fathers, where they study a little too much to be like Origen (who would turne euery thing into Allegories, although the story wrecked for it) and let vs hearken to Saint Austen, where he speaketh like himselfe, yet in a matter more generall: *Against reason no sober man, against Scripture no Christian man, against the Church no peaceable man will thinke* or dispute. But both reason and Scripture put vs here from a figure, and therefore we must literally vnderstand it of the Prophet, and ayme onely at the story.

Matth. 12.40.

Hieron. in Ionæ 1.

Merceri obseruat. in Ionæ 4.

Ioh. 19. 30.

Augustin. de Trinitate, lib. 4. c. 6.

2 Then

2. Then mention is made before, how Ionas was agrieued, that the city should be spared, when he had preached the contrary. But there is some difference among the interpreters, whether that knowledge was giuen vnto him being in the city, that it should not so prooue as he had fore-told, and so he came troubled out, not meaning to stay in that place, where he might be derided as a lying Prophet; or whether he was informed that the Lord would be mercifull, after his coming foorth, when he seuered himselfe, partly to fright the Nineuites, but especially to sequester himselfe, from taking part of their hastening destruction. Againe it is controuersed, whether this which now
Ionæ 4. 1. followeth to the end of the Chapter, where a new griefe that surprized him, besides that which before had troubled and vexed him; or rather but onely a farther explication of that which is past, which Iunius and Tremelius not obscurely do insinuate, expressing the beginning of this verse and the next, by, *For he went out of the city*, and *For the Lord prepared a gourd*. And thirdly here ariseth a farther ambiguity, whether at his coming out, the gourd were prepared ready, so that thereby at the first he eased himselfe, plotting the leaues thereof as fit to shadow
Iun. in Ionæ 4. him, in manner of a booth; to the which also Iunius very openly doth bend, so intending that he sate there, no more then one day (for the next morning the gourd withered:) or whether as some other do rather suppose, he made himselfe first a booth, or Sommer-house of boughs, whereof when the freshnesse was soone decayed, by the drying vp of the greenenesse, then the gourd sprung vp in place, as a fresher and kindlier, and more contentfull cooler. Which doubts so far foorth as they shall vary any point of doctrine, I shall touch very briefly; but because they make no difference in the substance of the story, I mind not to pursue them, auoiding on the one side, confusion of the part of the hearer, which cannot chuse but arise by intricate things; and on the other side curiosity in the speaker, which by following such nice points cannot chuse but be suspected. Then to keepe close to the text, and to make all as plaine as possibly I can, this verse doth offer to vs foure obseruable circumstances, first, his going out of the city; *Ionah went out of the city*: secondly, his sitting downe and where, *he sate on the East side of the city*: thirdly,

what

what he did there, *he made him a booth, and sate there in the shadow*: fourthly; the end and reason of his staying in that place, *Till he might see what should become of the city*. While I handle these things as Gods Spirit shall direct me, affoord me your wonted patience.

So he went out of the city.

3 If Ionas hauing very peremptorily preached the destu-ction of Nineue, were aduertised in the city, that the decree gone out against them was altered, and that God who meant to strike would now shut vp all, and quit it with a pardon, then this messenger who mightily stood vpon his reputatiõ, as before I haue shewed (although therein he made no dainty, to mistake the whole matter, which must euer be supposed) had great reason to be gone. For allowing his owne ground, that himselfe had sayd one thing, and now there fell out another, in the altering whereof, he was no way satisfied, he might thinke that as a lyar, he might iustly be derided, and pointed at with the finger, as he went in the streetes, for a fellow threatning much, and then performing nothing. Now that a man should come so farre, and should openly cry out, before such a multitude, who brought it to the Kings eare, that there was ready at the doores the ruine of a place Imperiall, as that was, the Queene of many kingdomes, and Mistresse of many nations, and should ser all not in an vprore, but in skreeking and lamenting, and in the end and vpshot, it should neither be so nor so: Yea that Gods name should be vsed, and threats should be vttered from that fearefull Iehouah, that the Lord might be taunted at, as well as he, There is a wise God of Israel, to send such a message; and Where is now his God? as in another sence was often sayd to Dauid; might well make this erring and misunderstanding man, to slinke aside from them, who before had bene witnesses of his terrible words, which now were returned all to wind. For had he bene but a man, yet to speake an vntruth voluntarily, and asseuerantly, had bene a shamefull thing, especially in the hearing of many and great men, as Syracides well noteth, *Be ashamed of lies before the Prince and men of authority*; but being a Prophet, and denouncing all voluntarily, & of likelihood mentioning a very strange matter, that he had bene in the whale, and yet had escaped, and

Psal. 42. 13.

Eccles. 41. 17.

now

now should tell so palpable and notorious a lye, was a disgracefull reproch; yea reproches a great many. And that this also should be in the name of the Lord, (whose honour should be much dearer to him then his life, but now lay open to be blasphemed by Ethnikes and Atheists,) might make him who was led and possessed with a fancy of ignorance and errour, to flye the sight of men: like some Nabuchodonosor, to get him into the wilderness: as Timon Μισάνθρωπος to thinke himselfe most happy, when no other man was neare him. They who haue the greatest spirits in aspiring to honour, and stand most on their brauing, are most of all deiected & disgraced in their thoughts, when they sensibly misse their ayme. Ahitophel who presumed on the depth of his owne wit, and the acceptance of his counsell, cannot endure and suffer that it should not take place, but rather he will dye. Iulius Cæsar will be Pontifex, or Rome shall not hold him; he will leaue all, and into banishment, where speake who list of him: but no friend of his shall see him. It is good to be moderate in affecting things desired, and then if there be no speeding, the griefe is the lesse. Ionas for being too much eger on his thoughts, is the more discontented, and therefore partly angry, and partly ashamed, getteth himselfe out of the city.

Dan.4.30.

2.Sam.17.23.

Sueton. in Iulio Cæsare.

4 But if we will take it, that being out of the place, knowledge was brought vnto him, that the Lord would spare Nineue, then the reason wherefore he departed is otherwise, and that was for his owne safety. For if desolation were now to come vpon them, and as reprobate cast-awayes, or impenitent sinners, they were to smart home, the Prophet had great cause to hasten him from among them, lest remaining with them, he might with them be striken. Nature it selfe had taught him, to flye from that which he threatened as a plague to others. He is in vaine wise, who is not wise to himselfe. And it is true of a Prophet, as well as of a Sophister, *Odi Sophistam*, and *Odi Prophetam, qui sibi non sapit*. I like not that Sophister, nor I like not that Prophet, who is not wise for his owne good. But Gods owne direction might make him wary therein, who when he meant to destroy Sodome and Gomorrha, he sent two Angels to Lot, both to warme him and to hasten him, from the danger there

Genes.19.12.

there to follow. And when he was disposed to make Corah, Dathan and Abiron, a fearefull example to all succeeding ages, he made Moses cry to all that were neare him, *Depart from the tents of these wicked men, and touch nothing of theirs, lest you perish in all their sinnes.* Ionas might learne by these. And Christians vnlesse they will tempt God, by presuming of his mercy, or of their owne merite, are bound to depart from all such places, where they know that deseruedly the rod of the Lord doth hang ouer. If it come once to that passe, that the sinnes of whorish Babylon be gone vp into heauen, and God remember her iniquities, we must take it as spoken to vs, *Go out of her my people, lest you be partakers of her sinnes, and that you receiue not of her plagues.* Yea we should so much feare, to be ouertaken with the sinnes and sufferings of men infamously wicked, that when we haue no speciall warrant, nor any reuelation but Gods generall iustice, that punishments will follow, yet we should by all meanes decline them. It was Saint Iohns case, who coming into the Bathe, where he found the Arch-hereticke Cerinthus washing, he went hastily out and called to his company, Let vs flye away with speed, lest the bathing house do fall vpon vs. It were much to be wished, that as he did by the hereticke, so all who loue religion, or ciuility, or honesty, would do by noted sinners, that if they come in place, where drunkards or swearers be, or ruffianly companions, whom onely filthinesse of speech or disguised haire, or other swaggering behauiour full of rudenesse Thraso-like, doth commend shall I say? or much rather doth condemne, they would secretly slip away, or flie backe, as a man who hath trod vpon a serpent. For if plagues do waite on sin, as vndoubtedly they do, why may not God strike suddenly betweene cups and carowzings, as almost befell to Balthasar? Why may he not turne the weapons of one against another, like the Centaures and the Lapithes? And what assurance is there, that he who is with the wicked wilfully, and amidst their follies, should not suffer with the wicked? It is good to feare the worst, and to auoide the occasion of plucking any euill on vs, although God do not say before, that there and then he will strike.

Num. 16.26.

Apoc. 18. 4.

Euseb. Hist. Eccles. 3.22.

Dan. 5. 30.

Ouid. Metamorph. lib. 12

5 But it is manifest that destruction is to come to Nineue, there-

therefore Ionas were very vnwise, if he would not get him packing, if so be that yet he had not intelligence, that the Lord would spare the place. And withall it is likely, that Gods spirit did suggest that to be done of the Prophet. Wherein the scope at which the Lord did ayme, might be double. First to sauegard his seruant, that the iust with the vniust, the Israelite with the Nineuite, might not be ouerthrowne. For oftentimes the Lord disposeth so, as that Ahab alone shall dye, and Iehosaphat shall escape. But at the siege of Hierusalem, when it was taken by Titus, this manifestly appeared. For when the rest of the city most miserably dyed, by the sword and grieuous famine, and hauocke was made of all things, both within and without, the Disciples of the Apostles, that little faithfull flocke, being forewarned by an Angell, had gotten themselues to Pella, a city not far off, where they remained in safety. Another cause why the Lord might make Ionas remooue, might be the more to fright and terrifie that people: for if he had stayed there still, they foorthwith would haue gathered, that it had bene but a bugge; for why should he who brought the newes of euill to other, expect the extremity of the euill with the other? But now when he departed, and left them all to the vengeance, they might iustly suppose, that some sore thing was following. Then if they grieued not before, yet they might begin vpon this occasion: if they did repent before, they might proceed more earnestly, to continue it and increase it. So merciful is the Lord toward those whom he will saue, that one thing or another shall be presented to them, yea peraduenture diuerse matters, this heard, an other seene, a third supposed or imagined, all which shall quicken on vnto grace. As those whom in his purpose he hath designed to euill, shall haue all things to the worst (as all the miracles were to Pharao) they shall either haue their sight blinded, that seeing they shall not see, or they shall haue eares and not heare; so where the Lord hath compassion, that he may shew himselfe admirable in his mercies, many matters shall ioyne to helpe forward, as affliction, sicknes, pouerty, reading, good counsell, threatnings, hope, feare, and a thousand other things. If the Nineuites shall be called, they shall not only heare the Prophet preach the word, but they shall behold his example of

1. Reg. 22. 37

Epiphan. de mensuris & ponderibus.

of going out of the city, more liuely to auoide that by repentance, which they see another flie from by wisedome. And this be spoken of his departure.

He sate on the East side of the city.

6 Being come out of the city, he sitteth him downe not farre off, against the East of the city, as Hierome doth translate it, or on the East of the city, as other more plainely haue it; which place why of all other he chose for his abode, may be very well worth the doubting. At first I was of opinion, that some of the Popish writers, might make this as a figure of some thing in the Church, for so farre sometimes do they straine. The matter which I minded most, was, that his sitting vpon the East side, might foreshew the maner of the Christians seruice, which was accustomed to be toward the East, as Gregory Nazianzene writeth, and Saint Austen also, who tooke on him to giue a reason for it, and Iustine Martyr in his Questions, where he yeeldeth another reason. Now if I had found this, then had I spoken somwhat largely, concerning that custome of praying toward the East, with some consequents of it, as the building of Churches Eastward among the Christians, and the manner of burial obserued likewise, from the East to the West. But because I find none who haue intimated so much, and I loue not to discourse that, whereof there is no ground, I passe it ouer, and rather come to more probable reasons, of the which one is giuen, that he sate on the East side, because the holy city Hierusalem (in the which most apparantly of all the earth, the Lord resided) was Westward, toward which he did looke, as well as toward Nineue. For that thing being true, which Dauid hath recorded, *In Iewry is God knowne, his name is great in Israel, At Salem is his Tabernacle, and his dwelling in Sion*, and whatsoeuer was to come, being to come from thence-ward, he might rather looke that way, then to any other coast or quarter of the heauen. And since we do find in that prayer of Salomon, at the dedicating of the Temple, that the Israelites being in strange lands, were to looke toward that place, when they begged any thing of God, our Prophet in blind zeale might turne himselfe thither, to aske the consumation and performance indeed, of that which he had spoken. Againe if the Lord had promised, to

2.

Greg. Naz. Epist. 66.

Aug lib. 2. de Serm. Domini in monte.

Iust. Mart. Quæst. 118.

Psal. 76. 1.

1. Reg. 8. 44. 48.

send

ſend from that place, comfort to his being in diſtreſſe, whenſoeuer he was pleaſed to ſhew mercy, it might well be coniectured, that now intending anger and iudgement in high meaſure, he might from thence ſend it vpon the city Nineue. Which way if it ſhould come, then Ionas was ſo wiſe, to be as farre of-ward as poſſibly he might, and be within the ſight of Nineue alſo. If a peſtilence ſhould be, he would not haue that peſtilence come ouer his body: if fire and brimſtone came, he would not haue that fire come ouer his head, but ſo farre as it might be, he would be out of danger. But concerning the withdrawing him from the peril, I ſpake but euen now, in his going out of the city; and that the Iewes looked to Hieruſalem, I formerly touched, when I opened the ſecond Chapter, and therefore of that no farther

Ionæ 2.4.

7 A ſecond cauſe there is more commonly aſſigned, why he ſate on the Eaſt ſide, and that is, becauſe there as it may be ſuppoſed, was a hill, from which he might looke downeward, and ſee this mighty place, which now was in ſuch hazard. You muſt thinke that all his heart and ſoule was now on Nineue, as imagining that therein was his making and his marring, his credite or diſgrace; and therefore he was much eaſed, that he had ſuch a hill, where his eye might be vpon it. And certainely if he were fit to fret, as it is moſt plaine that he was, ſuch a hill might make him fret the more, when each houre he ſhould ſee thoſe houſes ſtand, which he wiſhed might fall; thoſe mē aliue whom he wiſhed dead; that multitude in ſafetie, after whoſe ruine he thirſted. Nothing grieueth enuy more, then that which it beholdeth. The Scripture maketh mention of a wicked euil eye, as being a grudging ſence. Chryſoſtome writing vpon Geneſis, ſuppoſeth that to be one of the greateſt temptations, wherewith Sathan oppugned Adam, when he was in the bliſſe of Paradiſe. He bringeth him in ſpeaking thus: *What profite is it to you to be here in in this Garden, and not to enioy thoſe things which this delicate place doth yeeld? Nay therefore is your griefe the more bitter & ſmartfull, that ſee theſe things you may, but vſe them you may not.* What he vrged there as an argument to a wanton luſtful eye, no doubt he plieth much to an enuious ſpiteful eye. What a griefe is it, to ſee the thing which thou doeſt hate, and not to ſee thy will on it?

Math. 20. 15.
Chryſoſt. in Geneſin, Homil. 16.

ie? How carefull should we be, to pray to God, to remoue vs from the causes of such temptations, that he do not set before vs things, whereon we may set our mind, with an euill passion or sinister affection; that he do not place vs on hills, or in roomes fit to behold them, lest our sinne be thence increased; but especially that he suffer not our hearts to be defiled, with lusting or malice, or our eyes to be infected; but both of them to be single? The greatest fault in Ionas was, that enuy and bloudy crueltie had filled his heart before, but it now did helpe his sinne more forward, that he had a hill to behold that, which was a spurre to his enuy.

8 If he had bene a man of any mercy, or but of common pity, it had wrought with him otherwise. For if of himselfe he would not be content in piety, that an increase of his maisters retinue should be made, by the coming in of so many, by repentance and sorrow: If in charitie he would not ioy, that so many men who were dead, should reuiue and liue againe, and so many which were lost should be found; yet in ordinarie humanitie and manly commiseration, when he had bene vp in the mount, and seene so many houses, so goodly, and glorious workmanship, as must needes be in that city, such temples and such pallaces, so sumptuous and delightfull: when he saw that in such a masse of houses as there was, there must needs be thousands of people, some of them morally honest, some infants who neuer actually deserued to perish, this rigour of his fury, and crueltie of his stomacke, must at the last haue relented. If magnitude and multitude, and both before his eyes, could not worke, nothing could worke with him. Yet the heart of Gods seruant was farre more tender then this of his seruant. For when Christ who doubtlesse was to bring a sharpe sentence against the Iewes, came within the sight of Hierusalem, and beholding looked vpon it, how great it was and stately, he could not forbeare to weepe, and vtter words of compassion. *Oh if thou hadst knowne at the least in this thy day, those things which are for thy peace, but now they are hidden from thee.* Yea heathen men by that light which nature yeeldeth to them, when it came to that passe, that they saw great things must perish, they haue wept that it should be so, and could haue wished the contrary. An

Luc. 19. 41. 42.

example of this in some sort, may be that gentle and soft and kind Titus, who deserued to be called *Delicia humani generis*, *the delicacy of mankind*; for he being to see that executed which Christ foretold should happen to Hierusalem, stretched foorth his hands, and called heauen and earth to witnesse, in great bitternesse, that he was not to blame, that the Iewes perished in such sort, but they themselues, and would not by any meanes, that fire should be set on the Temple. But that sturdy and rough Marcellus, who neither winning nor losing, conquering nor conquered could let Hannibal be in quiet, shal not lose his praises here. For Liuie recounteth of him, that when after three yeares spent in the siege, he was entring Syracusa, whereof he had taken one part, and was like to win the rest, looking downe vpon the city, from some hill side or plain ground, and beholding it to be one of the fairest which then was on all the earth, he could not chuse but weepe. Which as partly he did for ioy, to see such a conquest gotten, so the author doth not dissemble it, that partly it was a dine, with remembrance of the ancient glory of that braue city, where when so many things of fame, had bene done in former ages, and so many gallant things now were, yet at this time the glasse being fully runne out, and the period being come, in a moment of time it was also to be burnt to ashes. He made better vse of his hill, than Ionas did in this place, and so also did Scipio of his seeing of Carthage, when it could not be remedied. For as Appian mentioneth, he wept when he beheld the walles and buildings thereof to be vtterly ouerthrowne, and openly deplored the fortune of his enemies, considering long and deeply, that euen citie and kingdomes are subject to dissolution, and great states as well as those of priuate men. Perhaps therein he imagined, that the time might come, when Rome his country and the earths glory, might drinke of the same cup. Our Prophet in his looking vpon Niniue, might haue dreamed that Hierusalem or Samaria, this or Israel, that of Iuda, might come to the selfe same misrie which now hanged ouer other, and what he could haue wished should in like extremitie haue bene done to his owne, that he might haue wished to this other. That is a great ouersight in men, when they long for the falles of their brethren, and helpe to set them forward,

Ioseph de bel Iud. lib. 6. 14. & 7. 10.

Liuius, lib. 27

Lib. 25.

Appianus de bellis Punicis

forward, not remembring that the same may very well be their portion. What measure we meete to other, shall be measured to vs againe. Most men are beaten with their owne rods. The stone cast at our neighbour, may rebound on our owne heads. Therefore it is good, that euermore we should do reason to other men, that the thing which falleth on vs may be so much the milder. And this be spoken of the East side.

He made himselfe a booth, and sate in the shadow.

9 My third note, is the ease which he there procured to himselfe. He made a little booth. Be it that he cut downe boughs, as some men do interprete it, and so made him a shadow, or be it that the gourd was prepared ready for him, and vnder it as vnder a couer, he did furnish himselfe a seate, it maketh not to our matter. God knoweth when it was at best, it was but a silly house, a cottage, or a cabben, or such a place as beggers do sit in by the way, to aske almes of the passengers. This was the receipt, and hosting place of Ionas the Lords Prophet. Here was not any harbenger to take vp his lodging before him, no carriages to conuey his tents and bedding for him, no traine to make all decent, but poore Prophet he is glad to get a shroud for his head, although a sheep-coate thatched, or couered with reede had bene better. See how the Lord entertaineth his owne seruants in this world, when it standeth with his good pleasure. They are not to expect pallaces, and goodly manner houses, and other things accordingly, but the meanest and basest matters oftentimes shall be their portion. And thus he doth with those, who are most deare vnto him. Iacob shall be glad when he goeth to his vncle Laban, to haue a stone vnder his head in stead of a pillow, and that the ground may be his bed. Moses must not thinke scorne to keepe sheepe in the wildernesse. David shall be forced to send to that churlish Nabal, to begge bread for his traine. Elias shall thinke himselfe well, if he may drinke of the brooke, and haue the rauens to bring him bread & flesh in the morning. Lazarus is not the worse in Gods sight, that he lyeth at the gate, when other be in the house; and would be well apayd with the crummes, (which is a short reuersion) other in the meane time sitting at full dishes; and when the dogges with their licking, did yeeld him more comfort then all

3.

Genes. 28. 11.

Exod. 3. 1.
1. Sam. 25. 8.
1. Reg. 17. 6.

Luc. 16. 21.

mankind, in whose possession were so many things fit to relieue him. Yea the Sonne of man himselfe, he who made the world, and all in it, that thereby he might teach vs patience, was in worse state then the birds, in worse ease then the foxes: for the one of them haue nests, and the other of them haue holes, but the Sonne of man had not where to repose or rest his head. If it were thus with those holy ones, who were deare to the Almightie, that although they lacked many things of beautie and of pleasure, yet he loued them not the lesse, and so shewed that worldly accidents are not those which make men blessed; then why doth worms-meate boast of that which it holdeth his glory, but indeed is but a toy? of pyed and coloured clothes, which sheepe and wormes send vnto them? of gold, which is but thick clay? of musicke, all whose sweetnesse is ended with the stroke? of curious sumptuous houses, which haue lesse rest then a cottage? of daintie fare, which once eaten hath no farther vse in the world? Why should other be despised for the want of these vnnecessaries, when the worst oft times enioy them, and the holiest seldome touch them? It is a vanitie of all vanities, to set our rest vpon that without which a man may well be.

Matth.8.20.

Habac.2.6.

10 Now concerning the vnpatient soule, with doth vexe and disturbe it selfe with the wants which it endureth, what reason hath it for that? This partie fareth not, or lodgeth not, or is not clothed with the best. Therefore the spending of the day is anguish and bitternesse, and murmuring complaint is his passing of the night. And wherefore is all this? Giue me leaue to speake to him a litle. Art thou not the child of God, and doest thou not call him Father? Thou art not. Then doth he iustly punish thee, because thou art none of his. But doest thou loue him and serue him? Why then vvilt thou be vviser then he, vvho is perfection of wisedom? Is it not a most likely thing, that he best vnderstandeth what it is that is good for thee? When he seeth thee fit for better, then thou shalt haue better from him? These things are but as fire, vvherewith thou vvouldst play like a child, or as a sharpe pointed knife, vvherewith thou vvouldst hurt thy selfe, and therfore he putteth them from thee. But in the meane vvhile thou liuest, and hast clothes and such foode, as vvhereby nature is sustained. Yea but other men, vvho serue not God, nor

Genes.16.11.

Heb.3.2.

1.Sam.25.3.

1.Reg.17.6.

Luc.16.21.

feare

feare him, haue more. Why, but that is onely to fat them, and make them fit for the slaughter. Yea but Gods children haue more. Yea and many of them haue lesse. But impatiency replieth: there was neuer any like to my selfe. Indeed he who beareth a burthen, thinketh that no other man beareth so much. But what is that, wherein neuer any was so plagued as thou art? Art thou sicke and full of sores? I hope thou wilt not offer to compare thy selfe with Iob. Art thou ragged in thy clothes, and hast no house but a poore one, wherein is nothing but want? I trust that thou art short of them, who wandered vp and downe in sheepes-skins and in goates-skins, on the mountaines and in caues. Thou canst not well haue a meaner house, then this booth of Ionas was. Art thou forced to drinke water? I beleeue thou art not farther vrged, then our Sauiour Christ himselfe was, when he begged water of the woman of Samaria. Art thou glad to get an apple from a tree, or roots out of the ground? Suppose that Christ was as farre driuen, when he desired to haue a figge off from a fig-tree, and yet missed of it when he came thither. But surely the Apostles were in as hard state, when for pure hunger they rubbed the eares of corne in their hands, and eate it when they had done. Perchance thou hast not a peny to blesse thy selfe withall. Hast thou lesse then Peter, had when he sayd, and cared not who heard him, *Siluer and gold haue I none?* Is thy ordinary no better then a little messe of pottage, and a small morsell of flesh? the children of the Prophets did fare but so, and gaue God thankes for it. Yet peraduenture (as Daniel did with his pulse) thou mayest looke better, then other with many dishes: but thy mind may be more fraught with knowledge and vnderstanding, then scores and hundreds of them. Then be content with thy lot, and do not so much recken, what it is which is wanting to thee, as what it is which thou hast. And when thou hast made thy account, and findest that thou hast least, yet thou possessest more then thou deseruest, as sight and hearing, and reason and breath, and many more good gifts: set the one against the other, and rather ioy in thy hauings, then murmure at thy wanting. Or if thou wilt needes contemplate on such thinges as thou lackest, thinke on the Prophets and Patriarkes, the Apostles and holy Martyrs, and repute thy

Iob. 2. 7.
Hebr. 11. 37.
Iohan. 4. 7.
Matth. 21. 18.
Marc. 2. 23.
Act. 3. 6.
2. Reg. 4. 38.
Dan. 1. 15.

selfe no better, then they were in their sufferings. The shrowd of Ionas was a little shadow, and he thought that he sped well too.

11 He sate there in the shade, and so did take the benefite of that creature which did ease him. As he was not to grieue, that he had no better matter to couer himselfe withall, so he is not so stupidious and blockish of conceit, but he would vse that which was offered. And that is the Lords will, that since he hath made man so eminent amongst his creatures (him alone to be the gouernour, and other things to obey) that he should take comfort of such supplies, as are brought vnto him in his necessity, and on the one side should not stand by as timerous and fearefull, nor on the other as Stoicall and insensible. He may take shade aganst the Sunne, and couer against the raine. Yea if so be that he abuse it not in circumstance and quality (as vnlawfully to seeke it; to vse it beyond his calling; to hinder better things by it; to embrace it with too much desire and greedinesse; without thankfulnesse to God, and other points of like sort) the euerlasting Father doth grant vnto a man great prerogatiue, to vse things of delight, wine to glad the heart of man, for so Dauid doth speake; feasting and delicate fare, so Abraham made a feast at the weaning of his sonne, and the Israelites kept many: Glorious and costly attire, for Hester did weare such, & Abrahams seruant gaue to Rebecca Isaacs spouse, both earings for her eares, and bracelets for her hãds. Let thy clothes be white, saith the wise man, intending neatnesse and cleanlinesse. The coate of Christ himselfe was of workmanship more then ordinary, either wouen, or knit, or needle-worke, for there was no seame therein: Where wee may also remember that coate which Iacob made for Ioseph, of various diuerse colours. Yea in hunting and in hawking (taken how and when, and by whom it ought of right to be taken) as Gods glory appeareth, who hath so disposed dumbe creatures to persecute one another, so is it mans good recreatiõ, & making of him fitter to serue God in his calling. Isaac would eate of venison which he sendeth his sonne to hunt for. But most pregnant is that place, where Iacob giuing his blessing to the twelue tribes of Israel, thus describeth the lot of Aser: *Concerning Aser, his bread shall be fat,*

Psal. 104. 15.
Genes. 21. 8.
Esth. 5. 1.
Genes. 24. 22.
Eccles. 9. 8.
Iohan. 19. 23.
Genes. 37. 3.
Genes. 27. 3.
Gen. 49. 20.

fat, and he shall giue pleasures for a King. Then there be delights and pleasures royal and fit for kings, which the Patriarke would neuer haue recounted as Gods blessings, but that some men may vse them. I speake not this, as incouraging men to a voluptuous life, but mentioning the preeminence of man, while he keepeth a moderation in it; distinguishing the vse of things from the abuse, and not doubting but worldly persons do straine these matters too farre. Hereupon there is crept in among all, drunkennesse and gluttony, and intollerable pride in gew-gawes and deuices, so that now they are rather noted, who haue meanes to maintaine them and do not vse them, then they who [illegible] not want them. But these shall rather answer for abusing with superfluity, then for warrantably vsing thē. But in the meane while concerning all persons, Ionas may well instruct vs to take benefite of all things, which God doth offer to vs, or wherewithall honestly and iustly our labour and our wit may furnish vs. We may vse them in our need, and helpe to relieue our selues, and giue the Lord thankes for them. Not shadowes onely of boughs, but of great men to defend vs, and incourage vs in good things: of Cyrus so farre foorth as we may helpe on the Temple: of Assuerus, so that we may protect the innocent. We may come to the court with Nathan: if it be to requite a Sunamite, we may with Eliseus speake for something to the King or the Captaine of the army. In like sort we may take the shadow of a priuiledge or a law, not shaming with Saint Paule, to professe that we are free of the Imperiall city Rome, and that we are ill intreated and vniustly dealt with, to be beaten vncondemned. And when wee see our selues to be ouerborne, with the malice and impudent importunity of the priests and the people, we neede not feare to appeale to a court of iustice, if it be to Cæsars seate; where although we find all worse then before, yet that is not our fault: we haue sought the lawfull meanes, and God guide it as he seeth best. And this be spoken in the third place, of his sitting in the shadow.

Ezr.1.1. Esth.5.1 1.Reg.1.22. 2.Reg.4.13. Act.22.25. Act.25.11.

That he might see what should be done in the city.

12 If he came out of the city, before that he knew the mind of God, repenting him of the euill which he said that he would bring vpon them, he had great cause to waite, what the end of

all ſhould be. For in as much as at the firſt he had bene vnwilling to come to do his meſſage, and had ſmarted well for it, hauing now ſuſtained the brunt, and endured the worſt of the matter, he might verie well expect the end, either for his owne ſatisfaction, or the better to tell it to other; beſides the point of obedience, which might tie him to ſtay the longer, becauſe he came the later. God might purpoſe, as it is euident that he did afterward, that the whole acts of this ſtory ſhold be put into writing, as a monument of future times to be laid vp in his Church: and vvho might be fitter to write it, then he who was the chiefe agent? vvho could haue deliuered vnto other but an imperfect narration, if he had departed before that all had bin accompliſhed. But if before his comming to the Eaſt ſide of the citie, and the making of his booth, he had receiued intimation of Gods mind, to ſpare the Nineuits, (as the narratiō literally lieth) then it noteth the reſolued greedineſſe which was in him, to ſee all ruinated. His mind was ſo on that credit of his, which he loued, albeit it were to be ſtained with bloud, that although there were no hope of it, yet he would hope beyond hope. *Quid non ſperamus amantes?* for his fancy doth ſuggeſt vnto him, that although in generall he knew, that God was merciſull & pitiful; although he ſaw that they repented, from the king to the begger, in ſackcloth and aſhes, in faſting and ſtrong prayer; although of late he had vnderſtood, that the ſentence was reuerſed, and the whole iudgement reuoked, yet there might be good expectation that they ſhould be whipped and laſhed vvith ſome meaner kind of puniſhment, if they vtterly did not periſh. And if he might ſee but ſome thing, yet he ſhould not loſe all his longing. Yea there might be a farther hope, that they who at the firſt day of the fortie, were by his preaching ſtirred vp to repentance, yet within a litle while after, might turne vnto their vomit, and wallowing in the mire. For nothing which is violent, doth vſe to laſt too long. Heauie things may be forced vpward, but they will backe to the center. A bowle will to his biace. Thus he feedeth himſelfe with conceit, thinking euery houre a yeare before that he might ſee his will on them. Now if it had bene referred to his diſcretion, to giue the ſigne of inuading, or to put fire to ſome mine which might haue blowne vp all, he would willingly haue

done

done it. His fingers would haue itched, till all had bene effected. How filthy is mans nature, how prone to bloud and all naughtinesse, if Gods grace be a litle from vs, when an Israelite and a Prophet shall sit and watch euery moment (as Ægeus did for his son Theseus) when such a citie as Nineue shall come to desolation? When that noble Paulus Æmilius had receiued from Perseus (who was now enforced to miserie) a letter which imported the yeelding of himselfe and the kingdome of Macedonia to the mercie of the conquerour: although this was like to be much for the gaine and honor of Æmilius, yet now thinking that his fall was the ending of that monarchie, which while Alexander liued was renowned in all the earth, he broke foorth into teares. But our Prophet, when a kingdome of farre greater esteeme then Macedonia at that time was, is to be dissipated and ruinated, albeit he gaine nothing by it, neither wealth, nor ease, nor honor, can be content to reioyce and take much pleasure in it. And so he is on fire vpon it, that nothing can perswade him, but that it will be done, because done he would haue it; and if it should not be done, yet he will trie the vttermost, and know a reason for it, why he should be put from his purpose: but indeed he will not otherwise beleeue, but still it shall be so.

Liuius, lib. 45.

13 Such doubting as this is, whereſoeuer it be found, and a striuing to haue things be according to mans proiect, against the apparent truth of Gods designes or his word, is deriued fro the capitall or chiefe enemie of our soule, vvho like the old man in Horace, is *spe longus, long in hope*, and vvill not quickly giue ouer, if he haue a mind to a matter. He sped in his encounter against our first parents Adam and Eue in Paradise, when there was much reason to the contrary; and therefore he will not distrust, but that he may reach other also. Hence it is, that although he heare from the mouth of Christ himselfe, that the gates of hel shall not preuaile against the Church, yet still he will be doing; by heresie or hypocrisie, or persecuting by tyrants, to do his best against it. When he knoweth that where the Lord beginneth a good worke, he will perfect it; yet he will not leaue to oppugne the regenerate man, euen to his death: he thinketh still, that he may do good on him. But it neuer appeared more in him, then in his behauiour toward our Sauiour Christ, of whom although it

Horat de Arte Poetica.

Matth. 16. 18.

it were foretold, that he ſhould be the Meſſias, yea the mightie
Iſa.9 6. God, as Eſay ſpeaketh, and the euerlaſting Father, though he were miraculouſly borne, and many apparant ſignes of his Deitie were then giuen; though afterward he tried with him when
Mat 4.1 hauing faſted for fortie dayes, he endured three ſuch temptations, as none but Gods Sonne could; though he had raiſed vp the dead, and giuen ſight to the blind, yea caſting out many diuels, had enforced them to acknowledge him; though voices had come from heauen, to agniſe him for Gods child, and therefore in all likelihood nothing could happen to him, but exceedingly to his honor, and to the good of the Church: yet he could not be quiet, till he had him vpon the croſſe; he ſpricketh Iudas on for the deſire of gaine, there he ſpurreth the Prieſtes forward, for enuy and cruel hatred, he ſetteth Pilate on worke, to bring him to his ende, for contenting of the multitude; not knowing whether if once he brought it to that paſſe as to lay him in his graue, with weight or watch or ſomewhat, he might happen to keepe him there. Who knew whether that his fortune or policie may be ſuch, as to hold him there when he had him? But indeed he was ouer-matched: for when he brought him to the croſſe, he brought him as to a chariot, whereon he was to triumph; and when as a fiſh he had catched at his body being put into the graue, as if he had taken it for a bait, with the hooke of his Diuinitie which was couered vnderneath, himſelfe was catched and choaked. But vntil that he had fully felt it, he would neuer be brought vnto it. Then if it be a practiſe of Sathan, to vſe ſuch a diffident incertainty, and yet a confident kind of doubting, and our Prophet borrowed from him whatſoeuer he
1.Ioh.4.1. had thereof, let vs learne another leſſon, firſt to try all ſpirits, that we be not deceiued in taking errour for truth, that ſo we may not yeeld to each ſuggeſtion of appearance or probability, for that is not Chriſtian wiſedome, but to harken what the Lord doth ſay of vs, and of all men. But ſecondly when we ſee by the aſſurance of the word, and the motions of Gods ſpirit, that this or that he would haue, then with conſtant reſolution, with patience and obedience, let vs yeeld our ſelues vnto it, not with
Geneſ.19.26. humming or ſtanding like Lots wife, who deſired very faine to be ſafe in the mountaines, yet wold ſhe be in Sodome too. God

loueth

loueth a cheerefull obedience, a ready resolued submission, to take well what he would haue. And although we misse of our minds, as Ionas did here in his, yet if we renounce our selues, and will be led by him, the end shall still be with comfort. But no kicking against the prickes, no spurning aganst heauen, no wrastling against God, but obey and liue for euer. The Lord direct vs so with his grace, that making vse of such lessons, as the word in euery petty circumstance doth yeeld vnto vs, we may serue him with alacrity, neuer swayed aside by our will, till we come vnto his kingdome, to the which the Father bring vs for his owne Sonne Christ his sake, to both whom and the holy Spirit be praise for euermore. Act.9.5.

THE XXVIII. LECTVRE.

The chiefe poynts.

3 It hath bene controuersed what greene thing it was, which grew vp vnto Ionas 5. What it was in truth. 6. Gods power in helping his seruants. 7. His prouidence disposeth smallest things. 8. In our griefe God refresheth vs one way or other. 9. The vnwise ioy of Ionas for the gourd. 10. Our mind runneth too much on worldly things; as children, 11. beauty and long haire. 12 Hastie matters are soone gone. 13. All things here are vnconstant. 14. God in his loue taketh many of them from vs.

Ionah 4. 6 7.

And the Lord God prepared a gourd, & made it to come vp ouer Ionah, that it might be a shadow ouer his head, and deliuer him from his griefe. So Ionah was exceeding glad of the gourd. But God prepared a worme, when the morning arose the next day, and it smote the gourd that it withered.

OVr Prophet being earnest on euery thing, saue that which he ought to do (for therein he is slow enough, as appeareth in the first Chapter) with a burning desire to se Nineue desolated, sitteth him downe neare the

the citie, thinking euery minute long before that was effected. Albeit these people were farre more, yet he doth not for them as Abraham did for Sodome, that is, double and triple a passionate request, that they might be forgiuen; but hauing a desire that himselfe might seeme no lier, he doth wish and could vvillingly put to his hand to helpe it forward, that all vvere ouerthrowne. But when he taketh notice, that vvithout his motion God vvould spare that multitude, he fretteth and rageth at it, and in exceeding discontentment remaineth not farre off, euen hoping beyond hope, that some euill would befall them. Being thus in his anguish, because he might not haue his will (for so the most do interprete it, and the literall proceeding and going on of the storie, do seeme to enforce it) or being troubled otherwise (as some other would haue it) vvith the scorching heate of the Sunne; while he remaineth there, expecting vvhat should be the end, God raiseth vp a certaine plant, or growing kind of creature, to yeeld some relieſe to this angrie person, that so consequently some little comfort might accrew vnto him. Whether this were prepared at the first, when he came out of the citie, that he made his booth onely with that, or whether hauing cut downe some other boughs, and enioyed them in maner of a sommer-house, and those now being dried, the other did spring vp as a better sort of succour, more naturall and more fresh, it is not much to our matter: but by Gods speciall worke he had it, and sate vnder it. There is a double drift which is aymed at, by the sending of this greene thing to the Prophet, one to teach him by a parable and demonstratiue instruction, that he was much too blame, that himselfe louing such a trifle, would haue had no reckening made of such a citie as Nineue. But of that I shall haue occasion to speake in the end of the Chapter, vvhere the Lord himselfe apparently deduceth it in that manner.

Genes. 18. 23.

2 The other thing to be considered by vs for the present, is the plaine direct narration, wherein we are let to know, that Ionas to comfort him and appease him for the time, hath a little tree raised vp vpon the sudden out of the ground, which the Lord of purpose stirred vp, so that it had not bene there, but only vpon that occasion. Which when it had brought vnto him a

delicate

delicate pleasing shadow fitting to his oportunitie, he tooke as much ioy in it, as if it had bene some great treasure. But when he was more proud of it then a wise man would haue bene, the glory and beautie of it was dashed quite on a sudden. There cometh a little gnawing worme, which destroyed the life of this greene thing, so that it proued to be drie and wicthered, and the couert was now as nothing, the shadow was cleane ceasted. Then he who very lately thought himselfe a happie man, in hauing somewhat to refresh him, is now as far to seeke as euer he was before. That you may the better conceiue this whole case of the Prophet, so plentifully teaching vs as it doth, may it please you to note with me those three things which the text doth orderly offer to vs. First the prouision heere made for him, of purpose by the Lord; and therein we may obserue the thing itselfe which was sent, and then by whom it came, and afterward the vse of it. My second part, is the hastie contentment which the Prophet too violently and greedily receiued by the comming of this to him. And the third is the dissolution and ending of all his ioy, by taking his pleasure from him. The instructions arising hence, shall be mingled vvith the doctrine.

The Lord God prepared a gourd.

3 What that was which is here spoken of, hath not onely bene doubted, in the auncient primitiue Church; but it hath caused some stirre also. The Septuagint expressed it by κολοκύντη, vvhich our English translation doth apparently follow, and nameth it to be a gourd. The later Greeke interpreters, to wit, Aquila and Symmachus, and Theodotion, not liking of that vword, did rendet it by κισσὸς, vvhich is as much as iuie. When Hierome afterward tooke on him to translate the old Testament out of the Hebrew into Latine, he following those later ones, put it *hederam*, that is, iuie. And his translation now in his owne time growing to be read, and that commonly in Churches, it seemed strange to the people, who were before vsed to copies taken out of the Septuagint, to heare such an alteration. The matter was most exasperated, by occasion of a Bishop which was in Africa, who reading to his people, as Hierome readeth, *iuie*, they rather beleeuing that vvhereunto themselues had bene vsed by their former bookes and copies, fell to brau-

ling

ling with the Bishop: but especially the Greekes, in honour of their Suffraganie, would haue nothing but *a gourd*; (and exclaiming of the falsifying and depraiuing of the text, wrought much trouble to the Bishop. Here the good man was enforced to haue recourse to the Iewes, to know the Hebrew of them, who either vpon ignorance, or malice to the Bishop, or perchance to all the Christians, whom they could be glad to see iarring, pronounced it to be a gourd; and Hierome to be deceiued. Austen, who at that time liued at Hippon, not very farre off, vnderstanding of this matter, and hauing other sayings to Hierome, (as men who are most learned, do not euermore agree in all matters and circumstances) with humilitie and great modestie, but yet roundly to the point, doth challenge Hierome for it, and relating all the tale of the Bishop, desireth to be satisfied. Hierome knowing his owne worth, and by his skill in the Hebrew, which was then rare among the Christians, being sure that he had aduantage ouer all that would oppugne him, spareth not to depe his owne, for credit and reputation; and first disclaimeth the Iewes for ignorant or malicious, and then secretly girdeth at them who would needs haue it a gourd, calling them *Cucurbitarias*. This is to be found in that Epistle which is counted the eleuenth in Austen, where but briefly shewing the truth, he referreth the Reader farther to his Commentary on Ionas. Then from those two places put together, this is the point of the matter.

August. epist. 10.

August. ep. 11

4 The word, saith he, in the Hebrew is *Kikaion*, or *Kikeion*, for I find them both in Hierom, although our common Hebrew Bibles do read onely *Kikajon*, and it is, saith he, a kind of little shrubbe or tree, which hath broade leaues like a vine, and a very thick shadow, which with his stocke or stalke beareth and holdeth vp itselfe. This groweth much in Palestina, but most of all in sandie places. In the Syriack and Punicke tongue, it is called *Elkrive*. He addeth this of it further, that it is of that strange nature, that throw the seede of it into the earth, and there very quickly prouing, it groweth to the quantitie of a tree, so that within few dayes, after that it hath bene an herbe, and new greene, it is in shew a preate tree. And this Hierome acknowledgeth to be the verie thing, which here suddenly grew vp to

קיקיון

Hieron. in Ionæ 4.

Ionas,

Ionas, which could be neither gourd nor iuie; as for diuers other reasons, so because they had meede to be held vp and sustained by other proppes, like to the vines amongst vs; but this shrubbe of it selfe beareth and shooteth vpward. Yet the reason why he expressed it by iuie, was especially to giue the name of such a thing as was knowne in other countries, and also did best please him, because Aquila and his fellowes thought good so to expound it. Now hauing no apt Latine word, *I thought it not fit*, saith he, *to vse the Hebrew* Kikajon, *the Lord prepared a* Kikajon, *lest Grammarians lighting on it, when they could not vnderstand it, should imagine it or conceite it for some shrubbe best of India, or maiestic tree of Bizantia, or some other such matter.* Thus was Hierome put to his shifts, neither ignorantly nor faithlesly peruerting the holy Scripture, but putting such a word, as according to that reason which God had giuen vnto him, he iudgeth be most conuenient. This is an instruction to vs, that either in translators or expositors of the Scripture, we should not be too seuere to censure them or note all their, especially when their learning and faithfulnesse is knowne to vs, and that they willingly would not swerue; for as sometimes they cannot sound to the depth of Gods iudgements, the knowledge of all men being by measure, so other times again, when they may take things rightly, they may vse a wised for their matter, be cause the tongue will not beare it, or they may be forced by a Periphrasis, to circumscribe and declare that, which themselues could wish more shorter. (And yet as we vnderstand, another may come, who at the first sight lights vpon a word or phrase, wherein the former could not mislike.) Hereof shew a mans integritie, in difficulties and great difficulties the translator shall do well to giue a reason of his deed, in some obseruations or illustrations, than those things may appear in the text or after the Chapter, lest he go not in the dark: and this way did Saint Hierome much mend amongst by his exhortation, which cleareth all the doubtfulnesse. Ionam.

I said, that one might see that which another hath not reuealed to him, and so it is in this case, time hauing opened that which formerly was not known. For as I did interpret it, discouering that Kikajon in the Hebrew, in the same that lay in the

the Greeke, which is spoken of by Dioscorides, and Theophrastus, and Galen, and whence that oyle hath come, which is commonly called κικινον, and that κικι in the Greeke, is the same also with κρότων; haue found out Latine words which may expresse them both. Plinie speaking of oyles, nameth one made of the tree *Cici*, of which kind there is much in Egypt. Other, saith he, call it *croton*, and some do name it *ricin*, and some *sesamum sylueſtre*. He hath that last name without question from the writings of Dioscorides, who calleth κικι, and κρότων also, κικινον ἄγριον. But now the Latine word *Ricinus* is best knowne for this tree, whereof the oyle which is made is called *Oleum ricinum*. The Christian Philosophers and Physicians of later time, commonly terme it *Palma Christi*. So that for the Latine translation we haue now words fit enough, but wanting for the English, it is called *a gourd*. Then to take the tree as it is, it is apparent by the description, first that it is one of those things which do grow vp very quickly; and therefore God hath here and prepared such a matter, as most agreed with nature: not an Oke nor an Elme, which needeth a long time for growth, but that which might shoote vp hastily. Secondly, that the leaues of this being large, like to the Plane leafe, as some haue set it downe, or to the Vine leafe, as the most agree, were apt to yeeld a shadow, which is the point here intended. Whereunto this may be added as the third, which I did not mention before, that this plant is very subiect to the gnawing and hurt of wormes, which more cleareth that which anon followeth in the third place.

Now we haue shewed vpon all the vestlings, agreed vpon, whence it followeth to be considered, who it was that sent it thither, *The Lord God prepared this Ricinus*. And manifest it is that he prepared it suddenly, for it followeth afterward, *This hath place in the night, which was a sonne in the night, and perished in another night*. Therefore it was not made in a moment, which may probably be disputed, yea it was but one night in growing. This shewth the power of God in the generall dispensation of all things in the world, that when he listeth, he can make and send creatures on the earth, which shall complete his diuine gouernment. He can raise vp trees, both trees, and

Dioscor. lib. 4. 164.
Theophrast. hist. 1. 16.
Galen. in Simplicibus.
Plinius, Natur. Hist. 15. 7.

Ionah 4. 10.

and fruits, and graius; when the earth seemeth to be barren, and the seede to be rotten in it, by too much or too little moisture: he can amend all vvith a vword, and make the fields to be fruitfull, and the drowned ground to be chearfull. Of him Dauid saith truly: *He turneth the floods into a wildernesse, and drieth up the water-springs. A fruitfull land he maketh barren, for the wickednesse of them that dwell therein. Againe, he maketh the wilderuesse a standing water, and water-springs of a drie ground.* Psal.107.33. Where it pleaseth him to visite, the basket shall be blessed, and blessed shall be the store, blessed the fruite of the cattell, and blessed the fruite of the ground, blessed the coming in, and blessed the going out. Deut.28.5. In the time of dearth in Samaria, within the space of a day he can make a measure of fine flowre to be sold for a sicle, and two measures of barley to be at the selfe same rate: when to the vnbeleeuer it seemeth a thing incredible, though the very windowes of heauen should open, and raine downe corne. 2.Reg.7.1.2. We haue had some late experience of his power in this behalfe, when after yeares spent in moisture, and haruests seasoned with teares, he hath sent a more blessed reaping, and gathering in of corne. It is a great comfort to his seruants, that euermore he can, and oftentimes he doth prouide for his in their need, not a shadow onely with Ionas to hang ouer their heads, but saciety or sufficiency of all good things besides. If he do not yeeld abundance, yet patience and obedience doth hold it selfe content: it hath to do with a father; it hath to do with a Lord; a father who surely loueth, a Lord who can do all things: in his wisedome he best knoweth, what it is which will serue the turne: in his kindnesse knowing of it, he certainely will bestow it. But if it were for our good, what combining or conspiring of all the world against vs, what aduersity or extremity, shall hinder vs from our happinesse? If among our owne, we finde not that comfort which we should, then as he did to Ioseph, and as he did to Daniel, he can send it among strangers. Genes.39.2. Dan.2.48. If both our owne and strangers, and all mankind should leaue vs, yet birds and beasts he hath for vs, the rauens to feed Elias, the dogges to licke the sores of Lazarus the poore begger. 1.Reg.17.6. Luc.16.21. If all liuing things do forsake vs, yet the dumbe and the dead shall bring protection to vs; the sea shall part for the Israelites, and Iordan for Exod.14.21. 2.Reg.2.13.

Elizeus. So powerfull and so mighty is the Lords right hand, to those who are his vnfained seruants: they shall want nothing that is good. He meaneth not, such as they thinke of in their fancy, but as he surely knoweth. Some fig-trees whereof they thought not before, shall yeeld them meate: some strange tree shall yeeld them shadow, that euen when they deserue it not, as here it was with Ionas, they might sit in the shadow.

7 As the raising of this plant doth note his vnmeasured power, so the word which here is vsed, doth note his all-seeing prouidence: *He prepared this Ricinus.* I finde this word in the
Ionah. 1.17. first Chapter, *The Lord prepared a fish*, but here it is thrise together: he *prepared* this tree to shadow him: and in the next verse after, *Hee did prepare a worme*, and in the verse after that, *He prepared a feruent East-wind.* What? is a little blast of wind, the immediate worke of God? and a little tree for a shadow, was it made by his finger? yea was the worme his ordinance, such a base and creeping creature? Doth God take care of these things? Where is the Atheist and the Epicure? who if he will be so good, as to allow the being of an high power which sitteth aboue in maiestie, yet he will not be perswaded, that he meaneth to trouble himselfe with inferiour and small matters. Perhaps he regardeth the tumbling about of heauē, & the going out of the Sunne, or Moone, or starres, but for these lower bodies, no care nor account of them. Or if the earth in generall, or the sea be thought vpon, yet these indiuiduall substances, which be of lesser kinds, come not within his reckening. Who wil think that God will be busied about the riding and going, the inuentions and deuices, the trades and occupations, of wise men and of fooles? Hearken Atheist and listen Epicure; not the meanest man on earth, not the smallest childe in the wombe, not a sleeping or a waking, a waxing or decreasing, yea not a thought of
Psal. 94.9. the heart, but is distinctly knowne, & seuerally cōsidered of. *He that planted the eare, shall he not heare? or he that made the eye, shall not he see? or he that teacheth man knowledge*, shall not he vnder-
Psal. 139.3. stand? *Thou art about my path, and about my bed, and spiest out all my wayes. There is not a word in my tongue, but thou knowest it altogether.* Nay, doest thou make any doubt of man? Verie trees, and winds, and wormes, the smallest dust and atomus is

 made

made and guided by God. He who in the first creation, framed the heauen and earth, and their armies, hath not the least souldier there, not a gnat, not a flie, but he knoweth & counteth on him. It was he who made the frogges, and grashoppers and flies, and verie creeping lice in Egypt. Not a sparrow lighteth on the ground, not a haire falleth off the head, but by his leaue and licence. Therefore tremble thou vnbeleeuer, and thinke what a case thy case is; thou hast liued so many yeares, and in euery moment of them thou hast bene watched and looked on: thou hast spoken so manie foolish words, and vttered so many froward sayings, thou hast done so many wicked things, thou hast thought so many wanton and irreligious thoughts, & thou must haue all discouered and disclosed to thy face when the throne shall be set, and the bookes shall be opened, when the sea shall yeeld vp her dead, and the graue shall yeeld vp hers, and there shal not be any escaping, but thou must heare thy doome. Then thou shal feele him condemning, whom thou wouldest not beleeue calling. But thou poore and milde one in spirit, whosoeuer thou art, which trustest in Christ, and hast a will to serue him, lift vp thy head at last, and hang it downe no longer; for the sufferings of thy sorowes, the troubles of thy heart, the endurings of thy vexations, the conflicts of thy conscience, are knowne & daily seene. God crieth to thee from heauen, *It is I who looke vpon you, do you wrastle and I will helpe you, do you conquer and I will crowne you.* He who taketh such care as God doth, of winds and trees and wormes, certainly reckeneth al thy flights, putteth thy teares in a bottle, noteth al things in a booke. Thy hands are not lifted to him, thy brest is not bear before him, thy cheeks are not deawed vnto him, but he noteth it and remembreth it. There is not a cup of cold water giuen, which shall lose his reward. Then we serue a blessed seruice, who liue vnder such a Lord. But to say no more of him, (either for his power or his prouidence) who prouided this for Ionas, in a word let vs see the vse of that which is prepared.

Genes.2.1.

Luc.12.6. Mat.10.29.

Apoc.20.12.

Aug. in Psal. 39.

Psal.56.8.

Mat.10.42.

8 The end why God sent this pretie tree, was to couer the head of Ionas, that it might be a shadow for him, to comfort him in his griefe. That the man was out of tune, I haue shewed before so often, that I need not againe repeate it. The euerlasting

Father, most of al to teach him to beare a good mind to Nineue, but in present to sustaine him, that he vtterly sinke not downe by his peeuish and froward griefe, doth send him here a small thing to serue his turne the vvhile. The nature of fretting persons is, that vvhen they haue apprehended any great cause of discontentment, as they perswade themselues, they are sorely troubled with it: but if a second cause be heaped vpon the first, and another vpon that, no measure doth containe them, but they rage and storme, as if all things had conspired to worke their bane, and they were men accursed. And indeed by this meanes, the wicked oftentimes do come to their finall destruction. But God being better minded to all those vvhom he loueth, doth moderate their vexations, and measure out their grieuances, that they many times shall haue their backe burdens, but they shall not haue too much. Either one thing or another shall stand vp in the gap, although it be so small a matter, that taken by it selfe, it seemeth rather contemptible: but for that present time, by the fancie of the partie, may be thought vvorthy the hauing. When the mother hath beaten her child, whom she vvould haue to be chastised, but not his heart broken, she reacheth out an apple to him, or some trifle to appease him. In comparison of God we are as babies, especially when fury & passionate vexation hath surprised all our affections; and therefore as a child is pleased with a litle, (but that endureth but a small time) so a litle thing doth stay vs, although I dare not say doth content vs. When vve are readie to drowne, a litle twig being suddenly catched on, doth relieue vs. When we are ready to famish, a litle food doth preserue vs, and hold our life for the time. And it is maruell to see (so humorous is our nature) how small things bring breathing to vs, euen as litle ones as this shadow vvhich was here ouer the Prophets head. When Ieremie was oppressed with misery vpon misery, nothing was more heauie to him then his thrusting into the dungeon. Yet vvhen by the blacke-Moores meanes he was gotten out of that hole, although he vvere still restrained in the vtter court of the prison, and had euils enough vpon him, yet this appeased him well; as may easily be gathered, in that the blacke-Moore had his life for a recompence of his kindnesse. When Samson was most in need,

Ier.38.6.

Ier.39.17.
Iudic.15.19.

some

some water out of the iaw-bone of the Asse did quiet him. When Ionathan in the battell had ouer-fasted himselfe, a little honey taken vp vpon the end of a sticke, recouered his dimmed eyenght. Doubtlesse the conflicts of Paul were many while he liued at Rome, with Gentiles and Iewes, with the learned and vnlearned, with the persecuting tyrant; yet I verily suppose (because Gods Spirit doth mention the matter) that it was a good ease to him, that he might hire a house by himselfe, and at home be free from their baiting. In this point let euery one of Gods children looke to himselfe, and remember, if oftentimes when his fretting hath bin greatest, he hath not had some allay, by the comming in of a friend, by receiuing of some letter, by hearing somewhat else which better doth content him, by some thing before not thought of, which pleaseth for the time, and if by nothing else, yet by falling on sleepe. These be mercies from the Lord, who will not haue his to sinke; and there is not the least of these, seeme it neuer so base a thing to the standers by, but it is sent in vnto thee euen from heauen and the Highest, to refresh thee as his child, as this shadow was here to Ionas. And thus much be now spoken of these three circumstances, arising from my first generall note, what it was that was prepared, by whom, and to what end.

Act. 28. 30.

And Ionas was exceeding glad, because

9 We are now in the second place to looke, in what sort he embraced this fauor. He was exceedingly glad. The opportunitie of the thing, which so serued him for his purpose, to refresh him withall, and peraduenture the rarenesse of it, (for rare things in euery kind do most of all delight) put the Prophet into such gladnes, as if he had found some precious treasure. If it were not, that we are all such, it were strange to see of what mettall this messenger here was made, that a litle maketh him grieue, and a lesser thing maketh him glad, and as a child or a boy, moderatly he taketh nothing. What a matter was this, that Ionas who had bene trained vp in Israel, and had done the Lord seruice there, who was sent in a message to such a citie as Nineue, where his words might concerne a Monarke, and Princes, & great Peeres, should be so silly a creature, as to ioy in a thing so brittle? In dehorting men frō too much embracing the delights of the world,

we figuratiuely vse to call all pleasures here, but very *fumos & umbras*, no better then smokes and shadowes, not that we really imagine, that men set their hearts vpon such things. But here is one who in earnest is much in loue with a shadow, and that not the shadow of himselfe, as the Poet fained of Narcissus, but of a litle tree. Here if he had had some company, it is likely that he would haue led them round about this his ioy, and shewed them all his pleasures, which with some admiration he had receiued frō it. If this man had bene some Salomon, that he might haue had in all magnificence, whatsoeuer his heart desired, he would haue bin much in loue with it; but if he had bene in Paradise, he would haue bin mightie proud of his trees, and fruits, and shadowes; very likely that doating on them, he would not so soone haue parted with them as Adam did. Yes, possibly much sooner, if possibly that might be: when he shewed himselfe so fantasticall; any toy would soone haue turned him, who was vp and downe with such trifles.

Ouid. Metamorph. lib. 3.

10 Hereafter do not maruell, that the Lord forbiddeth men to glorie in greater matters: *Let not the wise man glorie in his wisedome, nor the strong man glorie in his strength, neither the rich man glorie in his riches; but let him that glorieth, glorie in this, that he vnderstandeth and knoweth me*, when a Prophet shall be pleased in such silly shadowes, as if it were in some celestiall ioy. For the emphasis of the word doth intend that he was very highly pleased. And yet it is a thing much vaine, to set too great affection on strength, or wit, or wealth, or any terrestriall matter. For do we not a wrong to God, and much spoile him of his honour, that when we are to loue him with all our heart, and all our soule, to thinke of him, to rest in him, to make him our meditation, and to vse all other creatures but as his gifts and blessings, by a million of degrees subordinate to himselfe, and only to be imployed to the setting forward of his seruice: we wil dreame of them, and thinke of them sleeping and waking, in company and alone. Do not parents thus oftentimes set their hearts vpon their children, and make almost gods of them? at euery word, my sonne, or my boy, or litle girle: and when they grow somwhat bigger, there are no children like their children: the wind may scant blow on them: the very ground is the better

Ierem. 9. 23.

Matth. 22. 37.

that

that they do go vpon: the sleepe is neuer too much broken, nor the belly too much pinched to heape vp trash for these children. Yea from whom will they not pull, euen the vvidow and the fatherlesse, to enrich this their delight? Do they not grieue to part with a penie to the vse of the most holy businesses, because it may diminish their portions? This made Saint Austen say, *For whom do they keepe their riches? For their children*, he answereth, *and they againe for their children, and the third descent for theirs. But what is here for Christ? what is here for thy soule? Is euery whit for thy children? Among their sonnes on earth let them thinke vpon one brother aboue in heauen, on whom they should bestow all, or at the least deuide with him.* But Christ and God shall stand backe, when it commeth to these daintie children. Now to speake plainly, was this the end wherefore thou beggedst children at the hand of thy Maker, to delight thy soule with them? Was this the cause wherefore God gaue them, that they might thrust him out from the habitation of thy heart? Thou doest vse his blessings fairely, to ioy more of the gift then thou doest of the giuer; not to thinke who sent the tree, but to ioy onely in the shadow. It is oddes of many to one, but that thy wantons afterward will worke thee as much ioy, as Elies children did to their doting father, that is, bring a curse on thee or them; or as Dauids sonnes did to him, when Amnon rauished Thamar; and Absolon slue Amnon.

August. in Psal. 48.

1. Sam. 2. 12.

2. Sam. 13. 1.

11 Looke what is here said of children, is as true also of beautie. God doth giue to some the countenance of a Ioseph, or a Hester, of purpose to remember them, that as their bodies exceed, so their soules should go beyond their fellowes in deuotion, in sanctitie and all vertue: else the outside will be faire, and the in-side will be foule; it will be but a painted sheath, it will be but a whited sepulcher. But it falleth out oftetimes, that in stead of thankfulnesse and humilitie, there groweth such an ouer-liking of this fraile and brittle shew, that God is displeased therewith. Heathen men haue thought vpō the fading of this flower, *Forma bonum fragile est*: Beautie is but a brittle good thing. *O formose puer, nimium ne crede colori*: O faire boy, do not trust too much to thy colour. Both Salomon and his mother, although she were a woman and certainly very faire, yet haue recorded

Virg. Eclog. 2.

Prou.31.30. this for euer, that *fauour is deceitfull, and beautie is but vanitie.* Yet do we not know, that some take more pleasure in this, then Ionas did in his shadow? For he did this onely for a day, but they do it all the prime of their youth, and that with such affectation, such earnestnesse and such labour, (as indeed pride is painfull) that in the morning and euening their cogitations are set on their clothing and kembing, yea perhaps on Iezabels art, and it may be that in their sleepe they dreame of it too. If that Pambo, of whom Socrates doth write, were now aliue, he might haue worke many times. For he once beholding a woman most curiously trimmed, and exquisitely tifted vp, broke foorth into bitter teares; and being asked the reason, he assigned two causes of it: one was, that she should take such paines to helpe forward the destruction of her owne soule; and the other was, that she was more carefull of her face, to entice men vnto lust, then she was of pleasing God. I thinke now he might much sooner find examples of such things, then Diogenes could find a man. But for the male sexe, are there not which take more care of their slicking and of their platting, then of the kingdome of heauen? Did Ionas more set his heart on the shadow of his head, then they do on their haire? He chode with God for the one; & they will stand to the vttermost with Gods officers, his vice-gerents vpon earth, for the other; yea be thrust from a societie, or be clapped vp in prison, rather then part with that fleece. There were such in the dayes of Seneca, whose words if they be too bitter, lay the fault vpon him, and imagine that I do but cite them. *How are they angrie,* saith he, *if ought be cut off from this mane? if ought be out of order? if euery thing fall not into those round rings or hoopes? Which of these had not much leiser that all the state should be troubled, then his haire be displotted? who is not much more carefull of the grace of his head, then of his health? who maketh not more account to be compt, then to be honest? Will you thinke that these men are idle, who haue so much worke as they haue, betweene the combe and the glasse?* If this speech doe seeme somewhat hard, the fault must lie vpon Seneca: but surely he saw some as proud and glad of ther trickneſse, as Ionas was of his shadow. Saint Austen was not so Stoicall, but a more sociable man: let vs rather therefore heare him. *Thou art*

2.Reg.9.30.

Socrat.hist. Eccles.4.18.

Seneca de breuitate vitæ, cap.12. *Si quid ex iuba sua. In annulos suos. Comptior esse mallet quàm honestior.*

August.in Psal.32.

art not well powled, saith a graue man vnto a wanton youth: it doth not become thee to go with such feakes and locks. But he knoweth, saith Austen, *that his haire doth please I know not whom. He hateth thee reprehending him with true iudgement, and keepeth in himselfe what he liketh with peruerse counsell.* But to follow this point no farther; let nothing which God giueth, be delighted in too much: let vs take such things as he offereth vs for helpes, and vse them accordingly; but let vs not esteeme of moale-hils, as if they were mightie mountaines, not of shadowes as of graces, not of transitorie trifles as of heauenly and spirituall ioyes, not of creatures, as of God. Our great ioy must be in the Lord: other things must be but appendices, and additaments, and circumstances. As we need not be vnsensible when such things are bestowed vpon vs, so we must take heed of exceeding gladnes, and ouermuch ioying in them, lest besides the offence to God, that end come on them quickly, which did light here vpon the couer of Ionas; which now cometh in the third place to be deliuered to you.

Cum talibus cincinnis incedere.

The Lord prepared a worme.

12 When Ionas thought with himselfe, that he had such a pleasing knacke as no man had the like, it is all dashed on the sudden. The Lord prepared a worme. Perhaps it was a caterpillar, perhaps of some other kind, and this the very next morning after that the Prophet was in his glorie, came and gnawed the stalke of his shroud, and made it forthwith wither, so that the shadow and greennesse of that which the man before esteemed as his chiefe delight, did perish in a moment. Now might this vexed soule easily learne, that his loue before was vaine, when a litle worme was able to ouerturne his felicitie. Looke what course God vsed here in this his extraordinary worke, the same he oftentimes doth vse in matters which are more common. When things come to vs in haste, as this tree did here in one night, they as hastily pare againe. When riches come too quickly, they quickly take their flight. So vain glories decay suddenly. When we behold greene things to shew themselues as with a kind of violence, we may feare a quicke dissolution. The fruite which is sooneſt ripe, is found to be sooneſt rotten. When children in tender yeares do abound with incredible wits, as being

ouer-

ouer-forward, they hold out few times long. God doth recompence that in towardlinesse, which he denieth in time; & when he hath made them fit, he taketh them to himselfe. When the greennesse and the freshnesse, and shade is more then it should be, then feare some worme which may gnaw, some sicknesse which may dissolue this rath-ripe soone-rotten fruite.

13 But this doctrine is yet more generall: for if there be any thing (come it soone, or come it late) whereon the heart is too much set, God hath meanes to destroy it; and the more our ioy is on it, the rather he doth remoue it. For there is nothing here of longer lasting, then seemeth good to himselfe: and to speake generally, here is nothing of continuance. Rocks themselues do consume: great towers come tumbling downe: the timber hath his rottennesse, the iron hath his rust, the garments haue their mothes. The fauour of mightie Princes hath a sudden worme of mutation. Ioab the greatest about Dauid, is by the mouth of Dauid designed to execution. Parmenio and Philotas, as they felt the sweet of Alexãder, so they felt the bitter also. Honest Seneca had hard measure at the hands of his scholer Nero. So riches haue their wings to fly away, when we most need them. Iob the mightiest in all the East, is poore, euen to a prouerb. Haman who was so glorious, that he thought to haue deuoured a whole nation for one prey, is suddenly stripped of all, yea and put from his life too. So it is for health, and so for wit. Tullus Hostilius the king of Rome, who before was healthfull, and an able stirring man, lyeth afterward drooping with sicknesse. The Emperour Iustinus, who thought that he had wit at will, lost it all, and became a mad man. Then what is there here, wherewith a wise man would be in loue, especially to ioy in it so, as to count it his high contentment; when there is not the least moment, but in it all may be dissolued, and a departure made of this felicitie: but if none of so many good things (as the world reputeth them) be diminished, yet there commeth some small matter besides, which spilleth all the glorie of them. Heare what Austen saith of this: It is a true and worthy saying: *Although mans ioyes be no ioyes indeed, yet be they as they be, and delight they what they can; the glorioussnesse of riches, the swelling pompe of honour, the deuouring of daintie fare, the mirres which are seene on stages, the vncleannesse of bar-*

1.Reg.25.

Plutarch.in Alex.magno.

Tacitus Annalium, li.15.

Iob.1.1.

Ester.7.10.

Liu.lib.1.

Euagr.hist.

Eccles.5.11.

August.de catech.rudibus.

Insana gaudia

harlotrie, the wantonnesse of bathes, yet if there come but a litle ague, it taketh away all these, and deprineth men while they liue of this false beatitude. There remaineth an emptie and wounded conscience, which must feele the Lord for a iudge, whom it would not haue for a keeper; and finde him a rough maister, whom it did despise to seeke vnto, and loue as a sweete father. Such is the knowne vncertaintie and vanitie of those things which this world yeeldeth vnto vs; and therefore we are well holped vp to set our hearts vpon them.

Prurigo thermarum.
Vna febricula.

14 To weane vs from such thoughts, and make vs see our folly, when we let our eyes be dazeled with the brightnesse of such a glasse, God doth take away that, wherein our pleasure did most consist: that when we haue admired some things of this world as excellent, and thought them to be great, yet lose them in a trice, we may see how vaine they be, and so digest our thoughts, our hopes and meditations vnto that which is more lasting. And this he doth to vs in his fatherly discretion: for as the burned child dreadeth the fire, so when by sound experimẽt it shall be beaten into vs, that we haue leaned but on that which is like a broken reed, which faileth and peraduenture hurteth too, we may afterward passe by such things, as not esteeming them at all, or but think of them in their place. And this is a certaine argument of Gods friendly mind vnto vs, that in the end he meaneth to bring vs home to himselfe, because he cutteth off such snares, and intanglements, and impediments, as would plucke vs from heauenly studies: he maketh the wildernesse tedious and bitter, and smartfull to vs, that we may the more long for Canaan. But he suffereth the worldlings and Epicures to enioy their fil: their pleasures do stand with them, and follow one another, that they may haue their heauen here, and their glorie vpon earth, (for elsewhere they shall not see it) that being full fed with earthly and temporarie delights, they may be in loue with those follies and choking vanities. And that is the cause, why wicked and vnmortified men being readie to die, do account it a hell vnto them to leaue all and depart with death Gods messenger, which cometh for them, and must be the end of all, when they see themselues housed with glorie, and lodged with all kind of beautie, their fish-pooles and their orchards

without

without doore to pleaſe them, their muſicke of all inſtruments within doore to delight them, their cattell about their ground, their children about their table. Whereas the man who hath bene vſed to beare the yoke from his youth, and to leaue, and loſe, and lacke, neuer ſtandeth nor ſtaggereth at it, but when he is bid come, he ſlippeth his coate with Ioſeph, and with a good will ſpringeth away, being aſſured that he leaueth nothing which may be reckened of, but ſhrubs, and leaues, and ſhadowes: but he goeth to ſuch a Sauiour, Redeemer and Intercceſſor, as he long hath thought of, and longed for, whom vntill he ſaw, he was neuer contented and in quiet, and who will welcome him when he commeth, who will keepe him when he is there; who will dwell with him for euer. God imprint into our hearts a true deſire of this Sauiour, that eſteeming all worldly things but tranſitorie and vaine, we may onely aſpire to him; to whom with the bleſſed Father, and the euerlaſting Spirit, be praiſe for euermore.

Lam.3.27.

THE

THE XXIX. LECTVRE.

The chiefe points.

3 It is to no purpose to murmure against God. 4 What Easterne wind was here sent. 6 Too much heate and prosperitie do hurt. 8. 11. The impatiencie of men in afflictions. 10 The manner and matter of Gods reproofe. 12 Of sinne groweth sinne. 13 Ionas would iustifie his fault. 14 The vsing of weake instruments glorifieth God the more. 15 Doctrine gathered from the fall of Ionas.

Ionah 4. 8. 9.

And when the Sunne did arise, God prepared also a feruent East-winde, and the Sunne beat vpon the head of Ionah, that he fainted, and wished in his heart to die, and said, It is better for me to die then to liue. And God said vnto Ionah, Doest thou well to be angrie for the gourd? And he said, I do well to be angrie vnto the death.

AS by that which went before, in part may be seene, that the patience of the Prophet is once againe to be tried, so by that which now followeth, it most euidently appeareth. While he sate in expectation for Nineues destruction, much pained with the burdē of his distempered thoughts, God a little to appease him, vvhom each small thing perplexed, raiseth vp a certain tree, or growing kind of creature, to shadow him and refresh him. Wherein vvhen he had taken more contentment and delight then a Prophet should haue done, or then a wise man would, the same hand vvhich did send it, by a very abiect body, a vvorme, did ouerthrow it. We need not doubt, but he vvho vvas so proud of that trifle, vvould be much out of quiet to be stripped of all his ioy, (for the more we loue that we haue, the more we grieue to leaue it:) but the Lord goeth one step farther, and vvhen he hath taken from him that which so highly pleased him, he sendeth him the contrary, another thing to displease him. The wind and Sun are set to warme

him

him without, who was so hote within; that since he was prone to anger for the loosing of his shadow, he might see what it was to miste it, when there was now such vse and necessitie to enioy it. Ionas being like himself, very quickly apprehendeth this, and boyling in impatiencie, would be no lesse then dead to be rid of this vexation. In his very heart he doth wish it, such a fierie heart was his heart, that his life were remoued from him. And his tongue secondeth his mind, so that he feareth not to speake it out, that it were better for him to die then to liue. So because he had not his shadow, he would not haue his life.

2 God who had a double purpose, first to reproue his impatiencie and vntemperate kind of cariage, and secondly by his owne words to schoole him, that he should not be so hardhearted and very cruell to Nineue, doth not let him waste himselfe in his choler, no not for a moment, but asketh of him mildly, if he did well to be angry for such a greene growing couer: so giuing him to vnderstand by an insinuation (if his iudgement had bene capable thereof) that he went much awrie. But the other in his fury will not be checked therewith, but commeth on him againe, *I do well to be angrie*, that I do, *euen to the death*. You see he maketh no spare at God, but fondly hauing thought, he doth vtter it more foolishly; and he maketh no stay, but come what will come of it, out shall his passion go. Thus yet farther is offered matter of the Prophets weaknesse, who maketh no care to bind one sinne vpon another, and in the same transgression of anger & impatiencie, to lay lode vpon lode, which yet the Lord doth beare with, and turneth to our instruction. Which that we may the better fasten on to our edification, we may note in the former verse, Gods trall, and Ionahs patience: Gods trial which was litle, and his patience which was none. In the latter verse, the Lords reproofe, and his entertainment of it: the one milde, which had great cause to be rough and seuere: the other frowning and boisterous, who if he had looked well to it, had great reason to bend and carry a lower saile. In all these, the first thing offered, is the plaine direct narration of that which befell to Ionas.

Of the East-wind and the Sunne.

3 If we loue our owne ease and quiet, we had need be ve-

mid rie

rie vigilant, that vve striue not vvith God, nor shew our selues discótented with any thing that pleaseth him, since he hath such power ouer vs, as to crosse vs and curbe vs, in as many sorts as he pleaseth. Because we are his creatures, and he is Lord of all, vve lie open on euery side to be beaten and stricken by him, in taking away our liking, and sending vs that which vve loathe, and doubling it and tripling it, as seemeth good to himselfe. When Dauid had lost that child of his, which was conceiued in adultery, he had gained much by the bargaine to haue fretted & grumbled at it; because it was immediatly in Gods hand to let Absolon rise against him, first to deflowre his concubines, and then to seeke his life; and after to suffer Shimei to raile on him, and reuile him. When Iob had the newes first brought vnto him, that his oxen and his asses were seized on by the Sabees, his case had bene much amended to haue grudged and grieued at it: vvhereas his camels and his sheepe, yea his very children were vnder the same hazard; yea his flesh euery houre lay subiect to be stricken with blaines and sores. This messenger sent to the Nineuites, who thought to haue found his harbor in the morning, as greene for him as he left it in the euening, had bene wel helped vp, to mutter that all was dry and withered, when he was within ones fingers, who (to teach him that no sorrows do vse to go alone, but one waiteth on another, when he is disposed so to send them) could bring a second cause of vexation on his head, which immediatly he doth. For when the Sunne did arise, whose appearance is most pleasing, for dispelling of the darknesse, and bringing light to the world, and therefore by all creatures is naturally desired, God accompanied that Planet, with such a more then common heate, that this weake man could not beare it. He stirred vp an Easterne wind, which had in it such a quality, that it made the heate of the Sunne the stronger, and lesse to be endured by him.

2.Sam.12.18.
Cap.15.1.
Cap 16.22.
Cap.17.2.
Cap.16.5.
Iob.1.14.

4 I do not finde that the Expositors speake so fully to the matter of this wind, as me seemeth this text doth vvish; but looke what I find any where fitly spoken, I shall deliuer that to you. Commonly the Easterne wind is a strong & ruffling vvind. As in Exodus, vvhen the red sea vvas miraculously to be made to part it selfe in sunder, to giue passage to the Israelites, God

Exod.14.21.

caused

caused a strong East vvind to blow vpon it all the night, & that made the sea to become drie land. In the 48. Psalme, God is said to breake the ships, and it is vvith the Eastern vvind, vvhich intendeth it to be boisterous and blustering. In the Prophecie of Esay, vvhen God speaketh of such afflictions as he vvould in some measure lay vpon his people and Church, he saith, that he vvill keepe that measure, vvhen he bloweth *with his rough wind, in the day of his East wind*, vvhich importeth a very great storme. This made some thinke, that the vvind vvhich vvas sent here, vvas a vehement and great East vvind, and so they do translate it. And none herein are more forward then the Rabbines of the Iewes, being the more encouraged thereto, because the adiunct here vsed, doth come of the radix *vn*, vvhich signifying *surdum esse*, or *surdum se facere*, to be deafe or thicke of hearing, maketh them render it by this speech, *vehemens Eurus*, that is, such a one, as while it bloweth, men are made deafe, because they can heare litle or nothing. But see whether this imply not a very flat contrarietie. For whereas the Sunne with a maruellous parching heate did beat vpon him, (which matter is euident in the text) if so great a wind had bin added thereunto, it had brought all to a temper, which might tolerably be borne. For what the Sunne had warmed, the great breathing had cooled; and what the wind had hurt him by the too cold blowing on him, had bene helped by the Sunne heating, and so of the two extremes had bene made a mediocritie, which needed not to haue offended this patient so impatient. Then vve must looke farther yet, and find some other meaning. The vvord in the originall will best vnfold it to vs; for *vn* before mentioned, doth signifie *silere* or *tacere*, to be silent, as well as to be deafe. So the East wind vvhich vvas here sent, vvas a silent and calme East wind: vvhich Iunius and Tremelius did very well obserue, when they put it *Eurum silentem, a calme or quiet East wind*, and noted thereupon, that *that word was put to distinguish it from the violent and big East-wind spoken of in other places*. This vvas then so small a wind, as that it violently did not pierce through the aire, to trouble and coole it, but rather ioyned with the Sunne to vvarme it. And this hath the true analogie and reference to that meaning vvhich is aimed at in this place.

Psal. 48. 7.

Iiay 27. 8.

Iunius in Ion. 4.

5 Saint

5 Saint Hierome helpeth vs well here, who in the words of my text, hath, *vento calido & vrenti*, *a heate and burning winde*, and in some other Scriptures doth interprete the words vsed here, רוח קדים, by *ventus vrens*, *a burning winde*, for an East winde, as if the name of the East winde in Hebrew came of burning. So he doth in the nineteenth of Ezechiel, and so in the thirteenth of Osee, in which places other men onely put it an Easterne wind. Now that the wind hath some force of an extraordinarie heate, may be gathered from such blastings, as are spoken of in the Bible: as when it is said, *I haue striken you with blastings*, meaning their corne, or the blossomes of their fruites vpon the trees; which if it be not sufficiently declared, by the experience of husbandmen, who (if I be not deceiued) do call it a red wind among vs, yet let the dreame of Pharao confirme the one and the other; that the wind doth blast, and especially the East wind of all windes. For the seuen thinne eares of corne, which are there mentioned, are said to be burned or blasted, and that with the Easterne wind; as supposing that in those East parts, neare Egypt or Palestina, that wind is much accustomed to it. Then that which parcheth the corne and maketh it fatty, that which scaldeth the blossomes by a still warme exhalation, being now vsed of purpose (by him who ruleth all things) to make the aire to be sultrie, might well double the heate vpon Ionas. Our Sauiour hath a saying, *When you see the South wind blow, you say it will be hote, and it cometh so to passe.* Franciscus Valesius taking on him to yeeld a reason out of nature wherefore it shold be so, assigneth this as the cause, that the South wind bloweth from that coast, wherein there is store of fire. I doubt not but he meaneth by fire, heate of the Sunne, which is warmest in the South-point. The Sun-beames and the blowing cõming both from the selfe same place, make each other the hotter. This reason for the South-wind might increase the heate of the East-wind, vpon the head of the Prophet: for it is said in the text, that it was at the Sunne rising, (which we know to be about the East) that the wind blew warme vpon him. By al which we may find it euident, that a faintie sultrie blowing, which might open the pores apace, and prouoke sweat in great plenty, might without any kind of miracle, effect what is here spoken.

Hieron in Ion. 4.

Ezech. 19. 12.
Ose. 13. 15.

Agg. 2. 18.

Genes. 41. 6.

Luc. 12. 55.

Franc. Vales. de sacra Philos. cap. 86.

ken. Especially when the Sun, as the fountaine of all heate, was
Psal.121.6. ioyned thereunto, who as Dauid describeth, doth vse to burne
by day; for smiting is there burning: and concerning which, the
Cantic.1.5. spouse in the Canticles can say of her selfe, *I am blacke, for the Sunne hath looked vpon me.*

6 Thus literally we haue the true sence of the storie: wherein it is added farther, that the heate which came by this meanes, beating vpon his head, made him no lesse then faint, which befalleth sometimes to trauellers, or men bathing too long when the vapour ouer-quelleth thē. There is nothing more naturall to our life then heate; for life consisteth in heate & moisture; & heat moderatly tempered, is desired by mā & beast; & the verie earth doth more flourish by the warmth of the Sunne vpon it. But heate more then conuenient to the bodie which receiueth it, doth more hurt and destroy, then cherish and preserue. In this fitly resembling the prosperity of the world, which so long as it is so moderate, as that mens minds can weild it, it incourageth vnto good, and stayeth from many fals, which necessity would enforce: but when it is heaped vpon vs with such a weight as is beyond our supportation, we sinke vnder the burthen of plentie and abundance. The wise man saw this well, when he made
Prou.30.8. request to God, *Giue mee neither riches nor pouertie, but feede mee with conuenient food: lest I be full and deny thee, and say, Who is the Lord? or lest I bee poore and steale, and take Gods name in vaine.* Then it is ordinary, that as too much heate doth faint vs, so too much wealth doth choake vs; while the Lord doth not giue to euerie man the mind of Iob, or of Abraham, or of Salomon while he stoode vpright, that is, with thankfulnesse and temperance, to dispose of great things well. Ostentimes great wealth giueth great spirits, and so puffeth the possessours vp to pride, maketh men despise their maker, and contemne their brethren: it bringeth also much idlenesse, and so inflameth lust, and maketh a God of the belly: it bringeth great store of care, and worldly perturbations, and so doth choake the seede of the
Esth 3.1. word. What brought Haman to the height of his arrogancie and folly, but the plentie which he had? What brought him in
Luc.12.16. the Gospell to yeeld his soule to security, but that his ground
Lactan. Diu. Instit. lib.2.1. brought foorth much fruite? *Of prosperitie*, saith Lactantius, *cu-*

meth luxurie, of luxurie grow all vices, yea impietie against God. So Hierome writing on the Prophet Ieremie: *Plentie breedeth securitie, and securitie, neglect; and neglect breedeth contempt.* The heathen Poet Horace alludeth to this, by naming his Eutrapelus, who when he meant to do hurt to any, would giue him gay clothes; for together with them, he knew that he would alter his counsels and his hopes from the better to the worse, as there he doth exemplifie. I would that this were not true in very many other men, that as their state encreaseth, so doth their sin encrease.

Hier. in Ier. cap. 32.
Horat. lib. 1. Epist. 18.
Eutrapelus cuicunque nocere volebat, Donabat vestes, &c.

7 This hath made some dispute, I say not that a competent measure, but penurie and necessity, and aduersity, and the crosse, are rather preseruers of pietie and dutie, then plentie and prosperity: illustrating their intent, by that Parable in Plutarke so well knowne to euery man, of the Sunne and the wind, who were at strife whether of them two shold sooner put a man beside the cloke which he had vpon him. While the wind blew, he held it the harder, but the Sunne with the strength of his beames made him throw it from him. Prosperity maketh many lay aside that cleane vesture of purity and innocencie, which they buckled hard to them, while they were duly exercised in carying the crosse. Peraduenture this point hath too often bene verified in the Church. They who in the ancient persecutions loued one another, fell to discord and dissentions, and shameful stirres each with other, when the Emperours once grew to be Christians, & peace shined in the world. Hath it not bene too true, that some who in the time of bloudy persecutors haue liued admired liues in exile beyond the seas, yet haue scant retained their first loue, and kept their ancient zeale, but haue thought that to be sence enough, to shield off some not commendable actions, that they might say, that the time was, when for Christs sake they left their countrey. How fitly may men in such a like case be compared to the Ice which hangeth downe from the house in frostie weather, which is able to endure the sharpe blast of the Northrē wind, but when the Sunne once breaketh forth, it melteth and falleth away. Againe, were there neuer such, vvho vvhen in this place they were maisters but of small things, & the greatest part of their maintenance, so depended vpon Gods prouidence, that in

Plutarch de præceptis cōjugalibus.

Euseb. Eccl. Hist. lib. 8. 1.

in the beginning of the yeare they could not make account to reape one halfe of that vvhich vvould satisfie, and yet God sent it in vnto them, vvere then studious, and diligent, and laborious in their calling; but afterward when they came to more eminent and noted preferments in the Church and common-wealth, haue bene dumbe as the fish, and go the Church as it vvill go, neither tongue nor pen shall once moue to ruinate the forts of Antichrist, or to build one foote for Christ. Shall I say that they haue left the net, because they haue that for vvhich they fished? Or shall I rather liken them to the Adamant stone (although peraduenture you wil say that that is too seuere) whom no cold nor hammer can dissolue; and yet as Solinus vvriteth, a vvarme thing maketh it yeeld and flie in peeces. But that is the bloud of a goate; and these men touch not bloud. I could wish that bloud did not touch them, and that the bloud of better things then goates. Their idlenesse in abundance, and abundance in their idlenesse, is stained vvith the bloud of the sheepe of Gods pasture, vvho perish for want of food. How much better had it bin for these persons to haue liued still priuate men, & to haue pleased God by consecrating their litle to Christ Iesus, which doubtlesse they would haue done, if they had risen no higher, then to haue so much, as by their vsage of it, extinguisheth both the fire and sparkes of deuotion? Shall God the more he sendeth vs, be the lesse honoured for it? Shall we in our small vvealth pay him much, and flie off from him in the greater? It vvas a fault both noted and condemned in the Carthaginians, that vvhereas they vvere sprung from Tyrus, and vsed yearely to send the tenth or tithe of their incomes to Hercules the peculiar god of the Tyrians; vvhich custome they obserued vvhile their commodities were small, they neglected afterward (when they grew to be maisters and possessors of great matters) to send at all, and so by little and little came to contemne that Hercules. In the seruice of the true God, let this neuer be said of Christians, of learned men and ministers, that they so forget themselues. Whē vve thinke that we are at the highest, let vs not then indeed be lowest: most knowledge and best place, may do the Lord best seruice. But no man while he is on earth, is at the highest of his desires: there remaineth yet one steppe to heauen, before the obtaining

Solin. cap. 65.

Diod. Sicul. lib. 20.

obtaining of which, if any settle his thoughts, it is no better then in the depth of folly. My conclusion of this point is, that vve should take heed of prosperitie, as a most entising thing: it was too much heate that brought Ionas to his last enormous crime. Let vs know vvho it is that sendeth all, and let vs still be thankfull vnto him: let vs know that worldly felicity must be reckned for, in the day of great account: in the height thereof, let vs remember to be humble: let vs thinke that it may soone end, and be tumbled vp-side downe. That which Gregory Nazianzene reporteth of himselfe, can neuer sufficiently be commended; for his custome was, that when any matter fell prosperously out vnto him, (to the end that he might make his mind modest and lowly as it ought to be) he would reade ouer Ieremies Lamentations; a fit booke for such a purpose. A wise course and a godly, and most worthy of such a man. And this be spoken of that triall, vvhich here vvas laid on the Prophet. Gregor. Nazianz. Orat. 8.

He fainted and wished in his heart to die.

2. When the heate had plied him in this sort, that both Sunne and wind ioyntly warmed him, as if they meant to melt him, he kindleth as fast within as euer he did without. In the naturall course of things, looke vvhere the aire without is coldest, there the inward parts are warmest, vvhich maketh men in the Northerne countries eate with better stomacks: but where the aire is hotest, there the heate within is diminished, as appeareth by the Southerne people, and our selues in the height of Sommer. Thus it vseth to be in nature. But Ionas in his action passeth nature and grace too. For as if all his heate without, had gathered from the exteriour circumference of his bodie, to the center of his heart, so he chafeth and be rageth, and he thinketh it, and he speaketh it, that he willingly would be dead. Some think that vvhich they in vvisedome forbeare to speake: some speake that in furie, vvhich themselues scant thinke. But this man is no dissembler, he thinketh it vvith his heart, and he vttereth it with his tongue. Cesar Borgia and his father Pope Alexander the sixt had a prouerbe fastened on them by the Italians of that time, that the one of them neuer thought as he spake, and the other neuer spake as he thought. But it is plaine that Ionas was of another mettall. His mind and mouth went together; and both Francis. Guicciard. hist. li. 6

were most vnaduised; for needs he will be dead. Some thinke that his vexing anger was, because he saw what the Lord intended in all this matter, that is, to spare the Ninevites, whose destruction in truth might more iustly be displeasing to him, then that of the tree to Ionas. I deny not but the same reason stirred him vp to his former anger, mentioned in the first & fourth verse of this chapter; but here the cause of vexing was apparently for the gourd, for so God speaketh in the ninth verse. He had set his heart too much vpon it, doting on that which pleased him, and had not by meditating of patience, and prayer to God to send it him, composed himselfe to endure the smallest crosse, were it but to come from Sunne or wind, and therefore he was so troubled. How readie is all mankind to take at the Lords hands whatsoeuer he will send beneficiall to them; but let him diminish but a litle, and proffer the rod in stead of it, and all flyeth out of ioynt. Few in miserie say with Iob, *The Lord gaue, and the Lord hath taken; blessed be the name of the Lord.* This made Bernard complaine, that many acknowledge Iesus, but do not acknowledge Christ, (so he descanteth on these names) they loue him as a Sauiour, and while he heapeth good things on them; but they endure him not annointing them with medicines and afflictions. Perhaps they can speake of patience, and suffering all occurrents with fortitude and constancie, and settled resolution; but when it cometh to the triall, (as Tully sometimes said of himselfe, to his friend Philiscus) It is one thing to say it, another thing to suffer it. But a champion is not knowne till he haue one to assaile him. It is the tempest which trieth the ship. Strength appeareth not but by a burthen. In Saint Johns Reuelation, when captiuitie and the sword had bene mentioned close before, it followeth, *Here is the patience and the faith of Saints.* It is but peeuish hypocrisie to make shew to loue the best vertues, but to flie from all things that make triall of them. Concerning men who vse that fashion, Saint Gregorie doth speake thus: *Humble* (saith he) *they will be, but without any despising from other: they will be content with their owne, but so that they must want nothing: they willingly will be chaste, but without pulling downe the bodie: so they will be patient gladly, but without any to reproch them.* But this is not it, the performance whereof is looked

Ion.4.1.4.

Iob.1.21.

Bernard. Ser. 6. in vigilia Natalis Domini.

Dion. hist. 38.

Apoc.13.

Gregor. Moral. lib. 7.

ked for at the hands of a Christian man: there goeth somewhat else to the reckening.

9 Although Satan were much mistaken in the person of Iob, yet it seemeth that he shreudly gessed at the manners of men, when he said that Iob did not serue God for nought, *Thou hast made a hedge about him, and blessed the workes of his handes: but now stretch out thy hand against him, and he will curse thee to thy face.* Iob.1.10. But it is an iniquitie of iniquities, that when we haue receiued good things, we will bind God to maintaine and perpetuate them vpon vs; else we will be out of all quiet, and readie to renounce him. If we could once learne that lesson, to vse the things of this world as though we vsed them not; to runne and lick, and licke and runne, as the dogges in Nilus do; to know in what sort we hold all which we haue, life, and lands, and goods, and children, and necessities, and delights, but as tenants at wil, we would represse in our selues all turbulent affections, which arise for transitorie matters; resoluing that howsoeuer they please our distempered humors, yet they are nothing but motions of refractarie flesh, which striueth against the spirit, and is heauie to the soule. And then we should know, that we may vse temporall things while we haue them, but not vexe or murmure, or grumble for them when we lose them. But to wish our selues dead, that if there were in vs any goodnesse which might aduance Gods glory, that might cleane be extinguished; and to wish our selues off from this earth, before we be prepared to come before such a Iudge as he is, who is knowne to be of pure eyes, and to iudge of all things vprightly; is both folly & impietie. Hab.1.13. Let Ionas in this case be an example of infirmitie to be auoided in other men, who because he had not some accident, would needs part with the substance: who because he had lost that shadow, which he neither had, nor needed in all his life before those last foure and twentie houres, would needs depart with his life. That which was of all humane things the most precious, should be lost for that which is of small moment. Yet there be some in our time, who tread the steps of the Prophet, nay do go a great way beyond him, (for what he said, they performe) most damnably working their destruction for vaine trifles in comparison of that soule which the Lord suffereth to

Plin. lib.8.40.

breathe within them. But I haue handled that question twise before in this Prophecie, and therefore I leaue this whole matter, and come to the second verse.

Doest thou well to be angrie for the gourd?

10 Here the maner of Gods reproofe might yeeld good matter to vs, to note in vvhat milde sort he doth it: that whereas it had bene fitter that Ionas should haue bene meeke, and the Lord should haue bene moued; Ionas is the stirring partie, and God himselfe doth speake calmely. But I haue touched this before in this present Chapter, and what we should learne from it. Again it might be noted, that he speaketh not here simply, thou doest ill to be angry, but by an interrogation, vvhich as in Rhetoricke vve are taught, doth vrge and pierce the deeper. And therfore euen in the Scripture, for more vehemency sake, things are propounded by questions. But to leaue all this concerning the manner, the matter is it which I do point at, vvherein God doth as much as demaund thus; Sonne of man, art thou wise, or art thou obedient, to rage thus for the gourd? See vvhat thy vvisedome is, thou ragest at the death of this greene thing, and vvhy doest thou aske for thine owne death? Thou canst not endure the spilling of that which is as nothing, and yet thou vvilt preasse earnestly to the killing of thy selfe, a creature farre more excellent. And is there not great reason, vvhy thou shouldst be thus offended? to chafe and braule with thy Maker? It is on the one side for a gourd, and on the other for a sweate procured by the wind and Sunne. Are not these great spurrings and prouocations to anger, a blast of wind and a shadow? because thou hast too much of the one, and too litle of the other. I did looke that thou shouldest suffer farre greater things for my sake; not the shadow onely of thy head to be taken from thee, but thy head it selfe by the sword; not the heate of the Sunne alone, but of the fire to burne thee as a martyr, if I would. I see that thou wouldest shrinke at great things, as at torture or cruell torment, when thou sinkest so at a litle. But where is thy obedience, that as yet thou hast not learned to subscribe to all my pleasure? Thus might God iustly reproue him, and by his words illustrate the malignitie of his humor, if we onely will vnderstand it, that now he meant the gourd. But if we vvil conceiue it, that he blameth

In vers. 4.

meth him for all his anger, and not alone for the gourd, but because Nineue should be spared, then Ionas lieth more open to him; for that he vvho had bene fauoured, should not grieue that other men should find the selfe same mercie. He sinning had bene deliuered from drowning and the whale, therefore he did ill to vexe, that others also sinning should liue. When one seruant hath found fauour, peraduenture for a hundred talents, he should not grudge if another his fellow seruant do find the self same measure. But I vvill not extend this doctrine so farre as to this point, because the text euidently deliuereth it, that the reproofe of him was for this anger about the gourd. Mat. 18. 24.

11 We may make this vse thereof, that if it vvere such a fault, fit to be blamed by Gods owne mouth, to be so much disquieted for a matter of so small consequence, I will not say farre from Gods kingdome, but from the life and being of a man, see whether we may not iustly be taxed by the selfe same Lord, for fretting & such distemper in things of like importance. If an office or small preferment, which is a thing of more burthen then recompence any way, be desired or intended by vs, and we faile in our hope, how do we grow male-contented with our Colledges and studies, with our calling and vocation? who would liue to be thus disgraced? This ariseth from some root of preposterous emulation, or auarice, or ambition, or such a plant as by right should not haue place in the heart. But because vve haue not more, shall vve loathe that vvhich vve haue? How worthily may the Lord take from vs that vvhich vve doeninoy, vvhen vve will so prescribe vnto him? But because vve haue too much learned to embrace these vvorldly things, although they be but shrubs and shadowes, therfore we so take the losse of them, and vse worse meanes to gaine them, euen dissembling and deceiving, and lying and forswearing, (such parts as become not Christians.) May not God now say to vs, as here he saith to Ionas: Do you well thus to be moued for the gaining or the losing of matters of so small moment? May it not be much suspected, that in the day of great triall, when temptations shal grow strong, you will slippe your necke from the yoke, or sinke vnder your burthens, when such petie points ouerthrow you? Would you with the Apostles leaue all, or be offered vp vvith Saint Paul? Mat. 10. 28. 2. Tim. 4. 6.

Paul? How would you breake faith, or honestie if it were for a kingdome, since you do thus for a moale-hill? How would hundreds or thousands leade you, when thus you do transgresse for a few peeces of siluer? I wish that this were laid to the heart of all of vs in this place, that with consciences content, and resting vpon Gods prouidence, we might cheerefully go forward with that which is assigned to vs for our share or lot, to the honour of the Lord, the Church, and Vniuersitie. In a wise religious man, nature is content with a litle; and if we could desalke and pluck that away from our minde, which otherwise may not be had, there be few but haue enough vntill God do send more. And by reason of the want of this minde in vs, it falleth out ostentimes, that they haue least contentment who seeme to enioy the most. But beware of coming to that passe of murmuring and of fretting, when we haue not what we would. If vve needs wil follow the Prophet, let vs follow him otherwise then in that, for the which so iustly he is in this place rebuked.

12 But himselfe still like himselfe, meaneth not thus to giue ouer, but he commeth on with an answer: *Doest thou well to be angrie? Yea that I do*, saith he, *to be angrie to the death.* Was there euer man vnder heauen so testie and so peeuish, to chop thus with his Maker? And still the further he goeth, the more to be out of square? Yet his moderation was farre greater in the fourth verse, where being asked the same question, he tooke it for a checke, and answered all with silence, not replying a word againe. But here, as if he had meant to vie who should speake last, he will breake if he hold his tongue, and therefore answer he must, though with such extreme peruersenesse, as neuer man did the like. If we may gesse by his words, all the gesture of his bodie was sutable thereunto, his teeth set, his eyes glowing, his countenance very red: but his words are plaine, that he did well to be angrie to the death. How do vve fall without measure, if Gods grace preuenting and following vs, be not ouer vs, and leade vs all the way, vvhen such a choise man as Ionas, vvho was singled out for a Prophet, shal be thus ouertaken? We had need pray for assistance, and diligently take heed, that in all our deeds vve yeeld not Satan the least footing: for if once vve let him land, and giue a consent vnto him to abide vvith vs, although it be

Ion. 4. 4.

Gratia praeueniens & subsequens.

be but in a corner, he will certainly haue more. When Dauid by the doore or vvindow of his eye had let it into his heart, that Bethsabe must be fancied, it worketh him on to adulterie; then to cousening of Vrias; after that to make him drunke; and last of all to slay him. Ionas is first content to desire the death of the Nineuites; then he is angry to thinke that it should be otherwise; afterward he who had no loue to a citie of that quantitie, yet is in loue with a tree, and more setteth his heart vpon it, then a man should on any creature: then he grieueth because he had lost it; and being rebuked for it, he chideth hand-smooth vvith God. So one sinne breedeth another, whereas obedience at the first, had marred all that rank. Let vs all take heed of too much delighting in any earthly thing, in husband, or wife, or children, or any matter of like nature, because sinne which groweth from the losse of these, will spread it selfe farre; as first to grieue like Gentiles and heathens who haue no hope; then impatiently to murmure against the diuine dispensation, and that is suted with like effects. Perhaps changing of religion, as if when the God of the mountaines being coldly serued, vvould not helpe and saue from such perplexities, they would to the God of the vallies: peraduenture refusing to come to church, as if they had bene holy too long: yea perhaps fasting or solitarinesse, till that the vnderstanding and memory being crazed almost past recouery, giue such an entrance to Satan, that there is litle power of nature, or faith, or grace left, to resist fearfull temptations, or to take comfort or counsell. The enemie of our soules so windeth in by degrees, that he is hardly expelled, if at first vvee yeeld vnto him, to giue him place but a litle. *I do well to be angrie vnto the death.*

2.Sam 11.2. 8.13.

1.Thess.4.13.

1.Reg.20.23.

13 What would he haue done to men, vvho dealeth thus with God? or how brauely would he haue spoken if he had done some good deed, who in so foule a matter (his iudgement is so depraued by selfe-loue and selfe-opinion) both excuseth and commendeth that, vvhich was in truth so outragious? Dauid was very far gone; but being once touched by Nathan, he standeth not on his owne iustification, but out he cryeth, *Peccaui, I haue sinned against the Lord.* Yea Cain when he was conuicted of murthering his brother, tooke knowledge that he deserued much

2.Sam.12.13.

Genes.4.13.

much ill. And concerning Iudas himselfe, indeede I finde that the Cainites (who were a kind of heretiks, as Epiphanius writeth) did commend him, that since he saw that Sathans force was to be diminished by the death of Christ, he made all the meanes which he could to hasten him to his death: but I do not finde, that Iudas for his owne part did so thinke of it, but confessed that he had sinned, in betraying innocent bloud. But our man, for want of good neighbours, standeth on his owne commendations, (for it is more then an Apologie) I do well to be angry, yea if I should do more, it were so much the better, euen to be angrie to the death. How farre is he out of temper? he who should haue bene a light to other, is in darknesse and desperatnesse: he who should haue bene mild to men, is now cocking with God: he who should be renoumed for patience, is impatient in the highest degree: he whom much should not moone, is vp-side downe with a little: the Preacher worse then the people, the Prophet more to seeke then any priuate man. Paule writing to the Ephesians, saith, that they were built vpon the foundation of the Prophets and the Apostles, Iesus Christ being the chiefe corner stone. If our Prophet had bene taken now, he had bene full vnfit to haue bene in this foundation, yea in any part of Gods building: for those who are therein, must be wrought and squared stones. But God knoweth he was not neare that: for as Gregorie doth remember vs; *Whosoeuer in prosperity is not puffed vp too high: whosoeuer in aduersitie is not cast downe too low: Whosoeuer by perswasion is not drawne to euill: Whosoeuer by dispraise is not kept backe from good, Hee is a squared stone.* Then was Ionas out of square, who being proud of his gourd, a matter farre from prosperity, and vexed with the losing of it, and the heate beating vpon his head, loued what he had too dearely, and lost what he left too grudgingly.

Epiphan. hæres. 38.

Math. 27. 4.

Ephes. 2. 20.

Gregor. Homil. 21. in Ezechielem.

14 But we doubt not but he recouered this, and grew to grace againe: for the Spirit of the Lord was not extinguished in him, although now the fire thereof seemed to be raked vp vnder the ashes: now the sappe of his election seemed to lye hid within the roote, and not to flourish aboue the gound: but although his heart did seeme frozen, yet afterward it thaweth againe. For as Saint Austen speaketh, *As when the water congeleth*

Aug. Serm. 88. de tempore.

leth with too much cold, and when the Sunne commeth out, it resolueth againe, and the same Sunne againe departing, it beginneth againe to be hard, so with the frost of sinne the loue of many doth waxe cold. (he might haue said so of their obedience) *and they are hardened like the ice, but when the heate of the Lords mercie commeth againe on them, they are resolued and relent.* So doubtlesse it was with Ionas, else he had neuer bene reckened among the Lords holy Prophets, from the which, as we see, his grieuous fall did not seclude him. But in the meane while, here is a maruell neuer sufficiently wondered at; that God who hath the choise of all things in the world, will vse such brittle meanes, to the ministery of his word, and building of his kingdome, shall I say heardmen with Amos, or fishermen with Andrew, or sheepheards as was Dauid, or customers as was Mathew; some vnlearned, all of base calling, nay men note-able for their weaknesse, and reprochable for their folly: not onely Paule before his calling, but Moses and Aaron who in their calling were oftentimes much to blame, Ieremie who raged bitterly, and Ionas who was made of fretting and impatiencie. This sheweth how great God himselfe is, omnipotent, and Almighty, who by weake confoundeth the strong, by foolish confuteth the wise, by base conuinceth the noble, by men vnder exception, doth things beyond exception, and all because his name therein may be the more glorified.

Amos.7.14. Math.4.18. 1.Sam.17.34. Mat.99. Act.9.1 Exod.32.2. Num 11.11. Ier.15.10.

25 It was his greater praise, that by grashoppers & flies, he could make Pharao crouch: by hornets driue out Kings; make Samgar with an Oxe-goade destroy sixe hundred Philistines; and Samson a thousand of them with the iaw-bone of an Asse. What could more sound out this honour, then the ouerturning of Hierico, with trumpets made of rammes hornes? and the victorie of Gedeon vpon the Madianites, or the slaying of Goliah with a sling and a stone? It had bene lesse fame to haue brought great things about, with great and mighty meanes: In like sort it demonstrateth his powerfull abilitie, that he can so dispose of his creatures, as that a Cocke should fright a Lion, a mouse trouble an Elephant, an Ichneumon a little serpent, destroy a huge and bigge Crocodile. Euen so in the course of the Gospell, it declared Gods owne finger, when fishers conuerted Orators,

Exod.10.13. cap.8.24. Ios.24.12. Iud.3.31. cap.15.15. Ios.64. Iudic.7.20. 1.Sam.17.49. Solin.cap.38.

and

and poore men perswaded Kings. And so it singeth out his saluation, that sinners should bring home sinners, and faultie persons, men blame-worthy. As it was answered to Paul complaining of his vveakneſſe, *My grace is sufficient for thee, for my power is made perfect by weakneſſe*: so vvhere the grace and strength of God doe accompanie the tongues of sinners, in proclaiming forth his word, they shall prevaile and prosper, albeit not for the commers cause, yet for the senders sake. Though it be but an earthen vessell which containeth that which is brought, yet because there is treasure in it, some there be which shall receiue it. This is no protection for sinne, for all faults are worthy blame, but especially in the Minister, in whom all things are conspicuous, like spots in the fairest garment. If the eye be darke, what shall see? if the guide be blind, who shall leade? if he who should shine for puritie, be impure beyond other men, who shall profite by good example? You are a citie set on a hill. Yet this is a full defence against our runne-agates and Seminarie priests of Rome, who take occasion by reason of some slippes in our Cleargie and defects in our Ministerie (which yet may easily be demonstrated to be greater at this time in their Papacie; and in the highest of their Hierarchie, their owne stories resound them to haue bene exceeding filthy) to vnder-mine any good opinion of our religion in the simple: But this is practised most of all to the ignorant, and to silly women, into whose houses they creepe, and leade them captiue being laden vvith sinnes, and led with diuers lusts. In like sort, it is an answer to Atheists, and hypocrites liuing among vs; who to couer their oppression, their auarice and extortion, pretend it to be no fault to detaine and hold away any thing from men so culpable; by that meanes requiring, that their brethren the Preachers of the word, should be no lesse then Saints, when they themselues who require it, are most farre off from all sanctified and good things. God hath made his Pastours and Ministers of like mould with other men: he expecteth it not, neither can it be that they should liue here like Angels: for this is the way, and not the countrey! yet by his Spirit he keepeth his seruants from delighting and persisting in grosse sinnes, and he couereth

2. Cor. 12. 9.

Mat. 5. 14.

2. Tim. 3. 6.

Hiqus patria.

reth their errours, and imputeth them not vnto them. But he pinneth not the veritie of his doctrine vpon men. As Moses chaire was Moses chaire when the Pharisees did sit in it: as Christs faith was the assured faith, although the traitor Iudas might preach it: and the Prophecie was Gods message, when weak Ionas did carrie it; so the Gospell is the Gospell, when ignorant men, and young men, and sinfull men do deliuer it. Blessed be the God of our hope, who will not haue vs depend on flesh, or bloud, or man, but on his assured truth, and his ouer-ruling Spirit. God guide vs so by his grace, that by the good we may learne good, and by the euill to flie from euill, that so wee may be fit members of that bodie, whereof his Sonne is the true and liuing head; to both whom and to the holy Ghost, the Trinitie in Vnitie, be honour for euermore.

Math.23.2.

THE

THE XXX. LECTVRE.

The chiefe points.

3. Parables may be vsed. 4. And all good eloquence by the Minister. 6. Ionahs words returned vpon himselfe. 7. The comparison betweene God and Ionah. 8. The multitude of inhabitants in Nineue. 9. with whom the gourd was not to be ballanced. 10. God prouideth blessings for man, without his labour. 11. Gods care ouer infants and all beasts. 12. Therefore parents should not be too carefull. 13. Ionas at length yeeldeth. 14. The conclusion of the Prophecie ioyned with exhortation.

Ionah 4. 10. 11.

Then said the Lord, thou hast had pittie on the gourd, for the which thou hast not laboured, neither madest it grow: which came vp in a night, and perished in a night. And should not I spare Nineue that great city, wherein are sixe score thousand persons that cannot discerne betweene their right hand and their left hand, and also much cattell?

IN that which goeth before, the intemperate furie and vnaduised rashnesse of the Prophet hath bene such, that he is readie to take an occasion of chiding with the Lord, vpon a most trifling cause, euen the withering of a gourd. And being reproued for it, not by his fellow seruant, but by his masters owne mouth, he standeth on his owne iustification, that he did wel to be angry, yea if it were to the death. In which moode if he had departed, his iudgement now was so peruerted, that he would haue thought that he had had a great hand vpon God, that he himselfe had bene in the right, and the Lord had bene to blame, because he had not fitted his fancie. But the inconceiuable wisedome of the euerlasting Father, doth so farre ouermatch him, that where he expected victorie, although it were but in words and thoughts, he is taken at that aduantage, that he is for euer put to silence in this matter. For his

his owne speech is so fitly returned vpon himselfe; and he is so caught and entangled in the words of his owne mouth, that he is enforced to yeeld a greater thing, then that whereof the present question was, and that is concerning Nineue: that since iustice was pleased to turne it selfe into mercie, and seueritie into clemencie, nothing was done vniustly, or vnbeseeming him who is the rule of truth. For that was it which the Prophets maister in this place specially did aime at; that his seruant should be satisfied, and thereby all the world be aduertised to the full, that the holy one of Israel is delighted to shew pitie vpon the sonnes of men: that where repentance ascendeth from the earth to the heauen, there a pardon will come downe from the Highest vpon his creatures: that Nineue it selfe whose sinnes did crie for vengeance, vpon submission and conuersion should be spared from destruction. So that mankind in general, taking notice of such grace and propensenesse vnto clemencie, might confesse that the Lord is gracious, and that his mercy endureth for euer.

2 But to make this the more euident, and so to worke in the Prophet a manifest conuiction of his errour and mistaking; from that which hath bene done and said before of the gourd, he doth gather a kind of parable, which is rather reall then verbal, full of wisedome and art, familiar to Gods Spirit; which doth naturally yeeld a most significant comparison both of persons and of matters, and in the vp-shot conclude the equitie and integritie of the Lords proceedings. Wilt thou assume to thy selfe a priuiledge to be moued with affection, and wilt thou deny me my prerogatiue in the like? wilt thou wish that ought should be saued, and wilt thou grieue that it should be spilled, and shall not I much more take a delight in preseruing that which otherwise would perish? Yea is all thy loue fixed on that greene thing, wherein the pleasure was small, but the profit none at all: which was but the sonne of a night (for so it is in the Hebrew) quickly vp, and quickly gone? And shall not I more respect a citie, and such a citie as is that mightie Nineue, wherein, besides store of cattell (the life of the worst whereof is farre to be preferred before things without sence) are young and old, male and female of reasonable creatures, to a very great sort of thousands. By such not disputation, but demonstration rather, is vvarranted

the fauour which was shewed to that citie, and the mouth of him who murmured, is to such purpose stopped, that there followeth no more replie. In handling all which matter, I shall omit to deuide that which very well will not beare it, and shall touch such obseruations successiuely and in order, as the text doth offer to me. Wherein first I must say something of this parable, and of other the like vsed in the Scripture.

2 3 The vse of speech is one of the rarest gifts that the diuine Creator hath giuen vnto man. For it ministreth a power of opening the inward thought, or of discoursing freely concerning high or low causes, of celestiall matters, or terrestriall affaires, of spirits, of Angels, of the ioyes of the elect, of Christs incarnation, of the blessed God himselfe. But the excellency of this is so much the greater, because it maketh man not onely to differ from the beast, but from other of his owne kind, yea and from himselfe also. The difference is great betweene the rude lips, and the tongue of the learned; betweene zealous and cold speech; the mildnesse of comfort, and the sharpnesse of rebuke; betweene affirming, and asking by a piercing interrogatiue; betweene naked asseuering, and figuratiue vttering of the intentiõ of the mind. But of all kinds there is none which doth more cunningly creepe by an insinuation into the vnderstanding, and leaueth deeper impression with a feeling conceit, then a Parable doth: whose proper nature is to make shew of one matter, and to aime at another: and if it be personal, the issue of it is to touch to the quicke, & in a sort to extort that, which otherwise would not be graunted. The exercise whereof is for elegancie so seemly, and for powerfulnesse so effectuall to procure admiration, and attention in those which heare, that in the sacred Scriptures men inspired with a supernaturall and celestiall spirit, haue held this as the height of that whereunto they could attaine. When Dauid would raise himselfe to speak of high meditations, which exceeded the common quality, *I will*, saith he, *incline mine eare vnto a Parable.* And in another place, *I will open my mouth in Parables.* The wise sentences of Salomon, which the holy Ghost thought fit to commit to eternall memory, are inscribed with that title, *The Parables of Salomon.* Yea the Son of God himselfe, who spake as neuer man spake, whose words were with

Psal.49.4.
Psal.78.2.
Prou.1.1.
cap.10.1.

authority

authority, and not as the Scribes; whose speech prouoked reuerence, and amazednesse, and astonishment, to heare that it was so gracious, spent not the least part of his doctrine in Parables & similitudes, the mysticalnesse whereof preuailed much with the auditors. See the thirteenth Chapter of Saint Mathew, and there you shall find seuen Parables, of the sower, of the mustard seede, of the leauen, and of the treasure, and other things beside. These made the people wonder, and giue more honour to him. Math. 13. 1. 24. 31. 33. 44. 45. 47.

4 The Ministers of the Gospell, who haue a generall warrant to be imitatours of Christ in any thing that they may, may here behold the liberty vvhich is left vnto them in the performance of their calling; not onely nakedly to lay open the truth, but to vse helpes of wit, of innuention and arte, (vvhich are the good gifts of God) so to remooue away all disdaine and loathing of the word from the dull hearts of the auditorie. Similitudes, and Comparisons, Allusions, Applications, yea Parables, and Prouerbs which may tend to edification, and illustrating of the word. For they haue to do with vveake ones, as well as vvith the strong, with some of queisie stomackes, with some of dull capacity, vvith some which must be entised & allured vvith a bait of industry and eloquence, of pretty and witty sentences. And where should labour be spent, but in the vvorke of God, which he vvho doth negligently is accursed; or vvhere should skill be shewed, but in fishing for mens souls, after whom Christ himselfe so caught? And such is the vveakenesse of sinners, that they are as much mooued with the forme & with the vtterance, as they are vvith the matter. Saint Austen telleth that in Cæsarea a city of Mauritania, where himselfe sometimes liued, was a brutish senseleſse custome, that on certaine daies of the yeare, the people of that place did gather themselues together, and as if they had bene mad, the father against the children, and the children against their fathers, and the neighbours against their neighbours, did throw stones with that violence, that not a few were killed with it. Who would thinke that any one, who had the face of a man, would grow to that stupidious foolerie? Yet let it not seeme incredible. For first so graue an author as Saint Austen is, doth witnesse it, & that of his owne knowledge: and secondly I find that Leo Africanus doth make mention, that

1. Cor. 11. 1.

Ierem. 48. 10.

Aug. de doct. Christ. l. 4. 24.

Leo Afric. in descript. Africæ, lib. 3.

a custome not vnlike this, doth remaine vntill our time, in places very neare that, to wit, in the kingdome of Fez: and thirdly such absurdities haue elsewhere bene experimented. But concerning this of Saint Austen, he aduoucheth of himselfe, that being to dissuade his neighbors of Cæsarea from this so long a setled custome, he speaketh to them in a lostie and eloquent kind of oration, *in grandi dicendi genere*, and preuailed in his desire. It is easie to be gathered from the narration of the Author, and whole course of his report, that his opinion was, that if he had spoken coldly, but *frigidè & ieiunè*, as of a common matter, he had failed of his whole purpose. So it is with other Pastours, in other people and places.

Quint. Orat. Instit. 2. 17.

Si mihi sapientes Iudices dẽtur, sapientum conciones atq; omne conciliũ. Nec enim qui recta via depulsus est reduci ad eam, nisi alio flexu potest.

5 Quintilian that good Oratour hath this saying concerning eloquence: *If in my cause I were sure to haue the Iudges wise, and wise men to my auditours, that enuie might beare no sway, nor fauour, nor fore-conceite, nor false witnesses might hurt, then the vse of eloquence were small, and it should serue onely for delight: But if the minds of the hearers be so moueable and inconstant, and truth be subiect to iniuries, wee are to contend by art, & to vse any thing which may profite. For one who is out of the way, cannot be brought in againe but by another turning.* This is as true of the Preacher, as it euer was of the Oratour. If we had none to heare vs, but Lydia or Cornelius, persons right deuout, and affected with religious attention, we needed not be very carefull; but because among such as come to vs, some are weake and must be comforted, some rude and must be informed, some drousie and must be awaked, some hard and must be suppled, some peruerse, and with full streame of power must be ouerwhelmed; to please the tastes of so many, and to helpe on those which hang backward, all good meanes are to be vsed, that God himselfe may be glorified, and our brethren may be bettered. See whether Paule writing to the Corinthians, do not thus, when handling the resurrection, he proueth and illustrateth it by naturall similitudes of seede sowne in the ground, of difference of flesh, of the starres in heauen, and the like. Such liberty for comparisons, for Parables, for Examples, is left to vs, in time and place to be vsed in Gods businesse. Prouided euermore, that it be not for ostentation of the vanitie of mans wit,

Act. 16. 14. cap. 10. 1.

1. Cor. 15. 36. 39. 40.

1.

but

but onely for edification, and to the benefite of the hearers: that we turne not all into Allegories, to make plaine things obscure, 2.
and to destroy the letter, as Origen sometimes did: that we alwaies keepe the maiestie of the sacred word of God, and not giue other men occasion, to thinke vnfitly and vnreuerently of 3
so high a mysterie, by bringing that which pleaseth vs, but no bodie besides; euen ridiculous and base stuffe. As we must euer speake those things which sauour of sound doctrine, so we must euermore handle them as the pure and chaste word of God.

6 As this may most generally be said of Parables, that they haue an vse in diuine things, so to speake a little more specially, we find some of these in the Scripture, which in particular cases go exceedingly to the quicke of that which is in question, and being personally applied, do very much confound the guiltie. Such a one was that which Iotham vttered to the Sichemites, Iudic.9.8.
where the trees would choose a king, and the Bramble must be he; by the which he doth reproch vnto them, their vnthankfulnesse toward him and his fathers house. Such a one was that of Nathan to Dauid, of him who had many sheepe, yet tooke one 2.Sam 12.1.
from his poore neighbour, whom when Dauid had condemned, the Prophet so turned all vpon him, that as Dauid sometimes killed Goliah with his owne sword, so Nathan tooke him in his owne word. That is the wisedome of God, that he can deprehend another man; as in the Gospell he caught the bad seruant in his owne talke, and replied: *From thine owne mouth I* Luc.19.22.
shall iudge thee. That which was said in the person of a stranger, if another will apply to his owne person, he will then amend his iudgement. This was the case of Ionas, to whom the Lord vsed a Parable, but rather reall then verball. He had a gourd and enioyed it; then he losing it raged at it; but knew not what all this meant. The Lord then to bring him forward, and make him see his hard heart toward that great city Nineue, asked if he did well to be angry. Ionas balketh him not at all, but forthwith replieth, that he did well to be angry, yea if it had bene to the death. Here indeede the Lord doth come on him: Thou hast pittie vpon this trifle, and shall not I vpon Nineue? Thus with his owne rod he beat him, and with his owne net he caught him. After the battell of Cannæ, when Mago being sent from his bro- Liu.lib 23.

ther Hannibal, had in the Carthaginian Senate much boasted of the victorie; how many armies and Generals of the Romanes they had ouerthrowne, and withall for the finishing of that conquest, desired a new supply of souldiers and monie; it is written that one Himilco a friend to Hanniball, tooke occasion to insult ouer Hanno another noble man, who was of the aduerse factiō, and who euermore had disswaded their making warre with the Romanes: That he was a proper counseller, who had sought to hinder that which had brought them such aduantage, such a victory, and such honour. But it was the wisedome and art of Hanno being thus prouoked, to retort the matter vpon him *extempore* as he did. You speake of a glorious victorie; but what gaine we thereby? for if you had lost the field, what could you haue asked more then now ye do, that is, fresh men and monie? Haue the Romanes yeelded vnto you? or haue they sued for peace? If they haue not, then their stomacke is as great as it was before: and if their force be diminished, so is yours as well as theirs: so that peize the one with the other, you are as farre from your purpose, as you were at the beginning. It was there the praise of Hanno, that he turned their owne tale vpon them. In this place God being so much wiser, as infinite and vnlimited may be beyond dust and ashes, turneth both matter and words vpon the head of our Ionas, and doth teach him such a lesson, that what the Prophet thought made most for him, he shewed made most against him. By his anger for the gourd, he condemned his former anger. If he would grieue that the greene thing should be marred, because he liked it, how vniustly did he fret that Nineue should be spared, when the Lord had a liking to it? So step by step, and by degrees God is faine to teach him to know himselfe, and that wherein he thought himselfe very cunning; yet at length by a demonstration, plainely gathered from the precedents, he euicteth what he desireth. Now let vs see what that was.

2 7 The second thing which I note, is the forme or expression of the Parable, by entring a comparison betweene the Lord and Ionas. There is a great Antithesis betweene the persons cōpared, and the things whereabout they stroue, and the end of their intention. Of the persons one was a man, whose breath

was

was in his nostrels, who had neither wisedome to iudge, what was fittest to be done, nor power to bring about what he fondly had imagined: whose pleasure if it were amisse, must be censured by a iudge; if right, then it must depend vpon the becke of another. The one was he who was fancifull, and mutable, and humorous, and inconstant in all his wayes, who would dote on a greene bough, and be spitefull to a whole city. But the other was that grand one who reigneth aboue in heauē, full of power and full of wisedome, who directeth all his creatures in number, weight, and measure: whose word goeth for an Oracle, whose will is for a law, who can do what he listeth, & none must stand against him. So the things whereof the question was, were in like sort different: the one spake for a tree, or greene herbe of the ground, which grew vp on the sudden, and as suddenly was gone, which was but of one daies standing, and which so long as he had it, was not at all by his labour: he neither planted nor watered it, but his great maister did defend it: and againe for that space wherein he had it, none else were the better for it, but he alone made vse of it: and his pleasure was no more, but either to sit vnder it as a shadow or a bower, or to gaze and looke vpon it. But the other thing was Nineue, the huge city of the world, the gouernesse of the East, the mansion of the king, the glorie of the Empire, where were so many thousands as were leaues vpon the gourd: where children were in great number, little infants, and little innocents: and where was much store of cattell, the life of the worst whereof was better then a gourd. A citie, and a great citie, and populous, and repentant, should sway more then a shadow. Then their ends were as different: the one would shew his fancie, the other would shew his mercie: the one thought of his present pleasure, the other would record to all posteritie an example of clemencie & pittie: the one had respect to himselfe, the other to his creatures. Now if the seruant so loued the gourd, because he liked it, how might the maister loue a cittie, because he had a mind vnto it?

8 For the better opening of this comparison, the text obserueth vnto vs, that *Nineuie was a great citie*, which I haue touched twise before, as first in the first chapter, where that title *a great city*, is giuen vnto it: and then in the third chapter, Ionah.1.2

Cap.3.3. where it is named *an excellent Citie, and of three dayes iourney.* In which two places, both from the Scriptures and other approued Authors, I shewed the greatnesse of it, for the compasse & for the vvals, and made plaine the reasons of it. Novv here something is added for the hugenesse of the place, which agreeth with all the rest; that there were so many infants within the cōpasse of it, as one hundred and twenty thousands: so many, as if we take a million for ten thousands, do make no lesse then twelue millions, which arise to sixe score thousands. And lest any man should imagine, that children of riper age were comprehended there, the text describeth these children to be all of them so little, that they could not discerne betweene their right hand and their left hand: which seemeth to be some Prouerbe among the Hebrewes, like that, *I will cut off from Ahab euery one that maketh water against a wall*, that is, all that are males: & here are meant none but very young ones. I know that some haue thought the number set downe here, to be a certaine number stāding for an vncertain: & so they do interpret it, that there were many thousand babes; and no more to be implyed. But I wil not do that iniurie to the Spirit of God, as to doubt but this number must definitely be taken for so many thousands full out: that there were at least of these little ones sixe score completed thousands. The compasse of the city, as in former times I haue shewed, was three-score Italian miles, wherein that many thousands, yea a hundred thousand houses might stand, may vvell appeare from proportiō of other cities. Athens was neuer taken in the number of very great ones: yet as Xenophon doth report in that time when he liued, there were ten thousand houses in it. Philo Iudæus sheweth that in his time, there vvere many of the Iewes inhabiting in Egypt & Africa. He nameth Alexandria, vvhich as we know vvas no huge city, as a place distinct against all the other of that countrie, as if there vvere their speciall residence, and in other townes, and cities, and shires, vvere but a scattering of them. But saith he, in Alexandria, and the other named places, there vvere of Iewes ten hundred thousand. Then vvith the nūber of that people vvho were naturals of that countrie, and vvith all other strangers and trafiquers in that place, hovv many were the persons vvhich lodged vvithin those vvals?

A million is commonly taken for ten hundred thousands: but sometimes for ten thousands.

1.Reg.21.21.

Xenoph.lib. 3 Memorab.

Philo.Iudæus in Flaccum

Rome

Rome was famous, but neuer great. When it was at the largest, it was neuer the sixth part so spacious as Nineue was: not ten miles about in compasse: and yet we find in that Epitome which Lucius Florus left, gathered out of those booke of Liuy which are lost, that the Censors taking view of the citizens of that Rome, found of soules & of heads full out foure hundred thousands. That, for all the inhabitants, was more then thrise the nūber of infants who were found in the mighty citie Nineue. According to which proportion if we will compare place to place, vve shall see that there needeth no scruple to remaine in this whole matter. Ordinarily there are more of children in al places, then of any age by proportion. All who are elder, haue first bin infants: but all infants grow not elder: death cutteth off many of them. Allow then that these children of three yeares old and vnder, or foure yeares if ye will, where the seuenth part of the citie: yet the whole number of inhabitants, shall but little exceed the double of the Romanes. If you vvill suppose the children for the tenth or the twelth part, and not so low as the seuenth, yet Nineue wil stil beare it. Then this must be accepted as a iustifiable truth, not onely ratified by faith and the word of God, but probable and most likely in the natural course of things. Which being so, then it is no maruell, if the Lord who oftentimes pitti-eth his creatures sole and single, did take such open commiseration vpon so populous a place.

Epitom. Dec. 6. l. 4. *Censa sunt ciuium capita* 428000.

9 Now what like thing had Ionas vvhich he might ballance against this? Such a small thing, such a light thing, such a vaine thing in comparison, as is scant vworth the naming. When they should be vveighed together, how iustly might he stand backward and hide his face for shame? It is a gourd-like Kikaion, a thing of one daies antiquitie, whose wood was not for building, whose fruite was not for feeding, but the vse was only a shadow, and yet so too, that a little worme might destroy it all in a moment. When at that time Nineue had stood and flourished a thousand yeares. How is the iudgement of man besotted, when vve are left to ourselues, to sticke vpon things so contemptible, and passe by that vvhich is of moment? Socrates the Historian doth tell of some, who accoūted of whoredom but as of a thing indifferent: but if question vvere concerning an holy-day, they would

Socrat. Hist. Eccles. 5. 21.

vvould striue for that as for their life. Our Sauior saith, that the Pharises stood to tithe mint and anise, but let go iudgement and mercie. An absurditie of absurdities: but yet short of this in our Prophet. For if euer man strained a gnat, and swallowed vp a camell, it may be said to be he. Indeed Adam vvent beyond him, vvhen in the heigh of his vvisedome, he preferred the taste of an apple, or some other fruite of a tree, before the perpetuated ioyes which should haue bene in Paradise. And so consequently they do, vvho embrace the fraude of this vworld, and contemne the blisse of eternitie. But between eternall and temporall, there should be no comparison. And as little almost is there betweene a gourd and Nineue. Yet so, that in his melancholy he might sit vnder the one, he careth not vvhat becommeth of the other. An vnsociable part, and exceedingly inhumane. What man of kind affection vvould not leaue pleasure & profite, to do vvell to a many? Camillus, and Aristides, and Cato vvould haue done it. But they are vvretched creatures vvho care not what sinke or swimme, rather then themselues be disquieted the wagging of a finger. It is recorded by Gellius, as an euerlasting blot against the daughter of Appius Cæcus, that when comming once out of a play, she was thronged by a multitude, she wished that a brother of hers were aliue againe, who lately before had lost many thousands of the Romanes in Sicily, that he might make a hand with more of them. The Ædiles of the people, set a great fine on her head for that her cruell conceit; because rather then her selfe vvho might haue stayed at home, vvould be thrust at a play, she vvould vvish the death of so many. Ionas deserued higher punishment, in as much as when his case vvas no more serious, yet he vvished a greater matter. But God willing to include his messenger in his mercy as wel as the strangers of Nineue, vvill not deale vvith him so seuerely, but onely talking with him, doth let him see his folly, and so secretly reproueth him. By an argument vvhich is drawne *à minori ad maius*, he doth open his vnderstanding. Thou a man doest loue a plant; I a God do loue a people: thou likest that which hath no sense, I stand for that which hath reason: thou carest for that which is but of thy new acquaintaince, I respect mine auncient charge. Thou desirest that which did grew without any

Math. 23. 23. 24.

Aul. Gel. Noct Attic. lib. 10. 6.

of

of thy labour, I preserue that which I planted and watered with great diligence: thou regardest that which is most momentanie, I that which may stand thousands of yeares: thou one indiuidual bodie, I millions of more worth: thou only carest for thine ease, but I do this for mine honour, that all the earth may know it; In al which we may consider that, *I*, is put with an Emphasis, still designing the highest Maiesty. And this may be said of the comparison.

10 If I should proceede at large to obserue vnto you euery point, which may fitly be deduced hence, I might iustly offend your patience. I wil therefore but briefly touch that which may be enlarged farther. In speaking of the gourd, it is said that the Prophet did neuer labour for it: he had it when he thought not of it. This commendeth the most large bounty of him who ruleth all things, who not onely sendeth somewhat to Ionas without his labour, but to euery man besides. In that sort he began with him, from whome we all are deriued: he put him into the world, as into a house prepared and furnished to his hand. Although not in that high degree, yet many men of the world do tast of this in great measure. Inheritours vnto kingdomes, & other earthly possessions left to them by their parents, and for which they did neuer sweate, but found them readie prouided, are partakers of this blessing. Their thankfulnesse should be the greater, because their labour was the lesse. Many of vs here assembled, haue experience of Gods kindnesse powred on vs in that behalfe; when vve inhabite houses which we our selues neuer built, and feede of that, and are clothed with it which we did neuer buy. Gods selected and choise instruments our honorable founders, haue prouided these things for vs, wherein we had no more finger, then Ionas had in his gourd, and the enioying whereof vve could no more promise vnto our selues, then they which least partake them. It behooueth vs to remember, that these consecrated thing are not disposed by God, nor dispensed by his seruants, for idlenesse or luxurie, or pampering of our selues, but there is another end vvhich will exactly be required of vs, the glorifying of Christ, an attendance at the altar, a seruice in the Tabernacle, or at least a doing of good in a ciuill and sociable life; that it be not ill spent vpon vs, which might

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better

better be ſpared. Now as ſome do plentifully taſt of wels which they neuer digged, ſo there is not the pooreſt man, nor moſt diſcontented creature, but herein he hath a ſhare. For doth he liue and moue? what paines did he take for that? It was giuen vnto him when he thought not of it. Hath he the earth to beare him, the water to refreſh him, the aire to returne him breath? vvhat doth he for all theſe matters? We are very dull if we ſee not, that all the treaſure vpon earth is not like to theſe gifts: the vvorth vvhereof vve conceiue not, becauſe vve haue them; but let vs want them but a litle, and we ſhall eaſily ſee at how high a rate they are to be eſteemed. But who is he that will earneſtly enter into himſelfe, and call his wits to remembrance, who may not ſee that from his cradle vnto this day, many things according to his proportion haue bene beſtowed vpon him? which came wholly by Gods prouidence, and quite without his trauell. The conſcience of each priuate man may beſt of all teſtifie this: but euery one hath had more or leſſe; the moſt needie many an almes, and other men other matters. He who ſent the gourd to the Prophet when he did not labour for it, ſent theſe good gifts to them, and it was none but himſelfe: his name be praiſed for it.

4 11 As this may teach true patience to him vvho wanteth many things, ſo to returne to the infants, ſomewhat more there is in them, which may offer comfort vnto him. What the number of litle ones was in Nineue, was well knowne to the Lord. By meanes of his infinite prouidence, he hath the reckening of them. He who calleth the ſtarres by their names, knew their kindreds and their houſes, and the account of the children. And did he then preciſely know how many and whoſe they were, and doth he not ſo now? Was there knowledge vnder the law, and is there not in the time of grace? Was there fauour to the Gentiles, and is there not to the Chriſtians? Yes, he is the Lord and changeth not: his goodneſſe ſhall neuer decreaſe. Then certainly as he is not ignorant of the reprobates, ſo he taketh note of the faithfull with a peculiar knowledge: he vnderſtandeth how many be in each of all their families, what old ones, and what impotent, what yong ones and weake ones there be, and there is not one of them, but by one meanes or another, he feedeth him and ſuſtaineth him. If we could looke backe a litle,

Pſal. 147. 4.

and

and remember those pinching seasons which not long since gripped our land, it would teach vs this point; when some poore who had many children, were miraculously so kept alive vnfamished, as no mans wit could deuise, he who feedeth the yong rauens, then prouided for them. He neuer made a belly, but he made meate for that belly: he neuer framed a backe, but he made clothes to couer it. Perhaps in that hard season, the poore sold and pledged that litle which they had. But the time was in Egypt, when the rich ones were glad to do that; when first mony and cattell went, and then afterward land and libertie. But suppose that some sold their stuffe to relieue themselues and their children; yet was not their life preserued? and may not God send a time to restore those things again? Who gaue them that stuffe at first, but he who may giue it them a second time? And it may be that in the meane while he did teach vnthriftie persons, not to waste as fast as they get, but by diligence to prouide somewhat against a day of need. He who fed the hungrie then, is the same God for hereafter: when we seeke to him, we shall try it: he knoweth the houses and litle ones of Oxford & of London, and of the country villages, as well as those of Nineue.

Psal. 147. 9.

Genes. 47. 13.

12 Therefore let not any vertuous and religious mother, be too much careful and troubled for the multitude of that issue wherewith the Lord hath blessed her; what shal become of each of them, if her selfe or their father die, what friend shal prouide for them. Euen that Father who sitteth in heauen, vvho hath most right vnto them, (because they are sheepe of his pasture) will giue them what is conuenient. When Dauids father and mother forsooke him, the Lord tooke him vp. So he dealeth with all his seruants. He who could raine bread from heauen, & bring water out of a rocke, can touch the heart of some friend, or kinsman, or neighbour, or peraduenture of some stranger, to take them to his protection: or worke some other meanes, which it is not in mans power specially to prescribe. And the more to strengthen the faith of such whom this concerneth, in our age he aduanceth men of low estate to great places: as Saul from seeking the Asses, and Dauid from the sheepe-fold, to be rulers ouer Israel; so the children of poore parents, by wisedome and by learning, by Diuinitie and by Law, by skill in nauigation

Psal. 100. 3.
Psal. 27. 12.

1. Sam. 9. 3.
Psal. 78. 70.

or

or militarie seruice, to stand before the greatest, yea to sit sometimes with Princes. Then let heathenish solicitude and caring without end, neuer trouble the hearts of Christians: they haue to do with a Lord who knoweth them & their retinue: he hath them in a rolle, and maketh prouision for them: their *dimensum*, that is, their portion shall not be detained from them. Yea to make them the more assured, that the Lord doth thinke on the meanest men, in my text he speaketh of cattell, that in Nineue they were not forgotten. They are also his handy-worke, and therefore he neglecteth not them, but he accompteth of them in their due place. He made them to beautifie the great frame of the world, that the earth should not be solitary and naked in any place: he created them as attendants, and seruants vnto man, to do him many offices: his eye is daily vpon them, to multiply them and feede them, and therefore it is no maruell, if he do forget them no where. But in Nineue by an open Proclamatiō frō the King and his Nobles, they were forced to abstaine from their foode, and to crye to God as they could, and therefore as they bore some burthen in the penance, so the Lord meant that they also should haue a part of the mercie. Now if these brutish creatures be so thought on by the Highest; if by so many respects he hath tied them to himselfe, then how precious is the life and lasting of man, how is that eye which neuer slumbereth nor sleepeth, fixed vpon him? An horse, or oxe, or asse is respected by his maker, and therefore a man much more. The infants are cared for by him, and accounted of, and considered, and therefore elder folkes more.

Ionah 3.8.

13 I should not leaue these children yet, but shew that the almighty God, who is gracious to all creatures, old and young, and man and beast, according to the course of his ordinary proceedings, had great reason to spare the little ones, and with them all the City. For the Lord neither vseth else-where, neither doth practise it in this place, to send any extraordinarie punishment onely for originall sinne; and yet there was little actuall transgression in these silly infants. That which should haue happened vnto them, was most for their parents sakes; & they already had repented in sackcloth and in ashes; therefore together with the reconciling of the elder sort, they also were vndoubtedly reconciled.

conciled. But he who would haue spared Sodome, if ten righteous persons had bene in it, this propense one vnto mercie, might haue bene pleased, if he had liked it, to haue spared all the rest for the innocent infants sake: for so in some sort I may call them. He might haue vrged Ionas thus: if the men and women haue deserued to be destroyed, yet what haue the children done? But I will prosecute this no farther. Thus euery way the integrity of Gods deede standeth vpright: his threats vvere to their good: his forbearing vvas a signe of his endlesse commiseration, which the most rigorous man, if he would not put off the bowels of all humane affection, must not onely acknowledge to be blamelesse, and free from reproofe; but also graciously admire the same. And if any would be so impudent, as yet to rest vnsatisfied, although God had debased himselfe, to come to yeeld a reason, and capitulate with his seruant; yet this must stop his mouth: He liketh it, and therefore who dareth dislike it? But it is not so vvith our Prophet; for although in former times he wanted no faults, yet he is not still so refractarie as stubburnly to stand out, but his curst heart at length cometh downe, and he yeeldeth as he should. For as if he had bene fully answered by this last demonstration, we finde not that he replyed; but he is as mute as a fish. Which may be a good instruction, to men the most peremptorie and setled in their opinions, that with the strength of their fancy, or preiudicate conceit, they be not too straightly laced in their thoughts to other men. For vvhere an ill mind toward other is entertained, by mistaking or wrong informing, or whispering tales of slanderers, if an answer may be heard, or reason compared with reason, sum may be quickly appeased. When Miphiboseth was heard speake, the strength of Ziba his former slaunder was presently laid on ground. But if vve vvill be so head-strong, that nothing can reclaime vs, let vs consider other folkes, and not onely our selues, and griefe vvill soone be appeased. If Ionas had had the grace to thinke this, it might be his case, as it vvas the case of the Ninevites, or that it might be the portion of Hierusalem Gods owne Citie, he might haue bene patient before. But being now as he was, when he looked vpon the Lord, and saw that it more concerned him, for the blazoning of his pitie, ouer all the coasts of the earth, & for

Genes. 18. 32.

2. Sam. 19. 24. cap. 16. 1.

the

the safe-garding of such a Citie, then it could concerne his fond and vnaduised fancy, he had no more to say. His silence sheweth his consent. Because he gaue no reply, it seemeth that he was satisfied. He endeth wel who began ill; and better late then neuer. Thus albeit the entrance was rough, the close was very calme. Ionas is freed frō his trāsgressiō; & the Nineuits frō their punishment: God is merciful in great plentie, & honored in his mercy.

14 And thus by the assistance of the Lord, at length I am come to the end of this message, deliuered by the Prophet; wherin as occasion hath serued, I haue from time to time in this place discharged my dutie with faithfulnesse, and that measure of vtterance which I had. And although it hath bin long in comming, yet am I the more bound to giue praises to the Lord, who hath giuen strength, and a mind, and euery way opportunitie to finish this, be it whatsoeuer, without any great interruption. Whereunto if now I should adde any thing, it should be but to stirre vp our selues to a dutie; vs I say, vpon whom a like burden lieth, as it did here vpon Ionas. For although it be not so immediatly as it came to him, yet we haue receiued a Commission, to be executed in Gods name. And we need not seeke farre for Nineue, either trauell much by land, or take a ship to find it; it is euery where among vs. Not the greatnesse of that citie, but the greatnesse of sin which crieth to heauen for vengeance. Where may we not find matter, for the hammer of the Law to beate downe strong iniquitie? Where may we not find place for the sweet balme of the Gospell, to supple the wounded conscience? Here now if we wil find starting holes, to pull our hand from the work, and to slip our selues from the busnesse; if we wil deceiue our owne heart, by faining of excuses, and entertaining discouragements, which may slake the zeale which is or ought to be within vs; let vs feare lest Gods wrath attend vpon vs, as it did vpon flying Ionas: nay let vs feare somewhat worse. Surely he who liueth in this pilgrimage, shal find many great impedimets to wey him downe from his duty; his owne defects & inabilities which do most displeale himself, because he is most priuy to them: the Critical curiosity of such as come to heare: their preiudicate opinions, that men preach not for Christs glory, but vpon vaine ostentation, and because they loue to be doing: the smal returne

and

and vnfruitfulesse of the seed, which is scattered by them: the danger to displease: the vnwelcomnesse of so reuerend a message to the world: the scorning of many hypocrites: the small reward for great labours, and a thousand things best knowne to the particular minde of each man. But vvhat are these, vvhen we looke to the dignitie of our calling? to the burthen vvhich vve beare? to the charge that lieth vpon vs? to the account vvhich vve must make? to the pleasing and the recōpence of him whose the vvorke is?

15 If these matters should haue stayed Gods seruants, how had the Apostles gone to spread the vword at first? Or if you vvould except against that their example, because they were so furnished with speciall gifts and graces, how should they vvho vvere our fathers and begetters in the faith, men of qualitie like our selues, clothed vvith the same infirmitie, haue aduentured vpon the seruice? If some should not haue bene doing, and set light of the taunts of other, how should vve euer haue had monuments and bookes of learning, to instruct our selues vvithall? Is it not farre better in the eyes of God and men, (since no man liueth vpon earth, but subiect to the censures of other) to be blamed vniustly, for labouring to do somewhat after our mediocritie, then iustly to be taxed, because we will do nothing? If we must needes be reproued, how much better is it to endure that for doing of our duty, then for sitting still and doing nothing? I dare pronounce this, as first of all from out the Scripture, so secondly from some other matters which my selfe haue heard and seene, that at such time as we come to our death-bed, (when it were ten thousand follies to flatter our soules in vanitie, and soothe our selues with a lie) it is one of the hardest and heauiest burthens, to thinke that we haue neglected the ministery of the Gospell: our owne hearts cannot be satisfied, by exclaiming against that ouersight. And on the other side, it is a ioy of all ioyes, inconceiuable and vnspeakable, that our conscience shall giue vvitnesse, and that before the Lord, that vve haue not refused to beare the heate of the day, to stand vp in the gap, but haue planted and watered duly: we haue passed on with cheerefulnesse, to the marke which is before vs, and haue not liued as a by-word, or a burthen of the Church. This meditation alone,

should be of more worth vnto vs, then all snares and intanglements, to vvithdraw vs and plucke vs back. And before that vve come to this; God be praised vve need not say, that vve are left vvithout comfort, but good things are prouided for vs. But that should be the least respect, for not for gaine or ought else, should vertue and religion be loued, but for vertues sake. That *virtutis amore*, to loue vertue for vertues sake, and religion for religion, is the right that we should aime at. Let vs shake off all incumberments, & if we haue a message in our mouthes, at one Nineue or another, let vs do it, let vs deliuer it. Let the punishment vpō Ionas detracting his masters businesse, be a spur to all, who with iudgement & sobriety are able to remoue away that accusation, which I simply professe is not most vniust vpon this place; & the guilt whereof I pray God be not one day required of many of vs.

16 If vve vvill quicken the Spirit, and stir vp the grace which is in vs, God may giue vs the same blessing vvhich he gaue here to his word out of the mouth of his Prophet; that vve shall not beate the aire, nor spend our spirits in vaine, but although our selues be weake, yet we shall make others strong; and although we our selues be poore, yet we shall make others rich. We shall raze the forts of ignorance, and ouerturne the holds of sin; we shall bring persons and places, as stubburne and as stout as euer was mightie Nineue, to compunction and remorse, to fasting and lamentation. For the force of that word is great, which cometh from the most high maiestie of the Almightie: and especially when it is vttered with a zeale, which is mixed with sober discretion; and when Gods honour is principally shot at by the speaker, and his omnipotencie is throughly sollicited with frequent and holy prayer, to giue a blessing to the labor. And what a ioy is it, to be an instrument not contemptible, in sauing the soules of men; to haue had a peece of a finger in completing that for which Christ Iesus came from heauen? Lord send vs thy best direction, that we may make conscience of our calling, that nothing do abash vs, or detaine vs in the exercise of our vocation, but that with an vpright foote we may crosse the way of this pilgrimage, that so we may be admitted to reigne with thy Son Christ Iesus, to whom with thee and the euerlasting Spirit, be glory and praise eternall.

Soli Deo honor.

To the Reader.

Christian Reader, hauing learned this lesson, that a Minister of the Gospell is to do good, in and to the Church of Christ, so farreforth as possibly he may while he liueth in this world; I do not refuse to publish to the view of many men these small labours of mine, that either learned or vnlearned may reape some profite from them. And if in the perusing of them, thou do find either directly or by circumstance, that mention is made of some things, which were done or suffered now some yeares past: vnderstand it for a truth, that I first aduentured on the handling of this Prophecie in the yeare 1594. and brought it to an end in 99. For it is the manner of our Vniuersity, that no one man doth continually keepe and reade our English lectures or Sermõs, as it is in diuerse other charges in the Realme; but in as much as there be amõg vs many, who are furnished with great gifts and graces from aboue, our exercises here are supplyed by sundry persons; who when they haue performed any of these solemne ones, are not immediatly called againe, but haue a conuenient space left to employ their talent, in other Churches of the citie, or country adioyning, or in their priuate Colledges, or where else it pleaseth God to offer them opportunity. But among other the most holy, religious, and fruitfull exercises in our assembly, there is none in my opinion more honorable to the Almighty, nor more profitable to our brethren among vs, then those Lectures, which with solemnity are kept both winter and sommer on the thursday mornings early; where sometimes before day-light, the praises of God are by preaching sounded out in the great congregation. For there euen on the working dayes, not only our youth which are sent hither for good education from most places of this land, are trained vp in the knowledge of godlinesse, which maketh them afterward the more deuoutly able to do seruice and performe a duty in Church and common-wealth: but the elder and strongest sort, by fresh and various remembrances are quickened to go forward in the way of righteousnesse, the weak are comforted, the straying are recalled, the obstinate are conuinced, and all kinds of men which will repaire thither are duly instructed. It were great pittie therefore, but that the reuerend and godly Vice-chauncellers, and chiefe gouernours of this body, should from time to time take faithfull care to perpetuate this holy seruice and businesse

by stirring vp the spirit of many of their brethren with alacrity and cheerefulnesse to continue this free-will offering to the Lord which he himselfe certainly will requite, and already in his mercy hath not left vnrewarded in many of them who have taken paines this way. There is no man that in the end loseth but gaineth by the seruice of our Almighty maker. In the turnes of this voluntarie Lecture, haue the most part of these Sermons vpon Ionas bene preached: which hath bene the cause that I haue bene forced to be so long in perfecting and consummating this worke. But yet, now that I am resolued to communicate it further, I thinke it not vnfit therein to recount those things, which vpon special occasios of the times, had their first and most direct vse before; in as much as I haue warrant thereof by examples of holy Scripture, where there be plentifully recorded to vs matters past: and in the Sermons and Homilies of the auncient Fathers of the Primitiue Church, we at this day reade mention made of famines, or pestilences, or warres or vnseasonable weather, or such other like occurrents, from which great vtilitie may now be reaped; as to teach the people (for their comfort in miserie or warning in prosperitie) that God dealeth by men in this age as in former times, & the Minister, that he should not be blind but quick-sighted, to make application to his auditory, of such benefites or punishments as are sensibly represented to his congregation. The same or the like vse we may make of hearing that good or euill, which lately before befell our selues or our brethren, that so by things which are past, as wel as by the present, Gods name be glorified, and our consciences religiously edified. As for the most part of matters handled here, be they either exhortations, or applications, or doctrines, or refutations of any opinions, Popish, or otherwise erronious, they haue their perpetuall commoditie, and somewhat may euermore be sucked out of them. In the reuoluing whereof if any man shall take profite, I shall be right glad, and account it a blessing of God on me, that he maketh my weakenesse the meanes and instrument to build any thing, be it but little in his spiritual house. The Lord direct vs aright in our knowledge and vnderstanding: the Lord guide our wayes, that we may euermore walke in his feare, that passing ouer the dayes of this pilgrimage with comfort, we may in the end dwell in ioyfull and euerlasting habitations. Amen.

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